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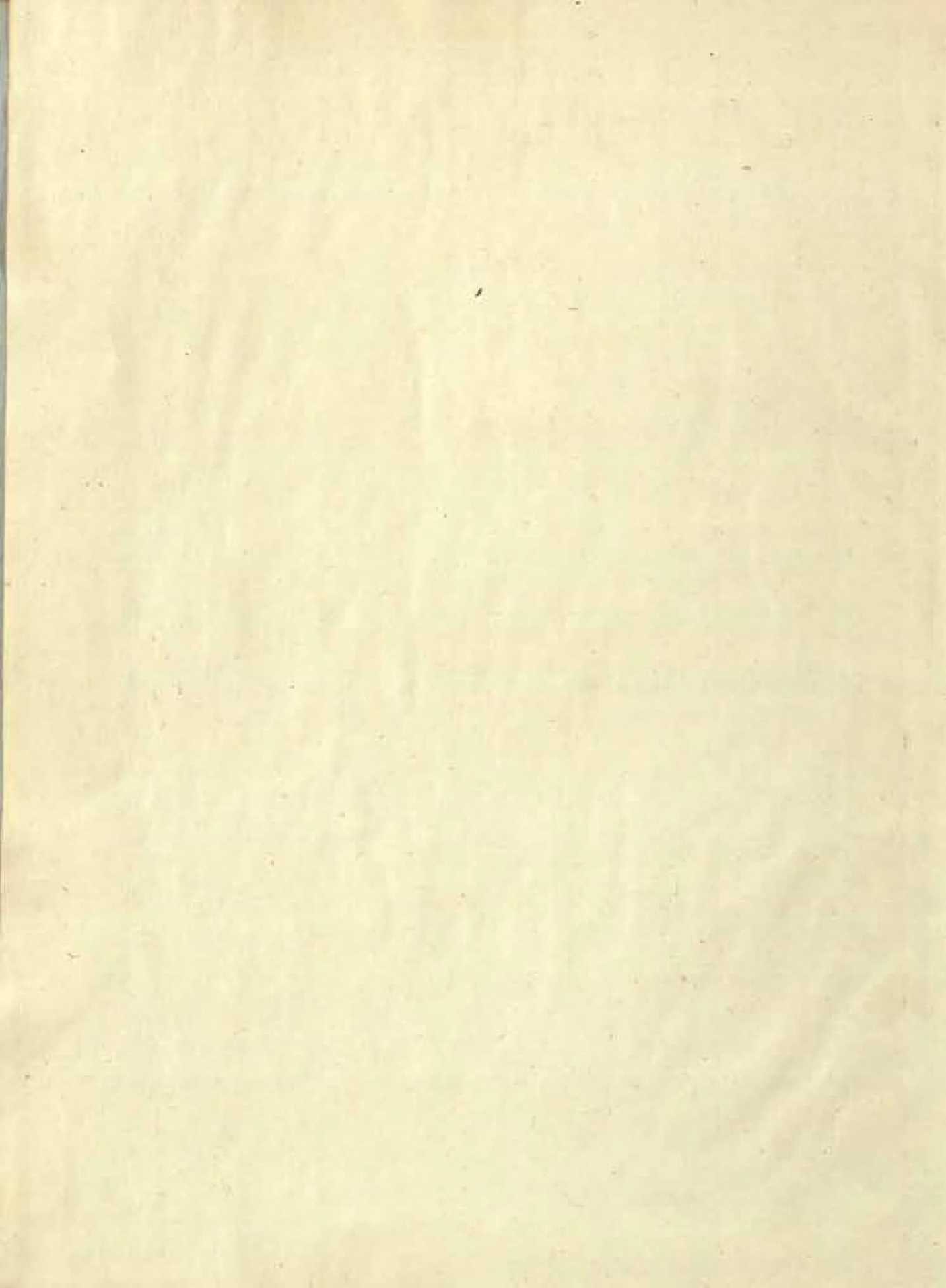
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VOL. VII.—1902-03.

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# EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

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# EPICURAEIA INDICA

THE GARDEN OF THE EAST

CALCUTTA

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- Page 103.—The Paithan plates of Gōvinda III. of A.D. 794.—For the localisation of this record, by identification of the places mentioned in it, see *Ind. Ant.* Vol. XXX. p. 515.—J. F. F.
- „ 158.—The spurious Sūḍi plates.—In text lines 71, 83, for “Saldhātavi” read “Sulvātavi;” and make the same correction in the translation, p. 184: see *Ind. Ant.* Vol. XXX. p. 264.—For a full note on the Kisukād (Sulvātavi) seventy district, see *ibid.* p. 259 ff.—Page 184, line 7, for “of his wife,” read “of his mistress;” see Vol. VII. below, p. 182, note 4.—J. F. F.
- „ 205, the last line but one.—For a full note on the Kūḍi country, see *Ind. Ant.* Vol. XXIX. p. 278 ff.—J. F. F.
- „ 230.—The Bhairanmatī inscription.—Page 235, line 10, for “in the region,” read “on an island;” see *Ind. Ant.* Vol. XXXII. p. 55, and note 36.—J. F. F.
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- „ 350.—The Hebbāl inscription of A.D. 975.—Page 351, line 1, and page 354, translation line 5, for “Rāvaka,” read “Rāvakanimmaḍi,” and in the translation omit the words “(holding her) in (his) lap;” see Vol. VI. below, p. 71, and note 4.—J. F. F.
- „ 371, column 2, last line,—for Hrahaḍagalli, read Hirahaḍagalli.

### C.—VOLUME VI.

- Page 208.—The Alās plates, which purport to have been issued in A.D. 770.—The Alaktakā viśaya of this record is mentioned as the Alataḡa seven-hundred district in a record of A.D. 1008; and the places mentioned in that record, and in another, locate it close on the east of Kōlhāpur, where there is now the Alṭēm subdivision of that State; see *Ind. Ant.* Vol. XXIX. p. 273 ff. For the point that the Alās plates are a spurious record, see Vol. VII. below, p. 231.—J. F. F.
- „ 341, text line 61,—insert the figure ३ after मरेव.
- „ 394, column 1, line 9,—for Virpāḍu-nāḍu, read Virpāḍu-nāḍu.
- „ „ column 2, last line,—for Piṅgāla, read Piṅgala.

- 2 . . . . . kōv=Iṛājakēsarivatmar-āpa      nḍaiyār      āri-[R]ājēndra-Śōladēvaṛkku  
yāpḍu      āvadu . . . . .  
3 . . . . . ivv-āṭṭai      Mṛi(vri)śchika-nāyāṟṟu      pūrvva-pakshattu      'shaashṭiynt=  
Tiruvōpamum      peṟṟa      Vi[y]āla-kkiḷamai-nā[ṅ]ḡu.

"In the 4th year (*of the reign*) of king Rājakēsarivarman *alias* the lord, the glorious Rājēndra-Chōladēva,— on a Thursday which corresponded to (*the day of*) Śrāvana and to the sixth *tithi* of the first fortnight of the month of Vṛiśchika in this year."

A date of the fourth year of the king's reign will be expected to fall in A.D. 1073 or 1074, and this date actually corresponds to Thursday, the 7th November A.D. 1073. This was the 12th or 13th day of the month of Vṛiśchika, and on it the 6th *tithi* of the bright half (of the month Mārgaśira) commenced 1 h. 38 m. after mean sunrise, while the *nakshatra* was Śrāvana, by the equal space system and according to Garga for 23 h. 38 m. after mean sunrise, and by the Brahma-siddhānta the whole day.

### C.—VIKRAMA-CHOLA.

For reasons suggested partly by the new dates of this king, I must recapitulate here the *data* furnished by the dates already treated of,<sup>2</sup> and the results derived from them.

No. 10 (above, Vol. IV. p. 73).—"In the fifth year . . . on the three-hundred-and-fortieth day, which was (*the day of the nakshatra*) Hasta, a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna." Taking this date to have been correctly recorded, I found the best equivalent for it between A.D. 1110 and 1125 to be Sunday, the 22nd June A.D. 1118; and counting backwards from this day, I obtained the 18th July A.D. 1108 as the day of the commencement of the king's reign.

No. 21 (*ibid.* p. 263).—"In the 4th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Rishabha." Guided by the result obtained under No. 10, I found this date to correspond to Monday, the 20th May A.D. 1112, when, to omit other particulars, the *nakshatra*, by the equal space system only, was Śatabhishaj for 0 h. 39 m. after mean sunrise.

No. 22 (*ibid.* p. 264).—"In the 5th year . . . on the day of Ārdra, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Simha." Guided again by the result obtained under No. 10, I found that this date would correspond to Monday, the 19th August A.D. 1112; but there was the difficulty that on this day the *nakshatra* was Punarvasu, not Ārdra.

No. 41 (above, Vol. VI. p. 279).—"In the . . . sixteenth year . . . in the month of Vaiśākha, in the second fortnight, at the time known as Monday combined with an Uttarā (*nakshatra*)." Again guided by the result obtained under No. 10, I found that Monday, the 5th May A.D. 1124, would be an unobjectionable equivalent of this date.

No. 42 (*ibid.* p. 280).—"In the 9th year . . . in the Plava year which was the Śaka year 1049, on the occasion of an eclipse of the moon in the month of Jyāishṭha." This date for Śaka-Samvat 1049 expired (which was Plavaṅga, not Plava) was found to correspond to the 27th May A.D. 1127, but the result obtained under No. 10 led me to assume that the 9th year of the reign had been quoted erroneously instead of the 19th regnal year.

From this it will be seen that the results obtained under Nos. 21, 22 and 41, as well as the correction suggested with regard to the regnal year of No. 42, mainly depend on the correctness of the *data* furnished by the text of No. 10, which it did not occur to me to suspect. Setting aside the date No. 10, it may be asked, however, how the three dates Nos. 21, 22 and 41

<sup>1</sup> Read *shaashṭiyannu*.

<sup>2</sup> I omit here the date No. 43, which will be reconsidered below.



would work out, if the date No. 42 were really, as it is stated to be, a date of the 9th year of Vikrama-Chôla's reign. Supposing this to be the case, the king's reign would have commenced some time between approximately the 28th May A.D. 1118 and the 27th May A.D. 1119, and with such a commencement of the reign the dates Nos. 21, 22 and 41 would yield the following equivalents:—

No. 21, of the 4th year, would correspond to Monday, the 1st May A.D. 1122. This was the 7th day of the month of Vṛishabha, and on it the 8th *tithi* of the dark half (of the month Vaiśākha) ended 13 h. 28 m., while the *nakṣatra* was Śatabhishaj, by the equal space system and according to Garga from 0 h. 39 m., and by the Brahma-siddhānta from 1 h. 19 m., after mean sunrise.

No. 22, of the 5th year, would correspond to Monday, the 31st July A.D. 1122. This was the 4th day of the month of Simha, and on it the 11th *tithi* of the dark half (of the month Śrāvana) ended 4 h. 24 m., while the *nakṣatra* was Ārdra, by the equal space system for 12 h. 29 m., and according to Garga for 0 h. 39 m., after mean sunrise.

No. 41, of the 16th year, would correspond to Monday, the 18th April A.D. 1134, when the 6th *tithi* of the dark half of Vaiśākha ended 13 h. 11 m., and the *nakṣatra* was Uttarāśāḍhā, by the equal space system and according to Garga for 23 h. 38 m., and by the Brahma-siddhānta for 17 h. 4 m., after mean sunrise.

It is quite clear then, that, supposing the king's reign to have commenced between approximately the 28th May A.D. 1118 and the 27th May A.D. 1119, the three dates Nos. 21, 22 and 41 would work out in the best possible manner—better, in fact, than with the 18th July A.D. 1108 as the commencement of his reign, because on the equivalent here found for the date No. 22 the *nakṣatra* really was Ārdra, whereas on the equivalent previously given for the same date the *nakṣatra* was found to be Paunarvasu (instead of the *nakṣatra* Ārdra, quoted by the original date).

To the date No. 10 I shall have to revert below. For the present it will be sufficient to state that, irrespectively of No. 10, the four dates Nos. 21, 22, 41 and 42 for the commencement of the reign appear to yield some day between approximately the 28th May and the 31st July A.D. 1118. The new dates of Vikrama-Chôla may be expected to shew whether his reign really commenced at the time here given or on the 18th July A.D. 1108.

\* \* \* \* \*

#### 57.—In the Tyāgarāja temple at Tiruvārūr.<sup>1</sup>

8 . . . . . [Tribhuvana]cha[kra]vatti[ga]      ā[r]-[i-Vikrama]-Ch[ô]la[dēvarakku  
y]āpādu aṣṭāvadu Midhuna-nāyaru pārvva-pakṣa[t\*]tu pa[śchami]y[u]m  
Magamum peṇṇa Vi[yā]la-[kk]i[am]ai-nā].

"In the fifth year (of the reign) of the emperor of the three worlds, the glorious Vikrama-Chôladēva,—on a Thursday which corresponded to (the day of) Maghā and to the fifth *tithi* of the first fortnight of the month of Mithuna."

If the king's reign commenced on the 18th July A.D. 1108, this date would correspond to Thursday, the 19th June A.D. 1113, which was the 26th day of the month of Mithuna, and on which the 5th *tithi* of the bright half (of the month Āśāḍha) commenced 3 h. 15 m., and the *nakṣatra* was Maghā, by the equal space system only, for 7 h. 53 m., after mean sunrise.

On the other hand, if the reign commenced between the 28th May and the 31st July A.D. 1118, the date must correspond to Thursday, the 31st May A.D. 1123, which was the 6th day

<sup>1</sup> No. 164 of the Government Epigraphist's collection for 1894. Another date, which occurs in line 3 of the same inscription, was published above, Vol. IV. p. 73, No. 10.



of the month of **Mithuna**, and on which the 5th *tithi* of the bright half (of the first **Āshāḍha**) ended 11 h. 37 m., and the *nakṣatra* was **Maghā**, by the **Brahma-siddhānta** for 11 h. 10 m., according to **Garga** for 13 h. 47 m., and by the equal space system from 1 h. 19 m., after mean sunrise.

Theoretically both the equivalents found might be taken to satisfy the requirements of the case, but there can be no doubt that the second, **Thursday, the 31st May A.D. 1123**, would be preferable because the *tithi* of the date ended on that day. This date therefore also would tend to shew, though it would not actually prove, that the king's reign commenced in A.D. 1118.

58.—In the **Divyajñānēśvara** temple at **Kōvīlādī**.<sup>1</sup>

1 Svasti śrī [ll\*] I(t)ribuva[na]śakkaravattiga| śrī-Vikkirama-Śō|adēvaṅk-iyāṇḍu  
llāva[d]a Magara-nāyappa [p]ū[rva].

2 pakṣat[ṭ]a trai(trā)yō[da\*]śiyum Śaṅi-kiḷamaiyum peṇṇa P[u]ṇarvada-nā|.

"In the 11th year (of the reign) of the emperor of the three worlds, the glorious **Vikrama-Chōladēva**,<sup>2</sup>—on the day of **Punarvasu**, which corresponded to a **Saturday** and to the thirteenth *tithi* of the first fortnight of the month of **Makara**."

If the king's reign commenced on the 18th July A.D. 1103, this date would correspond to **Friday, the 27th December A.D. 1118**, which was the 3rd day of the month of **Makara**, and on which the 13th *tithi* of the bright half (of the month **Pauṣa**) ended 16 h. 30 m. after mean sunrise, and the *nakṣatras* were **Mṛgaśīraha** and **Ādrā**.

On the other hand, if the king's reign commenced between the 28th May and the 31st July A.D. 1118, the date will correspond to **Saturday, the 5th January A.D. 1120**, which was the 13th day of the month of **Makara**, and on which the 13th *tithi* of the bright half (of the month **Pauṣa**) ended 5 h. 49 m. after mean sunrise, and the *nakṣatra* was **Punarvasu**, by the **Brahma-siddhānta** and according to **Garga** the whole day, and by the equal space system from 9 h. 12 m. after mean sunrise.

As this date then would be entirely incorrect if the king's reign had commenced in A.D. 1103, and is in every way correct on the assumption that the reign commenced in A.D. 1118, I take it to prove that the latter was really the case. And in my opinion the six dates Nos. 21, 22, 41, 42, 57 and 58, for which—in entire agreement with the original data—absolutely faultless equivalents have now been given, shew beyond a doubt that the reign of **Vikrama-Chōla** must have commenced between approximately the 1st June and the 31st July A.D. 1118.

With the result now obtained, the equivalent previously given for the date No. 10 cannot, of course, be the proper equivalent of that date. A comparison of the dates No. 10 and No. 57, which are both from the same inscription, at once suggests to us that No. 10 is only three days later than No. 57. Both dates are of the first fortnight of the month of **Mithuna** of the 5th year of the king's reign; the week-day of No. 57 is **Thursday**, and that of No. 10 **Sunday**; and the *nakṣatra* of No. 57 is **Maghā** (10), while that of No. 10 is **Hasta** (13). If then the equivalent of No. 57 is **Thursday, the 31st May A.D. 1123**, the equivalent of No. 10 can only be **Sunday, the 3rd June A.D. 1123**. This day was the 9th day of the month of **Mithuna**, and on it the *nakṣatra* was **Hasta**, by the **Brahma-siddhānta** for 22 h. 59 m., and by the equal space system and according to **Garga** from 1 h. 58 m., after mean sunrise; but the *tithi* which ended on the same day, 10 h. 12 m. after mean sunrise, was the 8th, not the 7th *tithi*, of the bright half.

<sup>1</sup> No. 276 of the Government Epigraphist's collection for 1901.

<sup>2</sup> It is impossible to say *a priori* whether the son of **Kulōttunga I.** is meant.



Considering the complete agreement of the six dates previously treated of, I have no doubt whatever that Sunday, the 3rd June A.D. 1123, is really the day intended by the date No. 10, and that the writer of this date, in recording the *tithi*, has erroneously written *saptamiyum*, instead of *ashfamiyum*.

Since the date No. 10 is stated to have been the 340th day of the 5th year of the king's reign, the first day of that year would now have been the 29th June A.D. 1122, and the accession of Vikrama-Chôla must have taken place on (approximately) the 29th June A.D. 1118.<sup>1</sup>

The result now arrived at receives an unexpected confirmation from a reconsideration of the date No. 43 (above, Vol. VI. p. 281). This date is of the seventeenth year (given in words) of the king's reign, and of the Śaka year 1054 (given in figures only), and gives us for calculation Thursday, the third *tithi* of the bright half of Vaiśākha. When previously examining it, I found that for Śaka-Samvat 1054 current it would correspond to Thursday, the 2nd April A.D. 1131; and as I found it to be incorrect for what I then had to consider the 17th year of the king's reign, I felt no hesitation in accepting Thursday, the 2nd April A.D. 1131, as the true equivalent of the date, and in assuming that the regnal year had been quoted erroneously.

But now, with the 29th June A.D. 1118 as the date of the king's accession, a date in the month Vaiśākha of his seventeenth year will be expected to fall in A.D. 1135, and for this year the date regularly corresponds to Thursday, the 18th April A.D. 1135, when the third *tithi* of the bright half of Vaiśākha ended 9 h. 30 m. after mean sunrise. I now therefore assume that the date is really of the 17th year of Vikrama-Chôla's reign, and that the Śaka year 1054 has been erroneously quoted instead of 1057 (expired).

#### 59.—In the Vaidyanātha temple at Tirumalavāḍi.<sup>2</sup>

This inscription is dated in the 15th year of the reign of "king Parakésariyarman *alias* the emperor of the three worlds, the glorious Vikrama-Chôladéva." In the introduction it is stated that he made gifts to the temple at Chidambaram on the following date:<sup>3</sup>—

24 . . . . . =ppattām-āṇḍil [Ś]i[t]tirai-ttiṅga[.] Atta-

25 m perṛa Ādittavārattu=[t]iru-vaḷar-madiyin trayōḍaṣi=ppakkat[itu].

"In the tenth year, (in) the month of Śittirai, on a Sunday which corresponded to (the day of) Hasta, (on) the thirteenth *tithi* of the fortnight of the auspicious waxing moon."

This date, of the month of Śittirai (or Mēsha) of the 10th year of the king's reign, would be expected to fall in A.D. 1128, and for that year it would actually correspond to Sunday, the 15th April A.D. 1128, which was the 23rd day of the month of Śittirai, and on which the 13th *tithi* of the bright half (of the month Vaiśākha) ended 1 h. 25 m. after mean sunrise. But the *nakṣatra* on this day was Chitrā, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhānta for 14 h. 27 m., after mean sunrise.— If the week-day of the

<sup>1</sup> The following statement will shew at a glance what mistakes the seven dates Nos. 10, 21, 22, 41, 42, 57 and 58 would necessarily contain, if the accession had taken place on either the 18th July 1108 or the 29th June A.D. 1118.

If it had taken place on the 18th July A.D. 1108,—

in No. 22, *Āditt* would have been wrongly quoted for *Punarvasu*;

in No. 42, the 8th year would have been wrongly quoted instead of the 19th;

No. 58 would be entirely incorrect.

On the other hand, assuming it to have taken place on the 29th June A.D. 1118,—

in No. 10, *saptamiyum* is wrong for *ashfamiyum*.

<sup>2</sup> No. 82 of the Government Epigraphist's collection for 1895; *South-Ind. Inscr.* Vol. III. No. 79.

<sup>3</sup> The same date is quoted in the introduction of an inscription of the 11th year at Alāṅḡuḍi (No. 165 of 1931).



of the month of **Mithuna**, and on which the 5th *tithi* of the bright half (of the first *Āshāḍha*) ended 11 h. 37 m., and the *nakṣatra* was **Maghā**, by the *Brahma-siddhānta* for 11 h. 10 m., according to Garga for 13 h. 47 m., and by the equal space system from 1 h. 19 m., after mean sunrise.

Theoretically both the equivalents found might be taken to satisfy the requirements of the case, but there can be no doubt that the second, **Thursday, the 31st May A.D. 1123**, would be preferable because the *tithi* of the date ended on that day. This date therefore also would tend to shew, though it would not actually prove, that the king's reign commenced in A.D. 1118.

58.—In the *Divyājñānēśvara* temple at **Kōvīlāḍi**.<sup>1</sup>

1 Svasti śrī [||\*] I(t)ribuva[na]śakkaravattiga| śrī-Vikkirama-Śōḷadēvaṅk-iyāṇḍu  
llāva[d]u Magara-nāyayṇu [p]ū[rva].

2 pakahat[t]u trai(tru)yō[da\*]śiyum Śaḡi-kiḷamaiyum perṇa P[u]ṇabuda-nāl.

"In the 11th year (of the reign) of the emperor of the three worlds, the glorious **Vikrama-Chōḷadēva**,<sup>2</sup>—on the day of **Punarvasu**, which corresponded to a **Saturday** and to the thirteenth *tithi* of the first fortnight of the month of **Makara**."

If the king's reign commenced on the 18th July A.D. 1108, this date would correspond to **Friday, the 27th December A.D. 1118**, which was the 3rd day of the month of **Makara**, and on which the 13th *tithi* of the bright half (of the month **Pausha**) ended 16 h. 30 m. after mean sunrise, and the *nakṣatras* were **Mṛgaśīrṣha** and **Ārdra**.

On the other hand, if the king's reign commenced between the 28th May and the 31st July A.D. 1118, the date will correspond to **Saturday, the 5th January A.D. 1129**, which was the 13th day of the month of **Makara**, and on which the 13th *tithi* of the bright half (of the month **Pausha**) ended 5 h. 49 m. after mean sunrise, and the *nakṣatra* was **Punarvasu**, by the *Brahma-siddhānta* and according to Garga the whole day, and by the equal space system from 9 h. 12 m. after mean sunrise.

As this date then would be entirely incorrect if the king's reign had commenced in A.D. 1108, and is in every way correct on the assumption that the reign commenced in A.D. 1118, I take it to prove that the latter was really the case. And in my opinion the six dates Nos. 21, 22, 41, 42, 57 and 58, for which—in entire agreement with the original *data*—absolutely faultless equivalents have now been given, shew beyond a doubt that the reign of **Vikrama-Chōḷa** must have commenced between approximately the 1st June and the 31st July A.D. 1118.

With the result now obtained, the equivalent previously given for the date No. 10 cannot, of course, be the proper equivalent of that date. A comparison of the dates No. 10 and No. 57, which are both from the same inscription, at once suggests to us that No. 10 is only three days later than No. 57. Both dates are of the first fortnight of the month of **Mithuna** of the 5th year of the king's reign; the week-day of No. 57 is **Thursday**, and that of No. 10 **Sunday**; and the *nakṣatra* of No. 57 is **Maghā** (10), while that of No. 10 is **Hasta** (13). If then the equivalent of No. 57 is **Thursday, the 31st May A.D. 1123**, the equivalent of No. 10 can only be **Sunday, the 3rd June A.D. 1123**. This day was the 9th day of the month of **Mithuna**, and on it the *nakṣatra* was **Hasta**, by the *Brahma-siddhānta* for 22 h. 59 m., and by the equal space system and according to Garga from 1 h. 58 m., after mean sunrise; but the *tithi* which ended on the same day, 10 h. 12 m. after mean sunrise, was the 8th, not the 7th *tithi*, of the bright half.

<sup>1</sup> No. 276 of the Government Epigraphist's collection for 1901.

<sup>2</sup> It is impossible to say *a priori* whether the son of Kulōttuṅga I. is meant.



Considering the complete agreement of the six dates previously treated of, I have no doubt whatever that Sunday, the 3rd June A.D. 1123, is really the day intended by the date No. 10, and that the writer of this date, in recording the *tithi*, has erroneously written *saptamiyum*, instead of *ashfamiyum*.

Since the date No. 10 is stated to have been the 340th day of the 5th year of the king's reign, the first day of that year would now have been the 29th June A.D. 1122, and the accession of Vikrama-Chōla must have taken place on (approximately) the 29th June A.D. 1118.<sup>1</sup>

The result now arrived at receives an unexpected confirmation from a reconsideration of the date No. 43 (above, Vol. VI, p. 281). This date is of the seventeenth year (given in words) of the king's reign, and of the Śaka year 1054 (given in figures only), and gives us for calculation Thursday, the third *tithi* of the bright half of Vaiśākha. When previously examining it, I found that for Śaka-Saivāt 1054 current it would correspond to Thursday, the 2nd April A.D. 1131; and as I found it to be incorrect for what I then had to consider the 17th year of the king's reign, I felt no hesitation in accepting Thursday, the 2nd April A.D. 1131, as the true equivalent of the date, and in assuming that the regnal year had been quoted erroneously.

But now, with the 29th June A.D. 1118 as the date of the king's accession, a date in the month Vaiśākha of his seventeenth year will be expected to fall in A.D. 1135, and for this year the date regularly corresponds to Thursday, the 18th April A.D. 1135, when the third *tithi* of the bright half of Vaiśākha ended 9 h. 30 m. after mean sunrise. I now therefore assume that the date is really of the 17th year of Vikrama-Chōla's reign, and that the Śaka year 1054 has been erroneously quoted instead of 1057 (expired).

#### 59.—In the Vaidyanātha temple at Tirumalavāḍi.<sup>2</sup>

This inscription is dated in the 15th year of the reign of "king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Vikrama-Chōladēva." In the introduction it is stated that he made gifts to the temple at Chidambaram on the following date:<sup>3</sup>—

24 . . . . . -ppattām-āṇḍil [Ś]i[t]tirai-ttiṅga[.] Atta-  
25 m perga Ādittavārattu-[t]tiru-vaḷar-madiyin trayōḍaṣi-ppakkat[ta].

"In the tenth year, (in) the month of Śittirai, on a Sunday which corresponded to (the day of) Hasta, (on) the thirteenth *tithi* of the fortnight of the auspicious waxing moon."

This date, of the month of Śittirai (or Māsha) of the 10th year of the king's reign, would be expected to fall in A.D. 1128, and for that year it would actually correspond to Sunday, the 15th April A.D. 1128, which was the 23rd day of the month of Śittirai, and on which the 13th *tithi* of the bright half (of the month Vaiśākha) ended 1 h. 25 m. after mean sunrise. But the *nakṣatra* on this day was Chitrā, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhānta for 14 h. 27 m., after mean sunrise.— If the week-day of the

<sup>1</sup> The following statement will show at a glance what mistakes the seven dates Nos. 10, 21, 22, 41, 42, 57 and 58 would necessarily contain, if the accession had taken place on either the 18th July 1108 or the 29th June A.D. 1118.

If it had taken place on the 18th July A.D. 1108,—

in No. 22, *Āditt* would have been wrongly quoted for *Paṇṇaṣu*;

in No. 42, the 9th year would have been wrongly quoted instead of the 19th;

No. 59 would be entirely incorrect.

On the other hand, assuming it to have taken place on the 29th June A.D. 1118,—

in No. 10, *saptamiyum* is wrong for *ashfamiyum*.

<sup>2</sup> No. 82 of the Government Epigraphist's collection for 1895; *South-Ind. Inscr.* Vol. III. No. 79.

<sup>3</sup> The same date is quoted in the introduction of an inscription of the 11th year at Ālaṅḡḍi (No. 163 of 1921).



date were Saturday, the date would correspond to Saturday, the 14th April A.D. 1128, when the 13th *tithi* of the bright half commenced 2 h. 33 m., and the *nakshatra* was *Hasta*, by the equal space system and according to Garga for 17 h. 44 m., and by the Brahma-siddhānta for 14 h. 27 m., after mean sunrise.—The earliest year of Vikrama-Chōla's reign, in which the date, as recorded, is quite correct, would be the 13th, for which the date would correspond to Sunday, the 12th April A.D. 1131, with the *nakshatra* *Hasta*.

#### D.—KULOTTUNGA-CHOLA III.

80.—In the Sōmanāthēśvara temple at Sōmaṅgalam.<sup>1</sup>

1 . . . . . Tribhuvanachohakravarttigal Maduraiyum=[Ī]lamuṇ-gopd-aruliga  
 īri-Kulōttuṅga-Śōladēvaṅka yāṇḍa lāṇḍa Magara-nāyarru pō[r]vva-pakshattu  
 Viyāla-kkiḷamaiyum Pō[śa]mam prathamaiyum-āṇḍav-aṇḍu.

"In the 14th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva who was pleased to take Madurai and Īlam,—on a day which was Thursday, (the day of) Pushya, and the first *tithi* of the first fortnight of the month of Makara."

The wording of this date is intrinsically wrong, because during the month of Makara the moon can never be anywhere near the *nakshatra* Pushya on the first *tithi* of the first fortnight. The probability is that the first fortnight has been erroneously quoted instead of the second, and for the second fortnight the date is correct.

A date of the month of Makara of the 14th year of the king's reign will be expected to fall in December A.D. 1191 or in January A.D. 1192, and in my opinion this date actually corresponds to Thursday, the 2nd January A.D. 1192, which was the 8th day of the month of Makara, and on which the first *tithi* of the dark half (of the month Pausa) ended 10 h. 12 m., and the *nakshatra* was Pushya, by the equal space system and according to Garga for 3 h. 56 m., and by the Brahma-siddhānta for 1 h. 58 m., after mean sunrise.

For convenience of reference I give below a list of all the dates of Chōla kings examined in Vols. IV.—VII., with the exception only of the date of the 40th year of Parāntaka I., No. 55, for which, as possible equivalents, I have given above Saturday, the 24th July A.D. 919, and Saturday, the 25th July A.D. 946. Under the name of each king, I state approximately the time when he must have commenced to reign.

#### A.—Rājarāja I. Rājakesarivarman.<sup>2</sup>

(Between the 25th June and the 25th July A.D. 965.)<sup>3</sup>

- No. 1 (Vol. IV. p. 66).—Year 7: the 26th September A.D. 991.  
 No. 25 (Vol. V. p. 48).—Year 15: Tuesday, the 29th August A.D. 999.  
 No. 27 (Vol. V. p. 197).—Year 15: Wednesday, the 15th May A.D. 1000.<sup>4</sup>  
 No. 2 (Vol. IV. p. 67).—Śaka 929 (current). This date is incorrect.  
 No. 3 (Vol. IV. p. 68).—Year 28, Śaka 934. The date would correspond to the 23rd December A.D. 1012, but contains no details for verification.

<sup>1</sup> No. 183 of the Government Epigraphist's collection for 1901.

<sup>2</sup> Or Kēsarivarman.

<sup>3</sup> See Vol. VI. p. 20.

<sup>4</sup> In the original date the week-day is wrongly given as Thursday, instead of Wednesday.

## B.—Rājendra-Chōla I. Parakēsarivarman.

(Between the 26th November A.D. 1011 and the 7th July A.D. 1012.)

- No. 32 (Vol. VI. p. 20).—Year 9, Śaka 943 (current) : Thursday, the 7th July A.D. 1020.  
 No. 4 (Vol. IV. p. 68).—Śaka 943 (current) : Wednesday, the 1st March A.D. 1031.  
 No. 5 (Vol. IV. p. 69).—Year 31 (for 21),<sup>1</sup> Śaka 954 : Monday, the 23rd October A.D. 1032.  
 No. 33 (Vol. VI. p. 21).—Year 22, Śaka 955 : Sunday, the 25th November A.D. 1033.  
 No. 34 (Vol. VI. p. 21).—Year 26, Śaka 959. This date is incorrect.

## C.—Rājādhirāja Rājakēsarivarman.

(Between the 15th March and the 3rd December A.D. 1018.)

- No. 15 (Vol. IV. p. 218).—Year [3]2 (for 22) : Thursday, the 22nd November A.D. 1039.  
 No. 12 (Vol. IV. p. 216).—Year 26 : Wednesday, the 14th March A.D. 1044.  
 No. 13 (Vol. IV. p. 217).—Year 27 : Wednesday, the 13th February A.D. 1045.  
 No. 14 (Vol. IV. p. 217).—Year 29 : Wednesday, the 3rd December A.D. 1046.<sup>2</sup>  
 No. 11 (Vol. IV. p. 216).—Year 30, Śaka 970 (current). The date does not admit of verification.  
 No. 35 (Vol. VI. p. 22).—Year 35, Śaka 975 : probably Sunday, the 23rd May A.D. 1053.<sup>3</sup>

D.—Rājendradēva Parakēsarivarman.<sup>4</sup>

(The 28th May A.D. 1052.)

- No. 38 (Vol. VI. p. 24).—The 83rd day of year 4 : Thursday, the 17th August A.D. 1055.  
 No. 36 (Vol. VI. p. 23).—Year 6, Śaka 979 : Monday, the 27th October A.D. 1057.  
 No. 37 (Vol. VI. p. 23).—Year 12 (for 11 ?), Śaka 984. The date does not admit of verification.

## E.—Kulōttuṅga-Chōla I. Rājakēsarivarman.

(Between the 14th March and the 8th October A.D. 1070.)<sup>5</sup>

- No. 56 (Vol. VII. p. 1).—Year 4 : Thursday, the 7th November A.D. 1073.  
 No. 39 (Vol. VI. p. 278).—Year 7, Śaka 998 : Friday, the 10th February A.D. 1077.<sup>6</sup>  
 No. 6 (Vol. IV. p. 70).—Year 37, Śaka 1030 (for 1028 ?). The date does not admit of verification.  
 No. 9 (Vol. IV. p. 72).—Śaka 1035 : Sunday, the 22nd February A.D. 1114.  
 No. 7 (Vol. IV. p. 70).—Year 44 : Friday, the 13th March A.D. 1114.  
 No. 8 (Vol. IV. p. 71).—Year 45 : Thursday, the 8th October A.D. 1114.

<sup>1</sup> See Vol. VI. p. 22.In the original date the second *tithi* (*dvitīyāyām*) is wrongly quoted instead of the third (*tritīyāyām*).<sup>2</sup> In the original date the 13th *tithi* has probably been wrongly quoted instead of the third. Assuming the above to be the true equivalent of the date, Rājādhirāja's reign would have commenced after (approximately) the 23rd May A.D. 1018.<sup>3</sup> In No. 37 surnamed Rājakēsarivarman.<sup>4</sup> If the dates 5 and 6 given by Dr. Hultsch above, Vol. VI. p. 221, from No. 339 and No. 356 of 1898 can be trusted — and I see no reason to suspect them — the king's reign must have commenced on approximately the 9th June A.D. 1070. The first day of his 37th year would have been the 9th June A.D. 1106, and the 289th day of that year the 24th March A.D. 1107, which was the day of the Mēsha-(Vishuva-)sankrānti and Chaitra-vadi 13 of Śaka 1029 expired.<sup>5</sup> In the original date the month Māgha is wrongly quoted instead of Phālguna.



No. 40 (Vol. VI. p. 279).—Year 45, Śaka 1036: Wednesday, the 9th December A.D. 1114.<sup>1</sup>

No. 26 (Vol. V. p. 48).—Year 48: Monday, the 7th January A.D. 1118.

Nos. 20 and 28 (Vol. IV. p. 262, and Vol. V. p. 198).—Year 48: Friday, the 25th January A.D. 1118.<sup>2</sup>

**F.—Vikrama-Chôja Parakêsarivarman.**

(The 29th June A.D. 1118.)

No. 21 (Vol. IV. p. 263, and Vol. VII. p. 3).—Year 4: Monday, the 1st May A.D. 1122.

No. 22 (Vol. IV. p. 264, and Vol. VII. p. 3).—Year 5: Monday, the 31st July A.D. 1122.

No. 57 (Vol. VII. p. 3).—Year 5: Thursday, the 31st May A.D. 1123.

No. 10 (Vol. IV. p. 73, and Vol. VII. p. 4).—The 340th day of year 5: Sunday, the 3rd June A.D. 1123.<sup>3</sup>

No. 42 (Vol. VI. p. 280).—Year 9, Śaka 1049: the 27th May A.D. 1127.

No. 59 (Vol. VII. p. 5).—Year 10: Sunday, the 15th April, or Saturday, the 14th April, A.D. 1128.<sup>4</sup>

No. 58 (Vol. VII. p. 4).—Year 11: Saturday, the 5th January A.D. 1129.

No. 41 (Vol. VI. p. 279, and Vol. VII. p. 3).—Year 16: Monday, the 16th April A.D. 1134.

No. 43 (Vol. VI. p. 281, and Vol. VII. p. 5).—Year 17, Śaka 1054 (for 1057): Thursday, the 18th April A.D. 1135.

**G.—Kulôttunga-Chôja III. Parakêsarivarman.**

(Between the 8th June and the 6th July A.D. 1178.)

No. 23 (Vol. IV. p. 264).—Year 8: Monday, the 8th July A.D. 1185.

No. 19 (Vol. IV. p. 220).—Year 12: Monday, the 4th December A.D. 1189.

No. 60 (Vol. VII. p. 6).—Year 14: Thursday, the 2nd January A.D. 1192.<sup>5</sup>

No. 24 (Vol. IV. p. 265).—Year 16: Saturday, the 4th June A.D. 1194.<sup>6</sup>

No. 17 (Vol. IV. p. 219).—Year 19: Tuesday, the 12th November A.D. 1196.

No. 16 (Vol. IV. p. 219).—Year 19 (for 20), Śaka 1119: Friday, the 21st November A.D. 1197.<sup>7</sup>

No. 31 (Vol. V. p. 199).—Year 20. This date is quite incorrect.

No. 44 (Vol. VI. p. 281).—Year 27: Thursday, the 5th May A.D. 1205.

No. 29 (Vol. V. p. 198).—Year 29: Wednesday, the 7th March A.D. 1207.

No. 18 (Vol. IV. p. 220).—Year 34: Monday, the 19th September A.D. 1211.

No. 30 (Vol. V. p. 199).—Year 37: Sunday, the 7th June A.D. 1215.

<sup>1</sup> The original date contains the expression *atardya-nyatpda-nimittamasa*, the exact import of which here and elsewhere is doubtful.

<sup>2</sup> In the original date No. 28 the 13th *tithi* is wrongly quoted instead of the second which is correctly given in No. 20.

<sup>3</sup> In the original date the 7th *tithi* (*saptamiam*) is wrongly quoted instead of the 8th (*ashtamiam*).

<sup>4</sup> In the original date either the *saptamiam* or the week-day is quoted incorrectly.

<sup>5</sup> In the original date the first fortnight is wrongly quoted instead of the second.

<sup>6</sup> In the original date the 4th *tithi* is wrongly quoted instead of the 14th.

<sup>7</sup> In the original date the 15th solar day is wrongly quoted instead of the 25th.

H.—Rājarāja III. Rājakesarivarman.<sup>1</sup>(Between the 17th March and the 13th August A.D. 1216.)<sup>2</sup>

No. 45 (Vol. VI. p. 281).—Year opposite to 16: Saturday, the 25th September A.D. 1232.

No. 46 (Vol. VI. p. 282).—Year 17: Tuesday, the 18th January A.D. 1233.

No. 47 (Vol. VI. p. 282).—Year 18: Tuesday, the 23rd August A.D. 1233.

No. 48 (Vol. VI. p. 282).—Year 18: Wednesday, the 7th December A.D. 1233.

No. 49 (Vol. VI. p. 283).—Year 18: Monday, the 2nd January A.D. 1234.

No. 50 (Vol. VI. p. 283).—Year 19: probably Sunday, the 13th August A.D. 1234.<sup>3</sup>No. 51 (Vol. VI. p. 284).—Year 22: Tuesday, the 16th March A.D. 1238.<sup>4</sup>

No. 52 (Vol. VI. p. 284).—Year opposite to 22: Monday, the 28th February A.D. 1239.

No. 53 (Vol. VI. p. 284).—Year opposite to 22: Wednesday, the 2nd March A.D. 1239.

No. 54 (Vol. VI. p. 285).—Year opposite to 22: Friday, the 4th March A.D. 1239.<sup>4</sup>

To the above I may add that, between A.D. 1054 and 1069, the date of the fifth year (of the reign) of Virarājendra Rājakesarivarman, which occurs in *South-Ind. Inscrip.* Vol. III. No. 30, is correct only for Monday, the 10th September A.D. 1067,<sup>5</sup> and that therefore, if the date does fall within the sixteen years stated and has been correctly recorded, Virarājendra Rājakesarivarman must have commenced to reign between (approximately) the 11th September A.D. 1062 and the 10th September A.D. 1063.

## POSTSCRIPT.

## Date of the Chellūr plates of Kulōttuṅga-Chōḍa II.

In the text of these plates, published by Dr. Fleet with a photo-lithograph in *Ind. Ant.* Vol. XIV. p. 56 ff., the date, in lines 49-51, is given thus:—

Śāk-ābdānām pramāṇē rasa-viśikha-viyach-chaṇdra-saṁkhyāṁ prayātē . . . s-Āndra-rakṣē pūrvva-ma(pa)kṣē vishuvati su-tithā(than)—

i.e. "when the measure of the Śaka years had advanced to the number of the flavours (6), the arrows (5), the sky (0), and the moon (1),"—i.e. in Śaka-Saṁvat 1056— . . . "at the equinox combined with the Ārdra nakṣatra, in the bright half, on an excellent tithi."

In *Ind. Ant.* Vol. XX. p. 191, Dr. Fleet has shown that this date would be incorrect for Śaka-Saṁvat 1056 current and expired, as well as for Śaka-Saṁvat 1057 expired; and he has communicated a suggestion of Mr. Sh. B. Dikshit's, in accordance with which the date would correspond to the 24th March A.D. 1132, in Śaka-Saṁvat 1055 current. But really the date would be incorrect even for Śaka-Saṁvat 1055 current, because in this year also the equinox was not combined with the Ārdra nakṣatra.

In the twenty Śaka years from 1047 to 1066 the date is correct only for Śaka-Saṁvat 1065 expired. In this year the Mēṣa-vishuva-saṁkrānti took place 16 h. 37 m. after mean sunrise

<sup>1</sup> This surname occurs only in the date No. 45.

<sup>2</sup> The latest date of this Rājarāja, known to me, is from the month of Karkāṭaka of his 25th year which was current after the Śaka year 1165; see *South-Ind. Inscrip.* Vol. I. No. 84. This date would show that Rājarāja's reign could not have commenced after the last day of the month of Karkāṭaka in A.D. 1216, i.e. not later than the 27th July A.D. 1216.

<sup>3</sup> In the original date either the nakṣatra Uttirāṣāḍī (Uttara-Bhādrapadā) has been wrongly quoted instead of Uttirām (Uttara-Phalgunī), or the first fortnight instead of the second.

<sup>4</sup> In the original date the 4th tithi has been wrongly quoted instead of the 14th.

<sup>5</sup> The day was the 15th day of the month of Kanyā, and on it the 14th tithi of the dark half (of the month Bhādrapadā) ended 9 h. 31 m. after mean sunrise; the nakṣatra was Uttara-Phalgunī, by the Brahma-siddhānta for 21 h. 40 m. after mean sunrise, according to Garva the whole day, and by the equal space system from 0 h. 39 m. after mean sunrise.



of the 24th March A.D. 1143, and on this day the 7th *tithi* of the bright half of Chaitra commenced 8 h. 9 m., and the *nakṣatra* by the equal space system was *Ārdrā* for 23 h. 48 m., after mean sunrise; i.e. the equinox took place while the moon was in the *nakṣatra* *Ārdrā*, during the 7th *tithi* of the bright half. This result, moreover, shows that the *tithi* on the day now given by me was really, in agreement with the term *su-tithi* of the original text, an excellent *tithi*; for, a seventh *tithi* of the bright half, on which — as is the case in the present instance — a *Samkrānti* takes place, is called *Mahājayā*, and for making donations is superior even to an eclipse.<sup>1</sup>

For these reasons I have no doubt whatever that the 24th March A.D. 1143 is the proper equivalent of the date, and that the Śaka year intended is 1065, not 1056. The writer of the date has wrongly written *rasa-viśikha*-, instead of *viśikha-rasa*-.

### NO. 2.—DATES OF PANDYA KINGS.

By F. KIELHORN, Ph.D., LL.D., C.I.E.; GÖTTINGEN.

(Continued from Vol. VI. page 315.)

I herewith publish thirteen more Pāṇḍya dates, the European equivalents of which may be given with certainty. Eight of these dates, in addition to regnal years, also give the Śaka years in which the dates fell, and the three latest dates, Nos. 41-43, also quote the corresponding Jovian years, according to the southern luni-solar system. I have still a number of other dates — of apparently twelve different Pāṇḍya kings — the publication of which may be deferred to the time when more dates of the same kings have been discovered.<sup>2</sup>

### A.—VIRA-PANDYA.

#### 31.—In the Kailāsapati temple at Śrivaikunṭham.<sup>3</sup>

2 . . . . . śrī-Vi(vi)ra-Pāṇḍiyadē[va]rkku yā-  
3 pḍu 15vadu Kā[r\*]tt[i]gai-mā[da\*]ttu 13 tiyad[i]yum apara-pakshattu  
saptam[i]yum Viyāla-kkiḷamaiyum perṛa Magattu vāḷ.

"In the 15th year (of the reign) of the glorious Vira-Pāṇḍyadēva, — on the day of Maghā, which corresponded to a Thursday, and to the seventh *tithi* of the second fortnight, and to the 13th solar day of the month of Kārttigai."

Between A.D. 1200 and 1500 the only year for which this date would be correct, is 1267. In this year the Vṛiśchika-samkrānti took place 13 h. 33 m. after mean sunrise of Friday, the 28th October. The 13th day of the month of Vṛiśchika (or Kārttigai) therefore was Thursday, the 10th November A.D. 1267; and on this day the 7th *tithi* of the dark half (of the month Kārttika) ended 8 h. 9 m., and the *nakṣatra* was Maghā, by the equal space system for 19 h. 42 m., by the Brahma-siddhānta for 5 h. 16 m., and according to Garga for 7 h. 53 m., after mean sunrise.

<sup>1</sup> Compare *Ind. Ant.* Vol. XXVI. p. 178.

<sup>2</sup> The date No. 32, here published, has been sent to me by Dr. Hultsch quite recently. It proves the correctness of the equivalent which I had previously ascertained for the date No. 31, but which for want of confirmation I did not wish to publish with my first series of Pāṇḍya dates.

<sup>3</sup> No. 174 of the Government Epigraphist's collection for 1895.

32.—In the Akshēśvara temple at Acheharapākkam.<sup>1</sup>

- 1 Svasti śrī [||\*] Tribhuvapach[cha]kra[va]ttiga[|] śr[ī]-Vi[ra]-Pāṇḍi[ya]dēvaṛkku  
[y]āṇḍu 7[va]ḍu Kaṛkaḍaga-nāyaṛru apa[ra]-pakshattu N[ā]-  
2 yaṛru-k[i]lamai[ya]m saptamiyum peṛra Aśvati-nā[|].

"In the 7th year (of the reign) of the emperor of the three worlds, the glorious Vira-Pāṇḍyadēva,— on the day of Aśvini, which corresponded to a Sunday and to the seventh *tithi* of the second fortnight of the month of Karkāṭaka."

If the equivalent found for the date No. 31, which is of the 15th year of the king's reign, is the true equivalent of that date, this date No. 32, which is of the 7th year of the same reign, will in the first instance be expected to fall in A.D. 1259. The date actually corresponds to Sunday, the 13th July A.D. 1259, which was the 17th day of the month of Karkāṭaka, and on which the 7th *tithi* of the dark half (of the month Āshāḍha) ended 11 h. 3 m., and the *nakṣatra* was Aśvini for 19 h. 3 m., after mean sunrise.

The two dates Nos. 31 and 32 together shew that the reign of Vira-Pāṇḍya commenced between (approximately) the 11th November A.D. 1252 and the 13th July A.D. 1253.

## B.—MARAVARMAN PARAKRAMA-PANDYA.

33.—In the Rishabhēśvara temple at Śeṅgama.<sup>2</sup>

- 1 Svasti śrīḥ [||\*] Śakā[bda][m\*] 1262n mēl kō Mārappaṇmar T[i]ru(ri)bu-  
[va\*]ṇaśakravattiga[|] śrī-Parākrama-Pāṇḍiyadēvaṛkku yāṇḍu 6[vadu] Vṛi-  
chika-nāyaṛru pūrvva-pakshattu dvādaśiyum Budan-ki[|]lamaiyum peṛra\*  
2 Uttaraṭṭādi-n[ā][|]\*.

"After the Śaka year 1262 (*had passed*), in the 6th year (of the reign) of king Māravarman (*alias*) the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,— on the day of Uttara-Bhadrpadā, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight of the month of Vṛiśchika."

For Śaka-Samvat 1262 expired this date regularly corresponds to Wednesday, the 1st November A.D. 1340, which was the 5th day of the month of Vṛiśchika, and on which the 12th *tithi* of the bright half (of the month Kārttika) ended 23 h. 56 m., and the *nakṣatra* was Uttara-Bhadrpadā for 1 h. 19 m., after mean sunrise.

34.—In the Kailāsanātha temple at Maṇṇārguḍi.<sup>3</sup>

- 1 Svast[i] śr[ī] [||\*] Kō [M]ārappaṇmar Tr[i]bhu[va]nachakra[vatti]ga[|] [śrī]-  
Parākrama-Pā[ṇ]ḍiyadēvaṛkku yā[ṇ]ḍu Svadu Dhanu-[n]āyaṛru aparā-  
pakshattu navamiyu[m] V[e]ḷli-kk[i]lam[ai]yam peṛ[ra]  
2 Attattu nā[|].

"In the [8th] year (of the reign) of king Māravarman (*alias*) the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,— on the day of Hasta, which corresponded to a Friday and to the ninth *tithi* of the second fortnight of the month of Dhanu."

If this date were one of the 8th year of the king's reign, it ought, in accordance with the result obtained under No. 33, to fall in Śaka-Samvat 1263 or 1264 expired; but for either of these years it would be incorrect. The date, in my opinion, is really one of the 18th (not the 8th)

<sup>1</sup> No. 243 of the Government Epigraphist's collection for 1901.

<sup>2</sup> No. 113 of the Government Epigraphist's collection for 1900.

<sup>3</sup> No. 100 of the Government Epigraphist's collection for 1897.



year of the king's reign and corresponds—for Śaka-Saṃvat 1274 expired—to Friday, the 30th November A.D. 1352, which was the 4th day of the month of Dhanuṣa, and on which the 9th *tithi* of the dark half (of the month Mārgaśīrsha) commenced 0 h. 17 m., and the *nakṣatra* was Hasta, by the Brahma-siddhānta from 0 h. 39 m., and by the equal space system and according to Garga from 2 h. 38 m., after mean sunrise.

The two dates Nos. 33 and 34 would shew that the reign of Māravarman Parākrama-Pāṇḍya commenced between (approximately) the 1st December A.D. 1334 and the 1st November A.D. 1335.

### C.—JATAVARMAN PARAKRAMA-PANDYA.

35.—In the Chōlśvara temple at Chōlapuram near Nagercoil.<sup>1</sup>

- 1 6. Svasti śrī [l]\* Śakābdam 1293ḡ mēl . . . . .  
 3 . . . . . śr[ī-k]ḡ=Chohaḍaipagmar=āḡa Tribhuvana-  
 4 chohakravartigaḡ śrī-Parākrama-Pāṇḍiyadēvar . . . . . iyāḡḡu aṅḡa-  
 5 vadiḡḡ edir pattāvadu Makara-nāyirru pūrvva-pakṣattu tṛiti(tī)yaḡ-  
 6 yuḡ Vell[i]-kki[ā]m[aiyumu] peḡḡa Śadaiyattig nāḡ.

"After the Śaka year 1293 (*had passed*), in the tenth (*year*) opposite to the fifth year (*of the reign*) of the glorious king Jaṭavarman *alias* the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,—on the day of Śatabhishaj, which corresponded to a Friday and to the third *tithi* of the first fortnight of the month of Makara."

For Śaka-Saṃvat 1293 expired this date regularly corresponds to Friday, the 9th January A.D. 1372, which was the 14th day of the month of Makara, and on which the third *tithi* of the bright half (of the month Māgha) ended 19 h. 59 m., and the *nakṣatra* was Śatabhishaj, by the equal space system for 20 h. 21 m., according to Garga for 11 h. 50 m., and by the Brahma-siddhānta for 9 h. 12 m., after mean sunrise.

Being of the 10th opposite to the 5th, i.e. of the 15th year of the king's reign, the date would shew that the reign of Jaṭavarman Parākrama-Pāṇḍya commenced between (approximately) the 10th January A.D. 1357 and the 9th January A.D. 1358.

### D.—JATILAVARMAN PARAKRAMA-PANDYA (ARIKESARIDEVA).

36.—In the Kuttalanātha temple at Kuttalam.<sup>2</sup>

- 1 . . . . . Śakābdam 1377 mēl [ā]ellānigra . . . . .  
 . . . . . Parākkirā[ma\*]-Pāṇḍyadēvarḡu yāḡḡu 31vadiḡḡ edir y[i]raḡḡāvadū  
 Mi(mi)ḡa-jñāyirru irubattettān=diyadiyumu pūrvva-pakṣat[t]u shashayam<sup>3</sup> Tiṅḡat-  
 [k]iḡamaia(yu)m [pe]ḡḡa Mṛigaś[īr]shattu n[āḡ].

"In the second (*year*) opposite to the 31st year (*of the reign*) of Parākrama-Pāṇḍyadēva, which was current after the Śaka year 1377 (*had passed*),—on the day of Mṛigaśīrsha, which corresponded to a Monday, and to the sixth *tithi* of the first fortnight, and to the twenty-eighth solar day of the month of Mīna."

In solar Śaka-Saṃvat 1377 *current* the Mīna-samkrānti took place 1 h. 30 m. after mean sunrise of Tuesday, the 25th February A.D. 1455, which was the first day of the month of Mīna. The 28th day of the month of Mīna therefore was Monday, the 24th March A.D. 1455; and on this day the 6th *tithi* of the bright half (of the month Chaitra of luni-solar Śaka-Saṃvat 1377 *expired*) ended 15 h. 44 m., and the *nakṣatra* was Mṛigaśīrsha, by the equal

<sup>1</sup> No. 30 of the Government Epigraphist's collection for 1896.

No. 203 of the Government Epigraphist's collection for 1895.

<sup>3</sup> Read shashāyumu.



space system and according to Garga for 10 h. 30 m., and by the Brahma-siddhānta for 9 h. 12 m., after mean sunrise.

### 37.—In the Viśvanātha temple at Tenkāśī.<sup>1</sup>

1 Svasti śrī [||\*] Kō Jaṭilavarṃmar-āṇa Tribhuvanaścha(cha)kravarttigal śrī-Parākrama-Pāṇḍyadēvaṅku yāṇḍu muppattonṛvadiṅ edirāvaṇu Ka[r]kkāṭaka-ñāyaggu irubattoṅṛān=diyadiyum pūrvva-pakshattu ccha(cha)turdaśiyum Tiṅgaṭ-kiḷamaiyum peṇṇa Uttirāḍattu nāḷ.

"(In the year) opposite to the thirty-first year (of the reign) of king Jaṭilavarman alias the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,—on the day of Uttarāśhāḍhā, which corresponded to a Monday, and to the fourteenth *tithi* of the first fortnight, and to the twenty-first solar day of the month of Karkāṭaka."

Judging by the preceding date, this date would be expected to fall in about A.D. 1454; in my opinion, it corresponds to the 19th July A.D. 1453. In A.D. 1453 the Karkāṭa-samkrānti took place 19 h. 36 m. after mean sunrise of the 28th June. The 21st day of the month of Karkāṭaka therefore was the 19th July; and on this day the 14th *tithi* of the bright half (of the month Śrāvapa) ended 14 h. 14 m., and the *nakṣatra* was Uttarāśhāḍhā, by the equal space system and according to Garga for 18 h. 24 m., and by the Brahma-siddhānta for 11 h. 50 m., after mean sunrise. But the day found was a Thursday, not a Monday.—Since in the whole of the 15th century A.D. there is not a single year for which the date, as recorded by the writer, would be correct, I take Thursday, the 19th July A.D. 1453, to be its proper equivalent, and have no doubt that the writer has quoted the week-day incorrectly.

### 38.—In the Kuttalanātha temple at Kuttālam.<sup>2</sup>

1 Svasti śrī [||\*] Kō [Ś]eḍilavayṃmar-ā[na] Tribhuvana[cha]kravatt[i]gaḷ śrī[ī]-Parākk[i]ṇama-Pāṇḍi[yad]ēvaṅku yāṇḍu muppattonṛ[ś]vadiṅ edir pā[ī]ā[va]ḍu Mi(m)ṇa-ñāyaggu iru[badān=diya]di[yu]m [apa]ra-[pa]kshattu pañchamiy[u]m Badaṅ-kiḷamaiyum peṇṇa Anisha[tti=n]āḷ.

"In the fourth (year) opposite to the thirty-first year (of the reign) of king Jaṭilavarman alias the emperor of the three worlds, the glorious Parākrama-Pāṇḍyadēva,—on the day of Anurādhā, which corresponded to a Wednesday, and to the fifth *tithi* of the second fortnight, and to the twentieth solar day of the month of Mīna."

Judging by the preceding dates, this date would be expected to fall in about A.D. 1457; it actually corresponds to Wednesday, the 16th March A.D. 1457. In A.D. 1457 the Mīna-samkrānti took place 13 h. 55 m. after mean sunrise of Thursday, the 24th February. The 20th day of the month of Mīna therefore was Wednesday, the 16th March; and on this day the 5th *tithi* of the dark half (of the month Phālguna) ended 10 h. 25 m., and the *nakṣatra* was Anurādhā, by the equal space system and according to Garga for 4 h. 36 m., and by the Brahma-siddhānta for 0 h. 39 m., after mean sunrise.

### 39.—In the Viśvanātha temple at Tenkāśī.<sup>3</sup>

1 Sakābdam āyirattu-muṅṅūṛru-eṇbattu-ogṛig mēṇ-cheḷḷānigga . . . . .  
Ar[i]keśar[i]dēvar-āṇa Parākkirama-Pāṇḍiyadēvaṅku yāṇḍu 31[vadu] edir  
8vadu Mīduga-ñāyaggu irubattumu(mā)-

<sup>1</sup> No. 195 of the Government Epigraphist's collection for 1895.

<sup>2</sup> No. 204 of the Government Epigraphist's collection for 1895.

<sup>3</sup> No. 199 of the Government Epigraphist's collection for 1895.



2 grān-diyadiyum pūruva-pakshattu-tde(tta)samiyamyum<sup>1</sup> Budag-kilamaiyum perra  
śōdi-nā].

"In the 8th (year) opposite to the 31st year (of the reign) of Arikēsaridēva alias Parākrama-Pāṇḍyadēva, which was current after the Śaka year one thousand three hundred and eighty-one (*had passed*),—on the day of Svāti, which corresponded to a Wednesday, and to the tenth *tithi* of the first fortnight, and to the twenty-third solar day of the month of Mithuna."

The three dates Nos. 36-38 shew that the reign of Jaṭilavarman Parākrama-Pāṇḍya commenced between (approximately) the 25th March and the 19th July A.D. 1422. A date of the month of Mithuna of the 8th year opposite to the 31st year, i.e. of the 39th year, of the same reign should therefore fall in either A.D. 1460 or 1461. Now assuming this date No. 39 to be really one of the 39th regnal year, its proper equivalent could only be Wednesday, the 17th June A.D. 1461. On this day the 10th *tithi* of the bright half (of the month Āshāḍha) ended 17 h. 51 m., and the *nakshatra* was Svāti, by the equal space system for 19 h. 42 m., by the Brahma-siddhānta for 3 h. 17 m., and according to Garga for 7 h. 13 m., after mean sunrise. But the 17th June A.D. 1461 was the 21st (not the 23rd) day of the month of Mithuna,<sup>2</sup> and fell in Śaka-Samvat 1383 (not 1381) expired.

No better result would be obtained if we were to assume the writer to have quoted the Śaka year correctly and the regnal year incorrectly. Śaka-Samvat 1381 expired would yield no satisfactory result at all. For Śaka-Samvat 1381 current the date might be said to correspond to Wednesday, the 21st June A.D. 1458, on which day the 10th *tithi* of the bright half (of the month Āshāḍha) ended 15 h. 35 m., and the *nakshatra* was Svāti, by the equal space system for 10 h. 30 m., after mean sunrise. But the 21st June A.D. 1458 was the 24th (not the 23rd) day of the month of Mithuna<sup>3</sup> (and would fall in the 36th or 37th, not the 39th year of the king's reign).

The date therefore is certainly incorrect; but I have hardly any doubt that its incorrectness is caused by the writer's interchanging the last figures of the numbers of the Śaka year and of the solar day (i.e. by his giving us erroneously 1381 instead of 1383, and 23 instead of 21), and that the day intended is Wednesday, the 17th June A.D. 1461. And accepting this result as correct, it would follow that the king's reign commenced between (approximately) the 18th June and the 19th July A.D. 1422.

#### E.—JATILAVARMAN PARAKRAMA-PANDYA (KULASEKHARA).

40.—In the Viśvanātha temple at Tenkāśi.<sup>4</sup>

- 1 Śubham-netu [||\*] Śakābdam 1421! mēl śellānigra [I\*] avanti ēri [I\*] Kō  
Jaṭilavarmanar-āna Tribhuvanaśchakravattiga] Kā[r\*]ttigai-nā] piraṇḍa  
Parākki[ra\*]ma-Pāṇḍiyadēvar
- 2 āṇa Kulasekharadēvar nam yāṇḍu irubadāvadu Virichchiga-nāyagga padipaṇḍjān-  
diyadiyum <sup>5</sup>pūrvava-pakshattu dvādaśiyum Bṛihaspati-vāramum perra
- 3 Rēba(va)ti-nā].

"In the twentieth year (of the reign) of king Jaṭilavarman alias the emperor of the three worlds, Parākrama-Pāṇḍyadēva alias Kulasekharadēva who was born on the day of Kṛittikā, which (year) was current after the Śaka year 1421 (*had passed*),—on the day of Rēvati, which corresponded to a Thursday, and to the twelfth *tithi* of the first fortnight, and to the fifteenth solar day of the month of Vṛiścika."

<sup>1</sup> Cancel the second *yam*.

<sup>2</sup> In A.D. 1461 the Mithuna-samkrānti took place 6 h. 41 m. after mean sunrise of Thursday, the 28th May.

<sup>3</sup> In A.D. 1458 the same Samkrānti took place 12 h. 4 m. after mean sunrise of Sunday, the 28th May.

<sup>4</sup> No. 197 of the Government Epigraphist's collection for 1895.

<sup>5</sup> Read *pūrvava*.



In Śaka-Saṃvat 1421 expired the Vṛiśchika-saṃkrānti took place 13 h. 53 m. after mean sunrise of Wednesday, the 30th October A.D. 1499. The 15th day of the month of Vṛiśchika therefore was Thursday, the 14th November A.D. 1499, and on this day the 12th *tithi* of the bright half (of the month Mārgaśīrṣa) ended 16 h. 13 m. after mean sunrise. On the day found the *nakṣatra* by our Tables ceased to be Rēvati exactly at mean sunrise, but it may be reasonably assumed that by other Tables the moon continued in Rēvati for some short time after mean sunrise.

Being of the 20th year of the king's reign, the date would shew that the reign of Jaṭilavarman Parākrama-Pāṇḍya Kulasēkhara commenced between (approximately) the 15th November A.D. 1479 and the 14th November A.D. 1480.

#### F.—JATILAVARMAN SRIVALLABHA.

##### 41.—In the Viśvanātha temple at Tenkāṣi.<sup>1</sup>

2 Śakābdam āyirattu-nānūṟru-aṇbattu-aṇbadil māṟ-chellāniṟa . . . . .  
 4 . . . . . kō Jaṭilavarmmar-āna Tribhuvanachchakrava[r]tti Kōṇērmaikoṇḍ[ā]ṅ . . . . .  
 5 Perumāḷ Śrīvallabhadēva[r]ku yāṇḍu mu(mā)ṇṟāvaṇḍu [Ē]viḷambi-va[r]aṣam  
 Vṛiśchika-[ravi iruba]t[ti]-aṇbadā[n]-diyadiyum [a]para-pakṣhattu [ā]kā[da]ṣiyu-  
 6 m Budha-vāramum peṟṟa Śōḍi-nāḷ.

"In the [H]ēvilambin year, the third year (of the reign) of king Jaṭilavarman alias the emperor of the three worlds, Kōṇērmaikoṇḍān . . . . . Perumāḷ Śrīvallabhadēva, which (year) was current after the Śaka year one thousand four hundred and fifty-nine (had passed),—on the day of Svāti, which corresponded to a Wednesday, and to the eleventh *tithi* of the second fortnight, and to the twenty-ninth solar day of (the month in which) the sun (was) in Vṛiśchika."

The Jovian year Hēvilambin (Hēmalamba) by the southern luni-solar system corresponds to Śaka-Saṃvat 1459 expired. In this year the Vṛiśchika-saṃkrānti took place on Tuesday, the 30th October A.D. 1537, by the Ārya-siddhānta 9 h. 48 m., and by the Sūrya-siddhānta 12 h. 30 m., after mean sunrise. By the Sūrya-siddhānta therefore—and by the Ārya-siddhānta also in case the Malabar rule was followed<sup>2</sup>—the month of Vṛiśchika commenced on the 31st October, and the 29th day of that month was Wednesday, the 28th November A.D. 1537. On this day the 11th *tithi* of the dark half (of the month Mārgaśīrṣa) ended 9 h. 34 m. after mean sunrise, and the *nakṣatra* was Svāti, by the equal space system during the whole day, by the Brahma-siddhānta for 9 h. 12 m., and according to Garga for 13 h. 8 m., after mean sunrise.

Being of the third year of the king's reign, the date would shew that the reign of Jaṭilavarman Śrīvallabha commenced between (approximately) the 29th November A.D. 1534 and the 28th November A.D. 1535.

#### G.—MARAVARMAN SUNDARA-PANDYA.

##### 42.—In the Kailāsapati temple at Gaṅgaikoṇḍāṅ.<sup>3</sup>

1 Svasti śri [H\*] Kō Māra[vaṅ]mar-āna Tribhuvanachśa(cha)kravat[t]i  
 Kōṇērmaikoṇḍā[ṅ] śri-Sundara-Pāṇḍiyadēva[r]ku y]āṇḍu 2 āvaṇḍu edir  
 22āvaṇḍukku Śakābda[m\*] 1477ṅ mēl śellān[i]ṅṟa Irākāṣa-vaṛuṣam  
 āṇi-mādam 3 tēdi 4 pū[rva]-pakṣhattu  
 2 daṇḍēṣiyum [Manda]-vāramum peṟṟa Śōḍi-nāḷ.

<sup>1</sup> No. 300 of the Government Epigraphist's collection for 1895.

<sup>2</sup> See Sewell and Dikshit's *Indian Calendar*, p. 12.

<sup>3</sup> No. 171 of the Government Epigraphist's collection for 1895.

\* The two words *mādam* and *tēdi* are expressed by their modern abbreviations.

"In the Rākshasa year which was current after the Śaka year 1477 (*had passed*), (and which corresponded) to the 22nd (year) opposite to the 2nd year (of the reign) of king Māravarman *alias* the emperor of the three worlds, Kōnērmaikoṇḍāp, the glorious Sundara-Pāṇḍyadēva,— on the day of Svāti, which corresponded to a Saturday, and to the twelfth *tithi* of the first fortnight, and to the 3rd solar day of the month of Āpi."

The Jovian year Rākshasa by the southern luni-solar system corresponds to Śaka-Samvat 1477 expired. In this year the Mithuna-samkrānti took place 14 h. 16 m. after mean sunrise of Wednesday, the 29th May A.D. 1555, and the third day of the month of Mithuna (or Āpi) therefore was Saturday, the 1st June A.D. 1555. This day was entirely occupied by the 12th *tithi* of the bright half (of the month Jyāishtha), and on it the *nakshatra* by the equal space system was Svāti for 11 h. 10 m. after mean sunrise.

Being of the 22nd opposite to the 2nd, i.e. of the 24th year of the king's reign, the date would shew that the reign of this Māravarman Sundara-Pāṇḍya commenced between (approximately) the 2nd June A.D. 1531 and the 1st June A.D. 1532.

#### H.—JATILAVARMAN SRIVALLABHA (ATIVIRARAMA).

43.—In the Kulaśékharamuḍaiyār temple at Tenkāśi.<sup>1</sup>

- 2 . . . . Śakā[bda]m 1489<sup>1</sup> mēl śellānigra [i\*] svasti śrī [i\*] Kō  
 Jaṭilava[r]mmar-āna Tribhuvannachakrava[r]tt[i] Kōnērmaī[k]o[ṇ]ḍāp  
 Śrī-[P]erumā[ī]  
 3 Aḷagaṇ-Perumāḷ Ativirarāmaṇ Śrīva[i\*]labha[d]ēvaṇṇu yāṇḍu aṇ[j]āvaḍu  
 Piṇḍava-varuṣam<sup>2</sup> Āvaṇ[i]-mādam<sup>2</sup> 22 tēdi<sup>2</sup> aparā-[pa]khaṣṭu(ttu)  
 4 tiṇḍigaiyūm Śakk[i]ra-vāramum Keṇḍa-[yō]gamum Vaṇik-karaṇamum perṇa  
 Uttirattādi-nāḷ.

"In the Prabhava year (*corresponding to*) the fifth year (*of the reign*) of king Jaṭilavarman *alias* the emperor of the three worlds, Kōnērmaikoṇḍāp Śrī-Perumāḷ Aḷagaṇ-Perumāḷ Ativirarāma Śrīvallabhadēva, which (year) was current after the Śaka year 1489 (*had passed*),— on the day of Uttara-Bhādrapadā, which corresponded to the Vaṇik-karaṇa and to the Gaṇḍa-yōga and to a Friday, and to the third *tithi* of the second fortnight, and to the 22nd solar day of the month of Āvaṇi."

The Jovian year Prabhava by the southern luni-solar system corresponds to Śaka-Samvat 1489 expired. In this year the Simha-samkrānti took place 18 h. 35 m. after mean sunrise of Thursday, the 31st July A.D. 1567, and the 22nd day of the month of Simha (or Āvaṇi) therefore was Friday, the 22nd August A.D. 1567. On this day the third *tithi* of the dark half (of the month Bhādrapadā) ended 20 h. 28 m., the *karaṇa* Vaṇi ended 8 h. 43 m., the *nakshatra* was Uttara-Bhādrapadā for 1 h. 19 m., and the yōga was Gaṇḍa for 11 h. 37 m., after mean sunrise.

Being of the 5th year of the king's reign, the date would shew that the reign of Jaṭilavarman Ativirarāma Śrīvallabha commenced between (approximately) the 23rd August A.D. 1563 and the 22nd August A.D. 1563.

For convenience of reference I subjoin a list of the above dates, with the approximate commencement of the reign of each king, put in brackets after his name.

<sup>1</sup> No. 302 of the Government Epigraphist's collection for 1895.

<sup>2</sup> The three words *varuṣam*, *mādam* and *tēdi* are expressed by their modern abbreviations.



A.—Vīra-Pāṇḍya (November 11, A.D. 1252—July 13, A.D. 1253).

No. 32. 7th year : July 13, A.D. 1259.

No. 31. 15th year : November 10, A.D. 1267.

B.—Māravarman Parākrama-Pāṇḍya (December 1, A.D. 1334—November 1, A.D. 1335).

No. 33. 6th year (Śaka 1262) : November 1, A.D. 1340.

No. 34. 8th [for 18th] year : November 30, A.D. 1352.

C.—Jaṭavarman Parākrama-Pāṇḍya (January 10, A.D. 1357—January 9, A.D. 1358).

No. 35. Year 10 opp. to 5 (i.e. 15th year; Śaka 1293) : January 9, A.D. 1372.

D.—Jaṭavarman Parākrama-Pāṇḍya Arikēsarideva (June 18—July 19, A.D. 1422).

No. 37. [Year] opp. to 31 (i.e. 32nd year) : July 19, A.D. 1453.

No. 36. Year 2 opp. to 31 (i.e. 33rd year; Śaka 1377) : March 24, A.D. 1455.

No. 38. Year 4 opp. to 31 (i.e. 35th year) : March 16, A.D. 1457.

No. 39. Year 8 opp. to 31 (i.e. 39th year; Śaka 1381 [for 1383]) : June 17, A.D. 1461.

E.—Jaṭavarman Parākrama-Pāṇḍya Kulāsēkhara (November 15, A.D. 1479—November 14, A.D. 1480).

No. 40. 20th year (Śaka 1421) : November 14, A.D. 1499.

F.—Jaṭavarman Śrīvallabha (November 29, A.D. 1534—November 28, A.D. 1535).

No. 41. 3rd year (Śaka 1459) : November 28, A.D. 1537.

G.—Māravarman Sundara-Pāṇḍya (June 2, A.D. 1531—June 1, A.D. 1532).

No. 42. Year 22 opp. to 2 (i.e. 24th year; Śaka 1477) : June 1, A.D. 1555.

H.—Jaṭavarman Śrīvallabha Ativirarāma (August 23, A.D. 1562—August 22, A.D. 1563).

No. 43. 5th year (Śaka 1489) : August 22, A.D. 1567.

### No. 3.—AMARAVATI INSCRIPTION OF KRISHNARAYA OF VIJAYANAGARA; SAKA-SAMVAT 1437.

By H. LÜDBERS, Ph.D.; GÖTTINGEN.

This inscription,<sup>1</sup> which I edit from inked estampages supplied by Dr. Hultzsch, is engraved on a slab in the *Saṅgyāśāśa*'s room in the Amarēśvara temple at Amarāvati in the Kistna district.

It contains 53 lines of writing. The average size of the letters is  $\frac{1}{4}$ ". The alphabet is Telugu of the type described in Vol. VI. p. 108 f. *Ka* shows here everywhere the advanced form. *Ḥa* appears twice (ll. 10 and 14) in the older form of the Bīṭraguṇṭa and Vānapalli plates, but in l. 49 it shows a form which comes nearer to that of the Maṅgalagiri inscription. The *ottu* appears in *ḍha* (l. 35); in the case of *dha* and *bha* it occurs only in a few cases, and it is never

<sup>1</sup> No. 266 of the Government Epigraphist's collection for the year 1897.

found in *kha* and *tha*. As first letter of a group, *r* is represented by the full sign in *ryā* in l. 15 and *reā* in l. 46. In all other cases the secondary sign has been used. The language is Sanskrit, and, with the exception of the introductory phrase *śubham-astu* in l. 1 and the concluding words *śrī śrī śrī* in l. 53, the whole text is in verse. As regards orthography, it may be noticed that a consonant is doubled after *r* in *dēvair-mmathyamānān* (l. 7), *kurevan* (l. 22), *sārththā* (l. 24), *-andāryyas* (l. 43), *arththi-sārththa* (l. 48), *kirtti-dharmmas* (l. 50), after *anuvāra* in *tuhgga* (l. 1), *Vinikomḍḍam* (l. 32), *Bellakomḍḍam* (l. 32), *-dānttā* (l. 48), and as first letter of a group in *jāta-ppratishthān* (l. 28) and *Amarēda-pprasādatah* (l. 52). The groups *tth* and *ddh* are written *thth* and *dhdh*; compare, in addition to the cases cited above, *tadh-dhdma* (l. 4) and *samihdhdhē* (l. 49).

The inscription is one of king **Krishnarāya** of **Vijayanagara**. The greater portion of it consists of verses already known to us from other records.<sup>2</sup> New are only the verses 7, 9, 10 and 12. Verse 7 states that "from him (*i.e.* king Narasa) was born by **Nāgamāmbā** king **Krishnarāya**, who causes pleasure to the world, as the moon, who causes the fragrance of the water-lilies, was born from the milk-ocean." **Krishnarāya**'s mother is generally called **Nāgalā**. However, the variant **Nāgāmbikā** is found also in the prose portion of the Hampe and Saṅkalāpura inscriptions.<sup>3</sup>

Of greater interest is verse 9, which praises **Krishnarāya** as him "who, having taken by a forcible attack **Śivanasamudra**, **Udayādri**, **Vinikonda** and **Bellakonda**, and having captured alive on the battle-field **Virabhadra**, the son of the **Gajapati** king, took **Koṇḍaviḍu**." This account, although rather meagre, is of considerable importance as being the first epigraphical record of **Krishnarāya**'s warlike exploits up to the conquest of **Koṇḍaviḍu**. The enumeration of the events seems to follow the chronological order. The taking of **Śivanasamudra**, at any rate, appears to have been the first military success in **Krishnarāya**'s career. The ancient city of **Śivanasamudra** is situated on an island between the two great falls of the **Kāvēri**, 9 miles north-east of the modern **Kollēgal** in the **Coimbatore** district. It belonged at that time to the **Ummatūr** chiefs, who regarded **Somēśvarasvāmin**, whose magnificent temple may still be seen at **Śivanasamudra**, as their family god.<sup>4</sup> The **Ummatūr** chiefs were subject to the kings of **Vijayanagara**. The then lord of **Ummatūr** must have revolted against his sovereign; for, quite in accordance with the inscription, a native chronicle relates that, after having first settled the **Drāviḍa** country about **Conjeeveram**, **Krishnarāya** crushed a refractory **Rāja** in the **Maisūr** country, the **Gaṅga Rāja** of **Ummatūr**. In the war against the latter **Krishnarāya** captured the strong fort of **Śivanasamudra** and the city of **Śrīraṅgaṭṭaṇa**, after which all **Maisūr** submitted to him.<sup>5</sup> We can even determine, with great probability, the cause which led to this war, by combining the facts ascertained hitherto with the statements of a Portuguese author. In his *Commentaries of the Great Afonso Dalboquerque*<sup>6</sup> the son of the great conqueror gives us an abstract of a letter written by a certain **Luiz**, a **Franciscan** friar, who, after the disaster at **Calicut** in **January 1510**, was sent by **Albuquerque** to the court of **Vijayanagara** with the view of securing **Krishnarāya**'s assistance against the **Zamorin**. The letter was delivered by the

<sup>2</sup> See *e.g.* Kappellār plates of **Krishnarāya**, *J. Bo. Br. E.A.S.*, Vol. XII, p. 361 ff.; Hampe inscription of the same, *Ep. Ind.* Vol. I, p. 361 ff.; **Ūṇamāṣṭjāri** plates of **Achyutarāya**, *ibid.* Vol. III, p. 147 ff., etc. Verse 5 of the present inscription is formed by combining the first halves of two *ślokas* of those inscriptions (vv. 6 and 9 of the Hampe inscription, vv. 7 and 8 of the **Ūṇamāṣṭjāri** plates).

<sup>3</sup> *Ep. Ind.* Vol. I, p. 365, and Vol. IV, p. 267.

<sup>4</sup> *Ep. Car.* Vol. IV, p. 60 of the text; compare for the **Ummatūr** chiefs Mr. Rice's account, *ibid.* Introduction, p. 27.

<sup>5</sup> R. Sewell, *Sketch of the Dynasties of Southern India*, p. 109. Mr. Sewell quotes as his authorities Mr. Poulkes in the *Salem District Manual*, p. 45, and the summary of a manuscript in the *Madras Journal*, Vol. XIV, (I.), p. 39. I regret that these two books are not accessible to me at present.

<sup>6</sup> Translated by Walter de Gray Birch (Hakluyt edit.), Vol. III, p. 35.



ambassadors whom Kṛishṇarāya sent to Goa immediately after having received the news of the recapture of that place by the Portuguese in November 1510. In this letter Fr. Luiz informed Albuquerque "that the king of Narsinga was getting himself ready with five thousand men on foot and two thousand on horse, for an expedition against one of his vassals who had risen up in rebellion and seized the city of Pergunda, (the rebel) declaring that to himself belonged the kingdom itself by right; and that directly he had taken the rebel the king would proceed with all this force of men to his places situated on the edge of the sea." There can be little doubt, I think, that the rebel spoken of in the letter is the Rāja of Ummatūr. Pergunda has already been correctly identified by Mr. Sewell<sup>1</sup> with Penakoṇḍa in the Anantapur district, situated about half-way between Vijayanagara and Śivanasamudra, and the war would thus appear to have arisen from a dispute about this hill-fort. This view is further strengthened by an inscription at Hōṣkanahalli in the Guṇḍlupēṭe tāluka,<sup>2</sup> where Chikka-rāja-Oḍeyar, the lord of Ummatūr, is given the *biruda* *Penugoṇḍa-chakrēśvara*. As this inscription is dated in Śaka-Saṃvat 1426, the Krōḍhava *saṃvatsara*, during the reign of Narasa, it would seem that the Rājas of Ummatūr had taken possession of Penakoṇḍa already under Kṛishṇarāya's predecessor, and that it was not until Kṛishṇarāya's accession to the throne that their claims were seriously disputed.

The taking of the forts of Udayādri, Vinikoṇḍa, Bellakoṇḍa and Koṇḍaviḍu formed part of Kṛishṇarāya's campaign on the eastern coast against the Gajapati of Orissa. Fernão Nunes<sup>3</sup> tells us that Kṛishṇarāya had a special desire of acquiring Udayagiri, because king Narsimha (Narasimha) in his testament had enjoined on his successors the necessity of taking the fortresses of Rachol (Raichūr), Medegulla (Mudkal), and Odigair (Udayagiri).<sup>4</sup> He therefore collected 34,000 foot-soldiers and 800 elephants and arrived with this army at Digary (Udayagiri), which, although its garrison numbered only 10,000 foot-soldiers and 400 horse, was nevertheless a very strong place on account of its natural position. The king laid siege to it for a year and a half, cutting roads through the surrounding hills in order to gain access to the towers of the fortress, and finally took it by force of arms. On this occasion an aunt of the king of Orissa fell into his hands.

The capture of Vinikoṇḍa, the modern Viṇukoṇḍa, and of Bellakoṇḍa, generally called Bellamkoṇḍa, is not mentioned by Nunes, probably because these places were only of secondary importance. He proceeds at once to the account of the siege of Koṇḍaviḍu, which I have discussed above, Vol. VI. p. 109 ff. According to inscriptions at Maṅgalagiri, Kāśā and Koṇḍaviḍu the fortress surrendered on Saturday, the *Harivatsara* of the bright half of the month Āśāḍha in Śaka-Saṃvat 1437, which, for Śaka-Saṃvat 1437 expired, corresponds to Saturday, the 29th June A.D. 1515.

There remains the statement that the king took alive on the battle-field Virabhadra, the son of the Gajapati. This fact is mentioned by Nunes as well as by Domingos Paes. The latter has only the short notice that, in the war against the king of Orissa, Kṛishṇarāya took captive his enemy's son and kept him for a long time in the city of Bisanaga (Vijayanagara), where he died.<sup>5</sup> Nunes' account is more detailed.<sup>6</sup> He tells us that, after the capture of Koṇḍaviḍu, Kṛishṇarāya continued his march northward until he arrived at Comdepallyr (Koṇḍapalle). After a siege of three months he took it; among the prisoners he made was a wife of the king of Orissa, and one of his sons who was a prince, and seven principal captains of the kingdom, all of whom he sent to Bisanaga (Vijayanagara). When Kṛishṇarāya himself had returned to Bisanaga, he summoned

<sup>1</sup> *A Forgotten Empire (Vijayanagar)*, p. 126. Mr. Sewell was also the first to draw attention to the importance of this letter for the history of the first years of Kṛishṇarāya's reign.

<sup>2</sup> *Ep. Carn.* Vol. IV. p. 77 of the text.

<sup>3</sup> *Chronica dos Reis de Bisanaga*, p. 19 f.; Sewell, *A Forgotten Empire*, p. 316 f.

<sup>4</sup> *Ibid.* p. 18; by Sewell, *loc. cit.* p. 308, their names are given as Rachol, Odegany, and Comsolgi.

<sup>5</sup> *Ibid.* p. 89; Sewell, *loc. cit.* p. 247.

<sup>6</sup> *Ibid.* p. 21 f.; Sewell, *loc. cit.* p. 318 ff.



the son of the king of Orissa, who was renowned as being a good swordsman, to show his skill. The prince consented, but seeing that the antagonist whom the king had chosen for him was a man of low birth, he felt greatly offended and, unable to bear such an insult, he killed himself. The news of the death of this prince induced the king of Orissa to open fresh negotiations with Krishparāya, which in the end led to a conclusion of peace.

Nunes generally shows himself so well informed that there is no reason to doubt that this story also is substantially correct. The only discrepancy between the chronicle and the inscription is with respect to the date when the prince was taken captive. Whereas the Portuguese author asserts that it took place more than three months after the capture of Koṇḍarīḍu, it would follow from the inscription that it was before that event. This is implied not only by the words of the text, which admit of no other interpretation, but also by the date of the inscription in verse 10, which states that 'in the Śaka year marked by the Munis (7), the towns (3), the oceans (4), and the moon (1), (i.e. Śaka-Saṁvat 1437), in the year Yuvan, on the twelfth day in the month Āshāḍha, (the king) duly performed the gift called *tulāpūrṣa* and gave away many incomparable *agrahāras* in the presence of the god Śūlapāṇi, who is renowned in the world as *Amaréśa*, on the bank of the *Kṛishpavéṇī*, which destroys darkness.' This date, although it is incomplete and cannot be verified, is without doubt identical with the date given above as that of the capture of Koṇḍarīḍu, the *Harivāsara* mentioned there being only another term for the twelfth day of the bright half of the month Āshāḍha.<sup>1</sup> Whether the chronicle or the inscription is to be trusted in this case, I do not venture to decide at present. It is quite possible that the text of the inscription was composed and engraved some months after the event which it is intended to commemorate, and that the author inadvertently referred to things which had happened in the meantime. But it is equally possible that Nunes has made a slight mistake, and that Vṛabhadra was taken captive on an earlier occasion.

The inscription concludes with a verse (12) invoking the blessing of *Amaréśa* on *Kṛishparāya*. The *Amaréśa* mentioned here and in verse 10 is, of course, the god of the temple where the inscription is found.

#### TEXT.<sup>2</sup>

- 1 शुभमस्तु ॥ नम[स्तु]म[शि]रचुंवि-
- 2 चंद्रचामरचारवे । वैलोक्-
- 3 नगरारंभमूलस्तंभाय शं-
- 4 भवे ॥ [१\*] कल्याणायास्तु तज्जाम<sup>3</sup> प्रत्नू-
- 5 इतिमिरापहं । यज्ञजीप्य[ग]जोद्-
- 6 तं हरिणापि [च] पूज्यते ।[१ २\*] अस्ति सीरम-
- 7 [य]ादेवैर्गृह्यमानास्महांशुधेः । नवनी-
- 8 तमिवीद्वृत[मप]नीततमो महः ।[१ ३\*] तत्
- 9 वंशि देवकोजानिर्दिदीपे तिस्रभूपतिः ।[१]
- 10 यमस्तो तुमुवेदेषु यदोः क-
- 11 ण [इवा]न्वये ।[१ ४\*] ततो[भू]दुकमाजा-

<sup>1</sup> See above, Vol. VI. p. 111, note 4.

<sup>2</sup> Read तज्जाम.

<sup>3</sup> From inked stampages supplied to me by Dr. Hultzsch.

<sup>4</sup> Read तद्वि.



- 12 निरोक्षरचितिपालकः । सर-  
 13 सादुदभूतश्चावरसावनिपा-  
 14 लकः । [१ ५\*] चेरं चोळं च पांशं तमपि  
 15 च मधुरावल्लभं मानभूषं वीर्यं-  
 16 द[पं] तुरुष्कं गजपतिवृपतिं चा-  
 17 पि जित्वा तदव्यान् । आगंगातीरलंका-  
 18 प्रथमचरमभूततटांतं नि-  
 19 तांतं ।<sup>१</sup> ख्यातः चीनीपतीनां सज्जमि-  
 20 व शिर[सां] या[सनं] यो व्यतानीत् ॥ [१ ६\*] त-  
 21 तोभूत्तागमांवायां कृष्णराय-  
 22 महीपतिः । कुर्वन् कुवलयासीदं  
 23 चीराब्धेरिव चंद्रमाः । [१ ७\*] महत्तामर्थि-  
 24 सार्था<sup>२</sup> त्रियमिह सुचिरं भुंजता-  
 25 मित्ववेत्य प्रायः प्रवृहहेतोस्त-  
 26 पनरधगतेरालयां<sup>३</sup> देवतानां । त[त्त]-  
 27 द्विजैववृत्त्यापि<sup>४</sup> च विरुदपदैरंकि-  
 28 तांस्तत्र त[त्त] स्तभान्<sup>५</sup> जातप्त्र-  
 29 तिष्ठान् व्यतनुत भुवि यो भूभ-  
 30 दम्भं कषायान् ॥ [१ ८\*] अपि शिवनसमु-  
 31 द्रं यो बलाच्चोदयाद्रिं तद-  
 32 पि च विनिकीडुं वेत्तकीडुं च  
 33 धाव्या [१ ९\*] गजपतिवृपसुनुं वी[र]-  
 34 भद्रं गृह्णीत्वा समरभुवि सजीवं  
 35 चायहीत् कीडवीडुं ॥ [१ १०\*] आपादं-  
 36 दे युवाख्ये सुनिपुरजलधीं<sup>६</sup>-  
 37 किते यः प्रकादे विख्यातस्यामरेश  
 38 स्वयमिति भुवने सविधौ शूल-  
 39 पाणेः । तीरे श्रीकृष्णवेष्टा इत-  
 40 तमसि तुलापूरुषाख्यं च दा-  
 41 नं द्वादश्यां सा[धु] कृत्वा व्य[तर]-

<sup>१</sup> This sign of punctuation is superfluous.

<sup>२</sup> Read सार्थाः.

<sup>३</sup> Read पनरधगतेरालयां.

<sup>४</sup> Read 'वृत्त्यापि'; between व्या and पि an original व has been offered.

<sup>५</sup> Read 'स्तभान्'.

<sup>६</sup> Read 'ज'.

- 42 दनुपमानयद्वा[र]ाननेकान् ॥ [१०\*]  
 43 [स्तु]लौदार्यम्भुभीमिष विजयन-  
 44 गरे रत्नसिंहानस्यः<sup>1</sup> क्षापालान्  
 45 कृष्णरायचित्तिपतिरधरीकृत्य  
 46 नीत्या दृगादीन् ॥<sup>2</sup> आ पूर्वादे-  
 47 रधास्तचित्तिधरकटकादा [च]  
 48 हेमाचलात्तादा सेतोरर्ध्वसार्व<sup>3</sup>  
 49 त्रियमिह बह्वलीकृत्य कीर्त्तिसमिधे<sup>4</sup> [॥ ११\*]  
 50 अस्य श्रीकृष्णरायस्य कीर्त्तिधर्मा  
 51 [स]हीद्वौ । आकृत्यं तिष्ठतां लो-  
 52 [के]श्वमरेश्वरसादतः । [॥ १२\*]  
 53 श्री श्री श्री [॥\*]

#### No. 4.—THREE MEMORIAL STONES.

By E. HULTSCH, Ph.D.

##### I.—BANGAVADI STONE OF NARASIMHAVIKRAMAVARMAN.

The stone which bears this inscription (No. 103 of 1899) was discovered by Mr. H. Krishna Sastri, B.A. It is set up near the Śiva temple at Bangavādi in the Mulubāgal taluka of the Kōlār district of the Mysore State and bears the representation of a warrior riding on a horse at full gallop.

The alphabet is archaic Tamil and resembles that of the published inscriptions of the same king.<sup>5</sup> The only Grantha letter which occurs is *da* of *Daḍiya*<sup>6</sup> (l. 2). The language is Tamil. An archaic form is *ndlgdvadu* (l. 2) for *ndggdvadu*. Instead of *kāṅga* and *Daḍiyargaḥ* we find the vulgar forms *kāṅga* (l. 5) and *Daḍiyargaḥ* (l. 2 f.). *Mayindīramūkkiruma* (l. 3) is a Prakṛit corruption of *Mahēndravikrama*. The word *tonru* (l. 4) is a variant of *toru*, 'cattle.'<sup>7</sup>

The inscription is dated in the 24th year of the reign of the (Gaṅga-Pallava) king Vijaya-Narasimhavikramavarman.<sup>8</sup> It records the death of a hero, who was in the service of Skanda, the *adhīrāja* of the Bāpas,<sup>9</sup> and who fell in recovering cattle which had been seized by three persons. These were the Daḍiya,—evidently the chief of Daḍigavādi,<sup>10</sup>—an unnamed Bāpa chief, and a certain Mahēndravikrama. The usual imprecation at the end of the inscription is only partially preserved.

<sup>1</sup> Read 'सिंहानस्यः'.

<sup>2</sup> Read 'दीन्'.

<sup>3</sup> Read 'रधास्त'.

<sup>4</sup> Read 'समिधे'.

<sup>5</sup> Read 'कीर्त्तिसमिधे'.

<sup>6</sup> Above, Vol. IV, No. 22A, and No. 52.

<sup>7</sup> See above, Vol. IV, p. 179, note 2, and Vol. VI, p. 163.

<sup>8</sup> In two Kij-Muttugūr inscriptions (see note 6 above) the name of this king appears in the shorter form Vijaya-Narasimhavarman.

<sup>9</sup> On the title *Bāpādhirāja* see above, Vol. V, p. 50 and note 14.

<sup>10</sup> See Dr. Fleet's remarks in *Ind. Ant.* Vol. XXX, p. 109 f. and above, Vol. VI, p. 255, note 3.



There is another *virakkal* lying near the same temple (No. 102 of 1899), which records, in the Kanarese language, that a hero met with his death when Bāṇarasa together with the *Mahārāja Mahāvali-Bāṇarasa* attacked *Noḷamba*, *Rāchamalla*, *Mayindaḍi* and *Daḍiga*, and that the *Kaṅgavaḍiyan* (i.e. probably the Gaṅga king *Rāchamalla*) assigned land for setting up this stone<sup>1</sup> in memory of the hero. Here *Bāṇamahārāja*, *Bāṇarasa*, *Mayindaḍi* and *Daḍiga* correspond to *Bāpādhirāja*, *Bāṇarāja*, *Mahēndravikrama* and *Daḍi* of the subjoined inscription. If *Rāchamalla* could be identified with one of the three Gaṅga kings named *Rāchamalla* or *Rājamalla*,<sup>2</sup> this would fix the time of king *Vijaya-Narasimhavikrama-varman* to whose reign the subjoined inscription belongs.

TEXT.<sup>3</sup>

- 1 K[ō] Viśaiya-Naraśiṅgavikkirama[pa]rums[ṛk-i\*]-
- 2 yā[ṇ]ḍu irubattu-nāl[g]āvadu Daḍiyaṅga-
- 3 [ṇu][m\*] Vāṇarāśarum Mayindiramikkiramarum eṛ[i]-
- 4 nda tonṇu Kanda-Vāṇ[ā]diaraśar śāvagar Ś[e]-
- 5 ḷigar eṇind[ṇ] paṭṭār-adu Kaṅṇāḍagaruś-gāṇ[ga] [i\*]
- 6 idark-aḷi[ppu] . . . . . pāda-
- 7 ga . . . . .

## TRANSLATION.

In the twenty-fourth year (of the reign) of king *Vijaya-Narasimhavikramavarman*, Śeḷigar, the servant of *Skanda-Bāpādhirāja*, fell, having seized (back) the cattle that had been seized by *Daḍi*, *Bāṇarāja* and *Mahēndravikrama*. Let the *Kaṅṇāḍagas* (i.e. the Kanarese people) look after<sup>4</sup> this (stone) ! [Those who ] injure it [shall incur the five great] sins.

## II.—HANUMANTAPURAM STONE OF VIJAYA-ISVARAVARMAN.

The stone which bears the two subjoined records (Nos. 16 and 17 of 1900) was discovered by Mr. G. Venkoba Rao. It is set up in a field at *Hanumantapuram* near *Pennagaram* in the *Dharmapuri* taluka of the *Salem* district. Unlike other *virakkals*, the stone bears no sculptures of any kind.

The alphabet is *Vaiṭṭeuttu*. The letters *k*, *ṭ* and *ṣ* resemble those of the *Madras Museum* plates of *Jatilsvarman*,<sup>5</sup> while *y* is more nearly allied to the *y* of the *Cochin* and *Tirunelli* plates.<sup>6</sup> In two cases (*ḍa* of *pāḍa* in l. 3 f. and *ṭi* of *Kāṭṭirai* in l. 4 of A.) the Tamil form of *ṭ* or *ḍ* seems to be used. The *ḍu* of *iḍāḍu* (l. 2 of A.) is reversed. In *ḍai* (l. 3 of A. and l. 4 of B.) the vowel *ai* is drawn through the consonant *ḍ*. The *ā* of *ṭā* in *paṭṭāṣ* (l. 4 of A. and l. 4 of B.) and the *ā* of *kā* in *Kāṭṭirai* (l. 4 of A.) go downwards instead of upwards. The language is Tamil. The *ḷ* of *paḍiḷḷāḍavas* (l. 2 of A. and B.) is doubled, and the *śaśāḍi* is not observed in *Kaṇaiḍ* (l. 3 of A.). The locative affix *kaṇ*, which has been changed into *kaṭ* before the following *k*, occurs in both inscriptions (l. 3 of A. and l. 2 of B.).

The two inscriptions are dated in the 17th year of the reign of king *Vijaya-Īśvaravarman*, who, to judge from the prefix *vijaya*, seems to have been one of the *Gaṅga-Pallavas*, and record the death of two heroes in the service of *Kāṭṭirai*. This title means 'the king of the forest' and is synonymous with *Kāḍavap*, 'the forester,' which according to Mr. V. Kanakasabhai

<sup>1</sup> This seems to be the meaning of the words *kaṭ-ādḍa koṭṭāḍa*, which occur also on the *Dodḍahuppi* stone; see above, Vol. VI. p. 42, note 1.

<sup>2</sup> See Dr. Fleet's Table, above, Vol. VI. p. 59. <sup>3</sup> From an inked stampage.

<sup>4</sup> The infinitive *kaṇḍa* is used in a similar manner in l. 105 of the *Kaṭṭāḍi* plates; *South-Ind. Insur.* Vol. II. p. 351.

<sup>5</sup> *Ind. Ant.* Vol. XXII. p. 57 ff.

<sup>6</sup> Above, Vol. III. No. 11, and *Ind. Ant.* Vol. XX. p. 283 ff.

Pillai was a title of the **Pallavas**.<sup>1</sup> The correctness of this view is proved by the *Periypurāṣam*, in which, as Mr. Venkayya informs me, 'the king of the Kāḍavas' and 'the Pallava' are used as synonyms. The Kāḍava king whom the Hoysala king Narasimha II. claims to have defeated<sup>2</sup> was probably one of the Pallava chiefs of Nolambavāḍi. It thus appears that a descendant of the Pallava dynasty was tributary to the Gaṅga-Pallava king Vijaya-Īśvaravarman. Pūḍūr, the native village of the first of the two heroes (A. l. 5), is now a hamlet of Pennagaram.<sup>3</sup>

#### TEXT.<sup>4</sup>

A.— *On the left of the stone.*

- 1 Kō Viśaiya-īchchuvaraparuma-
- 2 [r]k-iyāṇḍu padipēllāvada-
- 3 pkaṭ-Kapaiūr<sup>5</sup> mārr-uḍai pa-
- 4 ḍa-ttāṇ-arubattāṇ Kāṭṭirai-
- 5 gaḷ sōvagaṇ Pūḍūr Śāttāṇ [||\*]

B.— *On the right of the stone.*

- 1 Kō Viśaiya-īchchuvaraparuma[rk-i\*]-
- 2 yāṇḍu padipēllāvadaṇka[ṭ\*]-
- 3 Kāṭ[ṭirai]gaḷ śeyi[k]kav-araśār
- 4 mārr-uḍai śeṇra tāṇ-arubattāṇ
- 5 K[ā]ḍaḍi Karakka[ṇ] [||\*]

#### TRANSLATION OF A.

In the seventeenth year (*of the reign*) of king Vijaya-Īśvaravarman, when Kapaiyūr fell into the possession of the enemies,<sup>6</sup> Śāttāṇ of Pūḍūr himself, the servant of Kāṭṭirai, was cut down.

#### TRANSLATION OF B.

In the seventeenth year (*of the reign*) of king Vijaya-Īśvaravarman, when Kāṭṭirai was victorious, Kāḍaḍi<sup>7</sup> Karakkaṇ himself, who went among the enemies of the king, was cut down.

### III.—HEBBINI STONE OF VIJAYA-ISVARAVARMAN.

The stone which bears this inscription (No. 101 of 1893) is lying near the Gōpālakṛishṇa temple at Hebbini in the Muḷubāgal tāluka of the Kōlār district. It bears the representation of a bearded warrior with helmet, sword, shield and sword-belt.

The alphabet is Vaṭṭeluttu, and the language Tamil. The inscription is dated in the 12th year of the same king as No. II. and records the death of a hero, who was killed by a Bāṇa chief named Kārōniri at Śiraiyūr.

<sup>1</sup> *Ind. Ant.* Vol. XXII. p. 143.

<sup>2</sup> Dr. Fleet's *Dyn. Kan. Distr.* p. 507.

<sup>3</sup> See the *Postal Directory of the Madras Circle*, p. 1038.

<sup>4</sup> From two laked estampages.

<sup>5</sup> Read =Kapaiyūr.

<sup>6</sup> *Mārra* seems to be used in the sense of *mārrār*, 'enemies.'

<sup>7</sup> This portion of the name consists of *kāḍu*, 'forest,' and *aḍi*, 'His Majesty,' and is evidently a synonym of Kāṭṭirai or Kāḍavaṇ.



*Three memorial stones.*

III.



I.



B.



II. A.

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SCALE '16.

E. HULTZBOCH.





TEXT.<sup>1</sup>

- 1 Kō Viśaiya-ī[ch]chuvāra-  
 2 parumaṅki paṅṅira-  
 3 ṇḍāvadu Kārōniri  
 4 Vānarāśar-pṛṭ[ir]=  
 5 \*Chiraiṭ[re]ṇiya Vāna-  
 6 rāśar=[ariya] paṭṭār=Ad[i]y[ā][r ||\*]

## TRANSLATION.

In the twelfth (year of the reign) of king Vijaya-īśvaravarman, when Kārōniri Bānarāja seized Śiraiyūr in battle, Adiyār fell, cut down by Bānarāja.<sup>2</sup>

## No. 5.—A ROCK-INSRIPTION AT TANDALAM.

By E. HULTZSCH, Ph.D.

The existence of this inscription (No. 1 of 1892) was brought to my notice by Mr. E. Srinivasachari, Deputy Collector, Madras. It is engraved on a rock near the tank at Tandalam, a village in the Kārvēṭinagar Zamindāri, 4½ miles west by north of Arkōṇam Junction. With the exception of the two Grantha words *svasti śrī* in the beginning, the alphabet is Tamil, and resembles that of the Vēlūr rock-inscription of Kaṅṅarādēva.<sup>3</sup>

The inscription is dated in the 10th year of Śatti, the king of the Kādavas, i.e. Pallavas.<sup>4</sup> It consists of two Tamil verses, each of which states that Pallavamahārāja built a sluice for the tank at Tandalam. The donor may have been either a relative of, or identical with, Śatti, who, as his title implies, claimed descent from the ancient Pallava dynasty. Pōliyūr-nāḍu, to which Tandalam belonged, was perhaps named after the present Pōḷūr, a village 3 miles north-north-west of Arkōṇam Junction.

The Veṅkaṭēśa-Perumāḷ temple on the Tirupati hill bears on the north wall of its first *prākāra* four Chōḷa inscriptions, which were copied from their (now lost) originals when the temple was rebuilt in the fortieth year of Vira-Narasimhadēva-Yādavarāja. The second and third of these four copies (Nos. 62 and 63 of 1888-89) are dated in the 14th year of "Paratramahēndravarman" and "Paratravarman"—evidently misreadings of the copyist for Parakēsarivarman. These two inscriptions record gifts by Śānavai alias Kādavaṅ-Perundēvi, the daughter of Pallava-Perkaḍaiyār,<sup>5</sup> (and) the queen of Śattiviḍaṅgaṅ alias Śrī-Kāḍapaṭṭiḷa.<sup>6</sup> It is not improbable that this Pallava king Śattiviḍaṅgaṅ (i.e. Śakti-Viṭṭaka),<sup>7</sup> who was a contemporary of the early Chōḷa king Parakēsarivarman,<sup>8</sup> is the same person as the Pallava king Śatti (i.e. Śakti). In this case the subjoined inscription would belong roughly to the second half of the ninth century of the Christian era.

<sup>1</sup> From two inked stampages.

<sup>2</sup> Read *Chiraiyādu*.

<sup>3</sup> Literally, 'while Bānarāja cut (him) down.'

<sup>4</sup> Above, Vol. IV. No. 9.

<sup>5</sup> See above, p. 23 f.

<sup>6</sup> *Perkaḍai* seems to be a Tamil form of the Kanarise *pergaḍa* and the Telugu *pregaḍa*, 'a minister.'

<sup>7</sup> Compare Mr. Venkayya's paper in the *Madras Christian College Magazine* for August 1890. *Kāḍapaṭṭi* seems to be a mistake of the copyist for *Kāḍapaṭṭi*, which occurs in a Pallava inscription at Conjeevaram (*loc. cit.*) and in two Gaṅga-Pallava inscriptions (*South-Ind. Inscri.* Vol. III. p. 92 f.). Compare also *Kāḍapaṭṭi* (above, Vol. V. p. 171 and note 1) and *Kāḍapaṭṭi* (*ibid.* p. 143).

<sup>8</sup> *Dantidakti-Viṭṭaka* alias *Lōkamahādēvi*, a queen of the Chōḷa king Rājārāja I., built a shrine in the Paṭṭanadēvara temple at Tiruvaiyāru; see my *Annual Report* for 1894-95, p. 4.

<sup>9</sup> See above, Vol. V. p. 42 and note 7.

TEXT.<sup>1</sup>

- 1 Svasti śrī [||\*] <sup>2</sup>Kāḍavar-daṇ=gōṅ Śatti [por]-rōṭṭil-iṭṭa yāṇḍ-eḍ-iyal-i(3)r-  
sindil-iḍuvittā-ni(nl)-  
2 ḍiya-śi(śi)r Pa[l\*]lavamārāyaṇ paṣi nī(nī)kki Taṇḍalattu-kkall-ivar  
ni(nl)r-āri-kkaliṅgam-aṇḍattu-  
3 [l]ōr maḍippavaṇ [|| 1\*] Pōḷi(yu(yū))r-nāṭṭu-Ttaṇḍalatt-ēri-kka-  
4 liṅg=amaittāṇṇ-oṇ-Pamiḷ-ppār-maṅgai-dāṇ  
5 vīrumbam Pallavamārāyaṇ-eḷiṭ-pa(pā)-maṅgai-da[ā]-  
6 gōṅ purinda [|| 2\*][@\_-]

## TRANSLATION.

Hail! Prosperity! (Verse 1.) In (the year) twice five (*i.e.* ten), which was engraved on palm-leaves,<sup>3</sup> (from) the year when (the name of) Śatti, the king of the Kāḍavas, was entered on a gold leaf,<sup>4</sup>—Pallavamārāyaṇ of enduring fame, who is respected by (all) the inhabitants of the world, having freed (the villagers) of hunger, caused to be built also a sluice, composed of stones, for the water-tank at Taṇḍalam.

(V. 2.) The lord of the beautiful goddess of the (lotus) flower (*i.e.* Lakshmi), Pallavamārāyaṇ, who is beloved by the excellent goddess of the Tamiḷ country, graciously constructed a sluice for the tank at Taṇḍalam in Pōḷiyūr-nāḍu.

## No. 6.—CAMBAY PLATES OF GOVINDA IV.;

SAKA-SAMVAT 852.

By D. R. BRANDABEER, M.A.; POONA.

The copper-plates, a transcript and translation of which are given below, were originally found at Cambay, called Khambāyat by the people. While a husbandman was tilling his field, his plough struck against a hard substance. On digging a portion of the ground near that spot, he discovered a wooden box, which was so rotten that with little effort he broke it to pieces. It contained a black dirty object, which, until it was cleaned, was not recognised to be these plates. From the husbandman the plates afterwards went into the possession of a Gujarātī living at Petlad, which is not very far from Cambay. The Gujarātī was very unwilling to part with the plates. I requested Professor Abaji Vishnu Kathavate to intercede in my favour. This he kindly did, and was soon successful in securing the plates for me.

The plates are three in number, each about 13½" long by 10½" broad. The edges of them are fashioned slightly thicker, so as to serve as rims for the protection of the writing. The inscription is engraved on the inner sides of the first and third plates, and on both sides of the second plate. Two small pieces have been broken off near the lower corners of the third plate, and a few letters are here and there damaged on account of verdigris. Still the inscription is on the whole well preserved and legible throughout. The plates are strung together by a circular ring, of about 4½" in diameter and of about ½" in thickness, passing through holes on one side of each plate. The ring had not yet been cut when the plates were sent to Dr. Hultzsch. The ends

<sup>1</sup> From an inked stampage.

<sup>2</sup> In this verse 'ḍeḍ-iyal' rhymes with 'śiḍiya' and 'Taṇḍa' with 'a-aṇḍa'.

<sup>3</sup> *I.e.* with which all documents issued at this time had to begin.

<sup>4</sup> This seems to refer to some custom observed at the coronation of a king; compare *South-Ind. Inscr.* Vol. III. p. 136 and note 2.



of the ring are soldered into a roughly square seal, which measures  $2\frac{1}{2}$ " in height and breadth, and bears, in relief on a countersunk surface, as the principal figure, an image of **Garuḍa**, squatting and facing to the full front, with his prominent beak-nose and expanded wings, and holding a snake in each hand. On Garuḍa's proper right there is a representation of Gaṇapati in the upper corner, and lower down a *chauri* and a lamp; and on his proper left, some goddess, seated on an animal, too indistinct to be recognised, and below her, a *scatika*.<sup>1</sup> Along the border of the seal are to be seen certain emblems, among which a dagger, a bow and an arrow, and a thunderbolt are recognisable. Beneath the central figure certain letters were doubtless engraved, but are now almost effaced.—The engraving is clear and well executed.—The characters agree fully with those of the other Rāshtrakūṭa records of this period, viz. the 10th century. The average size of the letters is about  $\frac{3}{8}$ ".—The language is Sanskrit throughout. Excepting the introductory *ōm svastī*, down to the beginning of line 38 the inscription is in verse; and the rest is in prose, excepting the five benedictive and imprecatory verses (ll. 61-66) and another verse, containing the name of the person who drew up the charter (l. 66 f.). All the verses of this grant, excepting three of the introductory, and two of the genealogical, verses, occur in the Sāṅgī charter excepting three of the introductory, and two of the genealogical, verses, occur in the Sāṅgī charter of the same royal grantor, viz. the Rāshtrakūṭa prince Gōvinda IV.—As regards orthography, it is sufficient to say (1) that the letter *ḥ* is throughout denoted by the sign for *v*; (2) that the letters *g*, *j*, *ṣ*, *t*, *d*, *p*, *m*, *l* or *v* following *r* are doubled; but in the case of *ja* or the conjunct *dya* coming after *r*, the letter *j* or *d* is not doubled. There is also an indifference about the doubling of *y* following *r*; thus it is doubled in *Nāgamāryyasya* in l. 60, but not in *Nāgamāryāya* in l. 52; (3) that the letter *dh* is doubled (with *d* in the usual manner) in conjunction with a following *y*, once in "*samvaddhyamāna*" in l. 42; and (4) that the final *m* of a word, instead of being changed to an *anusvāra*, is twice joined to a following *p*, in *pulakam-pdyāt* and *phanisam-patyuh* in l. 4.—As regards prosody, it is worthy of note that the metre of verse 7, which occurs also in the Sāṅgī grant, cannot be determined. There can be little doubt that it is an instance of a half-equal metre (*ardha-sama-vṛtta*). But it cannot be identified with any one of the half-equal metres, given in ordinary works on prosody. There is, indeed, a rule of prosody that any two quarters of regular metres may be combined to form what is technically called an *upajitī*. But even here the unequal quarters of the verse in question cannot be severally identified with those of the regular metres.

The inscription is one of the Rāshtrakūṭa prince Gōvinda IV. or, as he is described in lines 40-42, the Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara, the prosperous Suvarṇavarsha-dēva-Prithvivallabha, the prosperous Vallabhanarēndradēva, who meditated on the feet of the Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara, the prosperous Nityavarsha, i.e. his father Indra III. Govindarāja had, when this charter was issued, gone from his capital Mānyakhēṭa to Kāpitthaka near the bank of the Godāvari, for the festival of *paṭṭabandha*<sup>2</sup> (l. 46). On that occasion he weighed himself against gold. When he ascended the scales, he bestowed on Brāhmins six hundred *agrahāras* and three lacs of *suvarṇa* coins, and on temples eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *dravamas* (ll. 46-49). Afterwards, without descending from the pan, he granted the village of Kēvaṇja, lying near the holy place Kāvika and

<sup>1</sup> The figures on this seal are identical with those on that of the Dēolī plates, excepting the central figure, which Dr. Hultsch thinks to be that of Śiva. See above, Vol. V. p. 189, note 1.

<sup>2</sup> The term *paṭṭabandha*, which literally means 'binding of the fillet,' has been generally supposed to signify 'coronation-ceremony.' Though evidence may perhaps be adduced in support of this signification, there can be little doubt that it does not suit here. The earliest record of Gōvinda IV. gives for him the date Śaka 840 (expired), which is prior to Śaka 852 (expired), the date of our grant, by no less than twelve years. It is hardly credible that he remained uncrowned for at least twelve years, if *paṭṭabandha* is to be understood in the sense of 'coronation-ceremony.' Besides, in these as well as the Sāṅgī plates he is expressly said to have been 'permanently settled at his own capital Mānyakhēṭa' when he issued the charters. Again, what can be more unnatural than that a king, instead of getting himself crowned at his own capital, goes to some place far away from it for his coronation? For these reasons, I think, the word *paṭṭabandha* does not here at any rate mean 'coronation-ceremony.'



situated in the *Khēṭaka* district of the *Lāṭa* country (ll. 52-54). It is to record the grant of this village that the present charter was issued. The donee was a *Brāhmaṇ* of the name of *Nāgamārya*, son of *Mahādēvayya*, a member of the *Māthara gōtra* and a student of the *Vāji-Kāva śikhā* (ll. 51-52). He is described as staying at *Mānyakhēṭa* and subsisting on the feet of *Vaṭṭabhanarēndradēva*, i.e. *Gōvinda IV.* himself, but is said to have originally resided at *Kāvika*.

The grant is dated, both in words and figures, in *Śaka-Saṃvat* 852 expired, in the current cyclic year of *Khara*, on *Monday*, the tenth *tithi* of the bright half of *Jyāishṭha*, when the moon was near the constellation *Hasta* (ll. 44-46). Professor Kielhorn kindly contributes the following remarks:—“This date, for *Śaka-Saṃvat* 852 expired, regularly corresponds to *Monday*, the 10th *May A.D.* 930, when the tenth *tithi* of the bright half ended 12 h. 3 m., and the *nakṣatra* was *Hasta*, by the equal space system and according to *Garga* for 22 h. 59 m., and by the *Brahma-siddhānta* for 19 h. 42 m., after mean sunrise. By the northern luni-solar and strict mean-sun systems the day fell in the year *Khara*, which lasted from the 23rd December *A.D.* 929 to the 19th December *A.D.* 930. [By the southern system the year would have been *Vikṛita*.]”

Having thus disposed of the formal part of the grant, I shall now give an account of the thirty-one verses, descriptive of genealogy, and of the preamble of the prose passages that follow. After the introductory *śloka* *svastī*, the inscription opens with a verse (well known to us from other *Rāṣṭrakūṭa* records), invoking the protection of *Viṣṇu* and *Śiva*. The next verse is in honour of the *Sāmavēda*, and the two verses following it (3-4) contain invocations to *Viṣṇu* and *Śāla*. In verse 5 we are told that from the *Moon* was descended the race of the *Yadus*, to the glorification of which the next verse is devoted. After thus bestowing praise on the *Yadus*, *Dantidurgarāja* is mentioned in verse 7 as having arisen in the spotless race of the *Yadus*, as the moon in the clear sky. He was succeeded on the throne by his paternal uncle *Kṛishṇarāja* (I.), who is represented to have destroyed the *Chalukya* race, as the sun dispels darkness (v. 8). After *Kṛishṇarāja* I, his eldest son *Gōvindarāja* (II.) came to the throne, and after *Gōvindarāja* II, his younger brother, who bore the appellation *Nirupama* (vv. 9-10). Dr. Fleet, who strongly holds that *Gōvindarāja* II, did not obtain sovereignty, brings forward the argument, among others in support of his view, that the *Sāṅgī* charter, though it places *Gōvindarāja* II. between *Kṛishṇa* I. and (Dhruva-) *Nirupama*, “does not make any assertion that he reigned.”<sup>1</sup> This statement can only be understood to mean that verse 6 of the *Sāṅgī* grant, which is identical with verse 9 of our grant, does not explicitly speak of *Gōvindarāja* II. as having become a king, but that his name occurs between those of *Kṛishṇarāja* I. and (Dhruva-) *Nirupama*. If this is what Dr. Fleet means, then we shall have to suppose that *Jagattuṅga* (-*Gōvinda* III.) and *Amōghavaraha* (I.) also did not reign. For verses 11 and 12, in which their names are mentioned, do not tell us in explicit words that they became kings, but simply place them between (Dhruva-) *Nirupama* and *Akālavaraha* (-*Kṛishṇa* II.). Hence, if *Jagattuṅga* (-*Gōvinda* III.) and *Amōghavaraha* I. are to be supposed to have reigned, *Gōvindarāja* II. too must, for the same reason, be regarded as having sat on the throne.

(Dhruva-) *Nirupama* was succeeded by his son *Jagattuṅga* (-*Gōvinda* III.), on whom nothing but conventional praise is bestowed (v. 11). After *Jagattuṅga* (-*Gōvinda* III.), *Amōghavaraha* (I.) became king, who, in the first half of verse 12, is said to have gratified the god *Yama* at *Vīṅgavallī* with unprecedented morsels of cakes, which were the *Chalukyas*. This means that he inflicted a crushing defeat on the Eastern *Chalukyas* at *Vīṅgavallī*, which, I think, probably signifies the *Vēṅgimaṇḍala*, the territory over which they ruled. The second half of the verse, if I have rightly understood it, seems to mention a reservoir or some such thing.

<sup>1</sup> See above, Vol. VI. p. 170 f., where Dr. Fleet meets the objections I brought against his view in my paper in *J. Ep. Br. R. A. S.* Vol. XX. p. 193 f.



which received the name of Jagattuṅga-sindhu after Jagattuṅga(-Govinda III.), father of Amoghavarsha I.

After Amoghavarsha I. the throne was occupied by his son Akālavarsha(-Kṛishṇa II.), of whom verse 13 says that his enemies abandoned the city of Khētaka, which, in my opinion, is here meant to denote Mānyakhēṭa itself, the capital of the Rāshtrakūṭa princes. Two Eastern Chālukya records<sup>1</sup> mention that Guṇaka-Vijayāditya III. (A.D. 844-888) "frightened the fire-brand Kṛishṇa and completely burnt his city,"<sup>2</sup> and that "king Vallabha did honour to the arms of Vijayāditya (III.)." It, therefore, appears that the Eastern Chālukya prince Guṇaka-Vijayāditya III. defeated the Rāshtrakūṭa king Kṛishṇa II. and was in possession of his capital Mānyakhēṭa, and it is to the act of repulsing this Chālukya prince from Mānyakhēṭa that verse 13 of our grant refers.<sup>3</sup> Verse 14 states that Akālavarsha(-Kṛishṇa II.) married the daughter of Kōkkala, who belonged to the family of Sahasrārjuna, i.e. the Chēdi dynasty. Now, the Bilhari inscription speaks of Kōkkala as having erected two columns of fame, viz. Kṛishṇarāja in the south and Bhōjadēva in the north.<sup>4</sup> Similarly, the Benares plates of the Chēdi prince Karṇadēva state that Kōkkala's hand, which granted freedom from fear, was on (the head of) Bhōja Vallabharāja, Śrī-Harsha and Śaṅkaragana.<sup>5</sup> There can hardly be a doubt that the Kṛishṇarāja of the Bilhari inscription is identical with the Vallabharāja of the Benares plates, and that both are identical with the Rāshtrakūṭa prince Akālavarsha(-Kṛishṇa II.). And the support, which Kōkkala lent to Akālavarsha(-Kṛishṇa II.), was given in all likelihood at the time when the latter was defeated, and his capital Mānyakhēṭa occupied, by the Eastern Chālukya king Guṇaka-Vijayāditya III. The last *pāda* of verse 14 tells us that from the union of Akālavarsha (-Kṛishṇa II.) and the daughter of Kōkkala sprang Jagattuṅga, who, in verses 15 and 16, is said to have married Lakshmi, daughter of Raṇavighraha, son of Kōkkala.<sup>6</sup> Verse 16 speaks of a prince named Arjuna as having helped Jagattuṅga with his army and thus enabled him to acquire fame. It does not seem difficult to identify this Arjuna. In verse 20, Arjuna is mentioned as a son of Kōkkala. Arjuna was thus a brother of Raṇavighraha, and consequently an uncle-in-law of Jagattuṅga. And, in all likelihood, it is this Arjuna who seems to have rendered him assistance.

Verses 17-18 relate that from this Jagattuṅga and Lakshmi king Indra (III.) was born. Verse 19 describes a great victory achieved by this Indra. The first line of this stanza may be thus translated:—"The courtyard (of the temple of the god) Kālapriya (became) uneven by

<sup>1</sup> *Ind. Ant.* Vol. XX. p. 102.

<sup>2</sup> [For a different explanation of this statement and its bearing, see above, Vol. IV. p. 226 f.—E.H.]

<sup>3</sup> Verse 13 is also susceptible of another interpretation. Khētaka may be taken to denote the modern Kaira, and the term *mayadala* to refer to the surrounding district. If so, the verse must be understood as containing an allusion to Kṛishṇa II.'s having supplanted the subordinate branch of the Rāshtrakūṭa dynasty, reigning at Khētaka. But the word *parityakta* implies that Khētaka, before it was occupied by the enemies, was under the sway of Kṛishṇa II., and that, when it was so occupied, he by his prowess compelled the enemies to evacuate it. But the Rāshtrakūṭas of the subordinate branch did not occupy Khētaka and the surrounding district at any time during Kṛishṇa II.'s reign, but were ruling over it long before him. Again, the word *akṛita* as applied to these tributary Rāshtrakūṭas does not seem to be appropriate. They are referred to as *śatṛika-Rāshtrakūṭas* when their rebellion against Amoghavarsha I. is mentioned (*Ind. Ant.* Vol. XII. p. 183, and Vol. XIV. p. 199). Again, they are spoken of as *bhṛāṇas* when their disaffection towards the Gujārāt Rāshtrakūṭa prince Dhruva II. is alluded to (*Ind. Ant.* Vol. XII. p. 184). But in no case the word *akṛita* or its synonyms are used to denote them. For these reasons the second interpretation does not commend itself to me as easily as the first, suggested in the text. The latter is much more probable, because we know that Mānyakhēṭa was once occupied during Kṛishṇa II.'s life-time by the Eastern Chālukyas, who can, with propriety, be called his *akṛitas*, inasmuch as they were the mortal enemies of the Rāshtrakūṭa dynasty.

<sup>4</sup> See above, Vol. I. p. 256, verse 17.

<sup>5</sup> *Ibid.* Vol. II. p. 306, verse 7.

<sup>6</sup> The true spelling of the name appears to be Kōkkala, as attested by the records of the Chēdi dynasty. It is spelt Kōkkala in verses 14 and 15, on account of the exigencies of the metre. The correct spelling of the name occurs in verse 20.



the strokes of the tusks of his rutting elephants." The god Kālapriya is the same as Mahākāla,<sup>1</sup> whose temple at Ujjain is so widely known all over India. It is on the occasion of the festival held in honour of this Kālapriya that the three plays of the poet Bhavabhūti were represented. It thus appears that, in his expedition of conquest in Northern India, Indra III. halted at Ujjain to pay his homage to the god. The remaining three lines may be thus rendered :— "His steeds crossed the unfathomable Yamunā which rivals the sea. He completely devastated that hostile city of Mahōdaya, which is even to-day greatly renowned among men by the name of Kuśasthala." Indra III. therefore appears to have marched from Ujjain northward, crossed the Jumna and reduced the city of Mahōdaya. The lexicon of Hēmachandra tells us that Mahōdaya and Kuśasthala are both names of Kanyakubja,<sup>2</sup> i.e. Kanauj, so that verse 19 represents Indra III. to have attacked the city of Kanauj. But the complete devastation of Mahōdaya, which Indra III. is spoken of as having brought about, is merely poetical. For, the poet's object appears to be to introduce a play on the words *mahōdaya* and *kuśasthala*, which in their conventional sense mean Kanauj, and in their etymological one, 'full of high prosperity' and 'a spot of *kusa* grass' respectively: Mahōdaya, i.e. Kanauj, ceased to be *mahōdaya*, i.e. highly prosperous, and became *kuśasthala*, i.e. a mere spot of *kusa* grass. Hence, the complete annihilation of the city of Mahōdaya or Kanauj alluded to in this stanza cannot be reasonably assumed to be a historical fact. This is also seen from the consideration that, as a matter of fact, for long after the event recorded in this verse took place, Kanauj continued to be the capital of several princes, ruling over Northern India.<sup>3</sup> What Indra III. actually did beyond attacking Mahōdaya or Kanauj, cannot be inferred from the verse itself. But we can ascertain it with the help of other inscriptions. We shall, however, in the first place, see whether we can decide which of the rulers of Kanauj Indra III. vanquished. The Rāshtrakūṭa records give the dates 915 and 917 A.D. for Indra III.; and the succession and dates of the princes, reigning at Mahōdaya or Kanauj about this period, as determined from the Gwalior, Pehwa and Siyāḍōḍī inscriptions, are as follows:

1. Bhōja, A.D. 862, 876 and 882.
2. Mahēndrapāla, A.D. 903 and 907.
3. Kshitipāla or Mahipāla, A.D. 917.
4. Dēvapāla, A.D. 948.<sup>4</sup>

Now, as for Indra (III.) we have the dates A.D. 915 and 917<sup>5</sup> and for Kshitipāla or Mahipāla the date A.D. 917, there can hardly be a doubt that they were contemporaries. And it is almost certain that it is this Kshitipāla whom Indra III. conquered. Let us now find out what Indra III. did beyond obtaining a victory over Kshitipāla. A Khajurāho

<sup>1</sup> Jagaddhara, in his commentary on the *Mālatīmaddhara*, says that Kālapriyanātha is *śaś-dāśa-dāśa-lāśa*, i.e. a particular deity belonging to that country. But what country Jagaddhara had in his mind, cannot be accurately made out. Īvarachandra Vidyāsāgara, in his edition of the *Uttararāmcharita*, says in a footnote that Kālapriyanātha is the name of a deity installed in Padmapura in Vidarbha, i.e. the native town of the poet Bhavabhūti. But this note appears to be based on the comment of Jagaddhara just quoted, and, according to Īvarachandra, it seems that the expression *śaś-dāśa* must be understood to mean the country to which Bhavabhūti belonged. In the *St. Petersburg Dictionary*, however, Kālapriyanātha is identified with the Mahākāla of Ujjayini. This identification doubtless fits here excellently, but I have not been able to trace the authority which supports it.

<sup>2</sup> Hēmachandra's *Abhidhānasamuccaya*, v. 273 f.

<sup>3</sup> The king of Mahōdaya or Kanauj, whom Indra III. defeated, has been shown further on to be Kshitipāla or Mahipāla. And we have actual records to show that, after this Kshitipāla, there reigned at Kanauj his successors called Dēvapāladēva, Vijayapāladēva, Rājyapāladēva and Trilōchanapāladēva, respectively (see above, Vol. III. p. 265; *Ind. Ant.* Vol. XVIII, p. 33 ff.). They were followed by the Gaharwaras or Rāthōras of Kanauj (C. Mabel Duff's *Chronology of India*, p. 285).

<sup>4</sup> See above, Vol. I. p. 171 f.; C. Mabel Duff's *Chronology of India*, p. 296.

<sup>5</sup> Dr. Fleet's *Dyn. Kan. Distr.* p. 415 f.



inscription<sup>1</sup> claims that a king named Kshitipāla was placed on his throne by the Chandella prince Harshadēva. As this Harshadēva flourished at the beginning of the tenth century, the Kshitipāla, whom he re-instated on his throne, can be no other than Kshitipāla, king of Kanauj, who was a contemporary of, and vanquished by, Indra III. Indra III., therefore, appears not only to have attacked Mahōdaya or Kanauj, but also to have defeated and ousted its ruler Kshitipāla.

Let us now proceed a step further. The Bhāgalpur grant of Nārāyaṇapāla<sup>2</sup> asserts that Dharmapāla, the second prince of the Pāla dynasty, acquired the sovereignty of Mahōdaya by conquering Indrarāja and others, but bestowed it upon one Chakrāyudha, just as Bali acquired the sovereignty of the three worlds by vanquishing Indra and other gods, and bestowed it upon Chakrāyudha (Viṣṇu). The Bhāgalpur grant thus tells us that Dharmapāla first defeated Indrarāja and others, and obtained the sovereignty of Mahōdaya or Kanauj for himself, but gave it over to one Chakrāyudha. The same event is referred to in the Khālimpur charter<sup>3</sup> of Dharmapāla himself, in the verse—

भोजैर्मत्स्यैः समद्रैः कुर्यदुद्यवनावन्तिगन्धारकोरै-  
 भूपैर्व्यालीलमौलिप्रणतिपरिणतैः साधु संगीर्यमाणः ।  
 ह्यत्यञ्चालवहोदृतकनकमयस्त्राभिषेकोदकुञ्ची  
 दत्तः श्रीकन्यकुञ्जललितचलितभूलतालक्ष येन ॥

The stanza, as it stands, yields no intelligible sense. There can be little doubt that the reading of the last line is faulty, though it occurs, as given here, in the plates.<sup>4</sup> Since we have *dattaḥ* in the nominative case,—that which is given, or in this particular case *abhishēka-dā-kumbhāḥ*, which is in the nominative case, must go with *dattaḥ*. Further, the person to whom something is given must be in the dative case; but we have no such dative in the verse, and moreover the nominative *śrī-Kanyakubja(b)jaḥ* remains unconnected. The sense, however, requires that *śrī-Kanyakubja* should be considered the person to whom the coronation pitcher was given. Evidently, therefore, *śrī-Kanyakubjaḥ* requires to be corrected into *śrī-Kanyakubjāya*, even at the risk of the break of the *caesura*. With this emendation, the verse yields the following sense:—"With a sign of his eyebrows gracefully moved, he made over to the illustrious king of Kanyakubja his own golden water-pitcher of coronation, lifted up by the delighted elders of Pāñchāla, and acquiesced in by the Bhōja, Matsya, Madra, Kuru, Yadau, Yavaṇa, Avanti, Gandhāra and Kīra kings, bent down while bowing with their heads trembling." What the verse means is, that Dharmapāla earned for himself the sovereignty of Pāñchāla, and was consequently entitled to the coronation as king of Pāñchāla, which was approved of by the neighbouring rulers, such as Bhōja, Matsya and other kings; but he declined it and assented instead to the installation of the king of Kanyakubja. The Pāñchāla country here referred to denotes the upper half of the Dōab between the Ganges and the Jumna with Kanyakubja as its principal town, and to this effect we have the authority of the poet Rājasēkhara who flourished about this period.<sup>5</sup> Hence the fact mentioned in the Khālimpur charter is the same as that reported in the Bhāgalpur grant. And

<sup>1</sup> See above, Vol. I. p. 121 f. Prof. Kielhorn, however, thinks that Harshadēva first vanquished Kshitipāla and subsequently restored him to his throne. But, in my humble opinion, the natural interpretation that can be put on the verse is that Harshadēva placed Kshitipāla on his throne, who was ousted, not by Harshadēva himself, but by a different king. This interpretation is supported by the fact mentioned in our grant, that Indra III. reduced Mahōdaya or Kanauj, in other words defeated the then reigning sovereign, who can be no other than Kshitipāla himself. This interpretation, again, agrees with what the Khālimpur and Bhāgalpur charters have to say, as will be shown further on.

<sup>2</sup> *Ibid.* Vol. XV. p. 304 ff.; *ibid.* Vol. XX. p. 187 f.

<sup>3</sup> See above, Vol. IV. p. 243 f.

<sup>4</sup> See the photo-etching of the plates in *J. B. A. S.* Vol. LXIII. Part I.

<sup>5</sup> See the *Balardmadyapa*, X. 86.



piecing together the items of information furnished by these two charters, we find that Dharmapāla defeated a prince named Indrarāja, and acquired for himself the sovereignty of Mahōdaya or Kanañj, i.e. the supremacy of Pañchāla, but conferred it upon Chakrāyudha, according to the Bhāgalpur plates, and upon the king of Kanyakubja, according to the Khālimpur plates. Further, as Dharmapāla wrested the sovereignty of Mahōdaya or Kanyakubja, not from the king of Kanyakubja himself, but from Indrarāja, and bestowed it upon the king of Kanyakubja, the conclusion is irresistible that Indrarāja must have vanquished the king of Kanañj and occupied his capital before he himself suffered defeat at the hands of Dharmapāla. What we find, therefore, from these two charters is, that (i) Indrarāja vanquished the king of Kanyakubja, but (ii) was afterwards defeated by Dharmapāla; and that (iii) the king of Kanyakubja, who was ousted by Indrarāja, was restored to his throne by Dharmapāla; whereas the facts we have above ascertained from verse 19 of our grant and a Khajurāho inscription are, that (i) the Rāshtrakūṭa prince Indra III. reduced Mahōdaya or Kanañj and deprived its ruler of his dominions, that (ii) the name of this ruler was Kshitipāla or Mahipāla, and that (iii) Kshitipāla or Mahipāla regained his lost possessions through the assistance of the Chandēlla king Harshadēva. Thus in both cases we have a king named Indrarāja, who attacked Mahōdaya or Kanañj and ousted the king of Kanyakubja. The Indrarāja,<sup>1</sup> therefore, mentioned in the Bhāgalpur and Khālimpur grants must be identical with the Rāshtrakūṭa prince Indra III., and the king of Kanyakubja, whom he vanquished, is doubtless Kshitipāla or Mahipāla. But the honour of placing Kshitipāla on his throne is claimed for the Chandēlla prince Harshadēva by the Khajurāho inscription above alluded to, and for Dharmapāla by the Bhāgalpur and Khālimpur charters. And what in all likelihood must have come to pass is, that both Harshadēva and Dharmapāla placed Kshitipāla on his throne.

There remains another conclusion yet to be deduced from the Bhāgalpur grant. The king of Mahōdaya or Kanyakubja, whom Indrarāja ousted, is mentioned therein as Chakrāyudha. And we have just shown that this king of Mahōdaya was Kshitipāla or Mahipāla. Kshitipāla, therefore, appears to have borne the epithet Chakrāyudha. Now, the Nausāri charters<sup>2</sup> of the Rāshtrakūṭa prince Indra III. contain a verse, wherein Indra is represented to have conquered Upēndra. Of course, the terms Indra and Upēndra, according to one sense, refer to the gods Indra and Upēndra; but when we take them in their other sense, what the verse means to state is, that the Rāshtrakūṭa prince Indra III. vanquished a certain prince of the name of Upēndra. Upēndra is another name for Viṣṇu, and Viṣṇu is also known by the name Chakrāyudha. The allusion, therefore, in the Nausāri grants most probably refers to the defeat of Kshitipāla, mentioned by the name Chakrāyudha in the Bhāgalpur charter. The Nausāri and Bhāgalpur grants thus corroborate each other, and consequently there can be little doubt that Kshitipāla also bore the epithet Chakrāyudha or Upēndra.<sup>3</sup>

<sup>1</sup> In *J. B. A. S.* Vol. LXIII. p. 62, Mr. Satavayal has expressed the opinion that Indra, brother of the Rāshtrakūṭa prince Gōvinda III., is the same as the Indrarāja of the Bhāgalpur charter, and the *Lakṣmīnara-mandala*, which he is mentioned in the Kāvi grant to have received from this Gōvinda III., may be identical with the kingdom of Kanañj. I leave it to those who are interested in the subject to judge of the correctness of this view.

<sup>2</sup> *J. B. A. S.* Vol. XLIX. pp. 259 and 263.

<sup>3</sup> In his note on verse 3 of the Bhāgalpur charter in *Ind. Ant.* Vol. XX. p. 188, Prof. Kielhorn suggests that, just as Bali wrested the sovereignty of the three worlds from the god Indra and gave it to Upēndra-Chakrāyudha, his younger brother, so Dharmapāla took away the kingdom of a prince named Indra and made it over to the prince Chakrāyudha, whom, on the analogy of the mythological allusion, he thinks to be a brother of the prince Indra. In this note he proposes, with some diffidence, that this name Chakrāyudha points to Ādivarāha, which was another name of Bhōjadēva of Kanañj. In his paper on the Khālimpur plate of Dharmapālādēva (above, Vol. IV. p. 246, note 1) he puts forth the conjecture that there was some connection between Indra and Chakrāyudha of the Bhāgalpur grant and Indrāyudha, who is spoken of as governing the north in the colophon of the *Jaina Harisamāhāra*, meaning thereby, if I have correctly understood him, that Indra is identical with Indrāyudha and that both Indrāyudha and Chakrāyudha belonged to one and the same family. But now our plates have conclusively



Two other points of some importance deserve to be noticed. The first is with regard to the date of **Dharmapāla**, who has been placed conjecturally by Cunningham and Prof. Kielhorn in the earlier part, or about the middle, of the 9th century.<sup>1</sup> But we have seen that Dharmapāla was a contemporary of the Rāshtrakūṭa prince Indra III., for whom the Rāshtrakūṭa records furnish the dates 915 and 917 A.D. We thus have positive evidence that Dharmapāla lived in the earlier part of the 10th century, i.e. at least half a century later than he has hitherto been placed. Next, the Munger plates of Dēvapālādēva tell us that Dharmapāla married **Raṇṇādēvi**, daughter of the Rāshtrakūṭa prince **Śrī-Paravala**. Prof. Kielhorn, who re-edited the inscription, corrects Śrī-Paravala into **Śrī-Vallabha**.<sup>2</sup> If this correction is accepted, the Rāshtrakūṭa king, who was the father-in-law of Dharmapāla, was either **Kṛishṇa II.** or **Indra III.** himself. For Jagattuṅga, father of the latter and son of the former, died without coming to the throne. Further, it appears unlikely that Dharmapāla, if he had been the son-in-law of Indra III., would have carried on hostilities with him. On the whole, therefore, it seems more probable that **Kṛishṇa II.** was the father-in-law of Dharmapāla.

So much for the historical conclusions to be drawn from verse 19 of our grant. From verse 20 we gather that Indra III. married **Vijāmbā** of the **Haihaya**, i.e. Chōḍi, dynasty. She is therein said to be the daughter of **Ammapādēva**, who himself was the son of **Arjuna** and grandson of **Kōkkalla**. From Indra III. and Vijāmbā sprang the prince **Gōvinda (IV.)**, "the beauty of whose form excelled that of the god of love" (v. 21). The first three lines of verse 22 look as if the composer of the inscription were giving of his own accord quite an uncalled-for defence to establish the spotless character of his patron **Gōvinda IV.** This is enough to lead one to suspect that certain accusations, which the composer tries to confute, were in his time actually whispered against **Gōvinda IV.** The second and third lines of this verse, as will be seen from the translation, defend him against the attack of sensuality and incest. This indicates that **Gōvinda IV.** was popularly believed to have led a dissolute life and even looked upon as incestuous. And, that he had given himself up to sensual pleasures, is mentioned in the **Khārēpāṭa** grant and in the **Dēoli** and **Karhād** charters. The former calls him "an abode of the sentiment of love, surrounded by crowds of lovely women."<sup>3</sup> The two latter represent him as "the source of the sportive pleasures of love" and as "one whose intelligence was entangled in the nooses which were the eyes of women."<sup>4</sup> The **Dēoli** and **Karhād** charters, moreover, tell us that, in consequence of his sensual courses, he undermined his health and bedimmed his natural lustre. Another sense is also here intended, viz. that **Gōvinda IV.** incurred the displeasure of his subjects, rendered the constituents of the political body loose, and thus met with destruction. To this may be added the further statement of the aforesaid grants that, after **Gōvinda IV.** had thus come to ruin, the feudatory chieftains besought his uncle **Amōghavarsha** to ascend the throne and thereby maintain the **Raṭṭa**, i.e. Rāshtrakūṭa, sovereignty, and that accordingly he acceded to their request.<sup>5</sup> Mr. K. B. Pathak has drawn my attention to a passage in the **Pīṭramārjanavijaya** by the Kanarese poet **Pampa**, which has an important bearing

proved that the Indra, who is associated with Chakrāyudha in the Bhāgalpur charter, was a Rāshtrakūṭa prince, holding sway in the Dekkan, and cannot, therefore, be identified with Indrāyudha, who was ruling in the north, and that this Rāshtrakūṭa king Indra can neither be the elder brother of, nor belong to the same family with, Chakrāyudha, who was king of Kanauj.

<sup>1</sup> See above, Vol. IV. p. 246; *Ind. Ant.* Vol. XXI. p. 254; *Arch. Sur. Rep.* Vol. XV. p. 150, where Cunningham fixes the accession of Dharmapāla in A.D. 831. Now that we know that Dharmapāla was a contemporary of the Rāshtrakūṭa prince Indra III., the mention of the week-day and the regnal year in his Mahābōdhi inscription can be utilised to determine much more approximately the date of Dharmapāla's accession, as was first suggested by Cunningham.

<sup>2</sup> *Ind. Ant.* Vol. XXI. p. 254, and note 10 on p. 90.

<sup>3</sup> Above, Vol. III. p. 298, text line 10.

<sup>4</sup> Above, Vol. IV. p. 283 l., verse 20; Vol. V. p. 194, verse 18.

<sup>5</sup> Above, Vol. IV. p. 284, verse 21; Vol. V. p. 194, verse 19.



on this point. The translation of the passage, as kindly supplied to me by him, is as follows :—  
 “*Arikēsari* conquered the great feudatories sent by the emperor named *Gōjjiga* and, destroying the emperor who offered opposition, gave universal sovereignty to *Baddegadēva*, who came placing confidence in him (*Arikēsari*).”<sup>1</sup> Of the personages mentioned in this passage, *Arikēsarin* (II.) was the patron of *Pampa* and was a *Chalukya* chieftain, ruling over the *Jōla* country, which in the main coincides with the *Dharwar* district; *Gōjjiga* was the *Rāshtrakūṭa* sovereign *Gōvinda* IV., and *Baddegadēva* his uncle *Vaddiga* alias *Amōghavarsha*. Now, piecing these facts together, the conclusions that we arrive at, are (i) that *Gōvinda* IV. was a sensual monarch; (ii) that by his vicious courses he displeased his subjects, and some of his feudatories as may be naturally presumed; (iii) that these feudatories, including *Arikēsarin* II.,<sup>2</sup> rose in rebellion against *Gōvinda* IV., met him and his tributary allies in battle and killed him; and (iv.) that *Arikēsarin* II. together with the victorious feudatories requested his uncle *Amōghavarsha* to occupy the *Rāshtrakūṭa* throne, which had fallen vacant by the death of *Gōvinda* IV.

So far we have dealt with the second and third lines of verse 22. We have yet to find out the full significance of the first line, which, as will be seen from the translation, means to state that *Gōvinda* IV. did not practise cruelty towards his elder brother, although he had the power to do so. This evidently presupposes that, in his time, *Gōvinda* IV. was commonly understood to have acted cruelly towards his elder brother. This is the natural inference to be deduced from the first line, unless it is to be regarded as meaningless. It now behoves us to see what probably constituted this cruelty. The name of this elder brother, as known from copper-plate inscriptions, was *Amōghavarsha* (II.). That he came to the throne can scarcely be seriously doubted. Dr. Fleet, however, has taken exception to this view, on the ground that *Gōvinda* IV., in his *Sāṅgī* charter, describes himself as meditating on the feet of, not his elder brother *Amōghavarsha*, but his father (*Indra*-)*Nityavarsha*.<sup>3</sup> But this conclusion is directly contradicted by the *Rāshtrakūṭa* and other records. The *Bhādāna* and *Khārēpāṭa* charters, which scrupulously give the list of those *Rāshtrakūṭa* princes only who reigned, mention therein the name of *Amōghavarsha*.<sup>4</sup> The *Dōḍī* and *Karhād* grants, which mention those princes, who did not reign, as specifically not having reigned, do not speak of *Amōghavarsha* as not having reigned, but on the contrary, furnish positive indications that he did reign.<sup>5</sup> Nay, we may proceed a step further. The last mentioned charters assert that *Amōghavarsha* II. went to heaven soon after his father's death, as if out of affection for the latter.<sup>6</sup> This indicates that *Amōghavarsha* II. reigned only for a very short period. This inference receives a strong confirmation from the *Bhādāna* grant, which distinctly tells us that *Amōghavarsha* reigned for a year only. Now, placing together the fact that the duration of *Amōghavarsha*'s reign was very brief, and the implication derivable from the first line of verse 22 that *Gōvinda* IV. was popularly supposed to have treated his elder brother, i.e. *Amōghavarsha*, cruelly, one is naturally inclined to hold that *Gōvinda* IV. was chiefly instrumental in shortening the period of *Amōghavarsha*'s reign, or that, in other words, *Gōvinda* IV., if not actually caused, at any rate hastened, the death of his elder brother and usurped his throne. If this is so, *Gōvinda* IV. can by no means be expected in any one of his copper-plate grants to speak of himself as meditating on the feet of his elder brother *Amōghavarsha*, although the latter was his predecessor. But to conclude from this circumstance that *Amōghavarsha* did not reign, is entirely to set aside the

<sup>1</sup> *Pampa's Vikramāditya*, edited by Mr. Rice, *Āśvān* IX. p. 196, ll. 5-9.

<sup>2</sup> *Pampa* would have us believe that *Arikēsarin* II. played a prominent part in defeating the allies of *Gōvinda* IV. and putting him to death; but as Indian poets are in the habit of magnifying the deeds of their patrons, one may reasonably doubt whether *Arikēsarin* II. actually led the rebellion against *Gōvinda* IV. as his protégé tells us.

<sup>3</sup> *Dya. Ksa. Distr.* p. 416 and note 5; above, Vol. VI. p. 176 f.

<sup>4</sup> Above, Vol. III. p. 271, verse 6; *ibid.* p. 298, the second half of the last line of verse 2.

<sup>5</sup> Above, Vol. IV. p. 283, verse 18; Vol. V. p. 193 f., verse 14.

<sup>6</sup> See verses 19 and 17.



positive evidence, looking quite the other way, furnished by the copper-plate inscriptions, and to render the first line of verse 22 void of all meaning.

The last line of verse 22 tells us that Gōvinda IV. was known as *Sāhasāṅka* in consequence of his unparalleled heroic deeds. Verse 23 states that, although he had the appellation *Prabhūtavarsha*, he was styled *Suvarṇavarsha*, because he rained down showers of gold and made the whole world golden. This means that Gōvinda IV. had previously the usual epithet *Prabhūtavarsha*, but that, on account of his profuse munificence, he earned for himself the additional *bīruda* of *Suvarṇavarsha*. And deservedly was he styled *Suvarṇavarsha*. It has been mentioned above, in the summary of the contents of the formal part of the inscription, that Gōvinda IV. weighed himself against gold, bestowed upon the Brāhmanas no less than six hundred grants, together with three lacs of *suvarṇas*, and granted, for repairing temples and feeding and clothing ascetics, eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drammas*. Such exuberant liberality no other prince of the Rāshtrakūṭa dynasty ever displayed, so far as their records inform us.

Little that is historically important can be gleaned from the remaining verses (24-31). Some historical fact, however, is undoubtedly contained in verse 28, wherein the *Gaṅgā* and *Yamunā* are represented as doing service at Gōvinda IV.'s palace. The exact sense of this can be determined by the consideration of two other epigraphic references to the same fact. The Baroda charter of the Gujarāt Rāshtrakūṭa prince Karka asserts that Gōvinda III., "after taking away simultaneously from his enemies (the rivers) *Gaṅgā* and *Yamunā*, charming through their waves, attained to the best and highest rank, by means of the display of the actual signs (of those rivers)."<sup>1</sup> This clearly means that Gōvinda III. wrested the territory intervening between the Ganges and the Jumna from a prince belonging to some northern dynasty, and assumed their signs as a part of his *insignia*. The same fact is mentioned in a Nerūr grant, wherein the early Chalukya prince Vijayāditya is represented as fighting before his own father with the hostile kings of Northern India, and securing for his father Vinayāditya the signs of the *Gaṅgā* and *Yamunā* among other *insignia* of paramount sovereignty.<sup>2</sup> When, therefore, the *Gaṅgā* and *Yamunā* are mentioned as doing service in the palace of Gōvinda IV., a similar thing is intended, *viz.* either that, after an expedition of conquest against Northern India, he added the signs of these rivers to his *insignia*, or that he inherited these signs from some one of his predecessors, perhaps his own father Indra III., who, as we have seen above, overran Northern India.

There now remains to be noticed the preamble of the prose passages, preceding the formal part of the inscription. These set forth the various appellations by which Gōvinda IV. was known. The topic of the appellations of the Rāshtrakūṭa princes has already been handled in

<sup>1</sup> *Ind. Ant.* Vol. XII. p. 160, text lines 22 and 23. Here Dr. Fleet perceives a distinct allusion to some conquest over the Chalukyas, whether Western or Eastern, and further propounds the theory that the Rāshtrakūṭas wrested these signs from the Chalukyas, and the Chalukyas from the Early Guptas (*loc. cit.* pp. 157 and 248; *Dyn. Kan. Distr.* p. 338, note 7). In my humble opinion, the word *eka* in the second line of the verse, wherein Gōvinda III.'s assumption of the signs of the *Gaṅgā* and the *Yamunā* is mentioned, clearly indicates that he first conquered the regions round about the Ganges and the Jumna and then adopted the signs of these rivers as part of his *insignia*. Dr. Fleet himself recognises this fact (*loc. cit.* p. 157). If so, I cannot understand how Gōvinda III. wrested these signs from the Chalukyas, whether Western or Eastern, who were ruling in the Dekkan, far away from the Ganges and the Jumna. Again, I fail to understand how the Chalukyas, towards the end of the seventh century, wrested these signs from the Early Guptas, whose power was extinct by the middle of the sixth century A.D. The view which I have put forth here is, that an expedition of conquest in the regions round about the Ganges and the Jumna entitled both Gōvinda III. and Vijayāditya to add the signs of these rivers to their *insignia*. The same may also be said in regard to Gōvinda IV.; but, as we do not know for certain that he ever invaded Northern India, and as we do know that his father Indra III. overran it, it is equally reasonable to suppose that Gōvinda IV. perhaps inherited these signs from his father.

<sup>2</sup> *Ind. Ant.* Vol. IX. p. 131, text lines 20-22.



detail by a much abler antiquarian than myself.<sup>1</sup> I shall, therefore, be as brief as possible. The first of the appellations mentioned of Gōvinda IV. is *Nitya-Kandarpa*, which he is said to have received because he outshone the god of love. In accordance with this, verse 21 speaks of him as a prince, "the beauty of whose form excelled that of the god of love." His father Indra III. also bore the appellation *Raṭṭa-Kandarpadēva*,<sup>2</sup> from which it may be inferred that the Rāshtrakūṭa kings had some of their *birudas* ending in *Kandarpa*. The second of these appellations is *Chāpakya-Chaturmukha* or '(the god) Brahman (in regard to the art) of Chāpakya,' i.e. civil polity. What this phrase signifies is that, just as the Vēdas emanated from the god Brahman, so civil polity originated from Gōvinda IV. His third appellation is *Vikrānta-Nārāyaṇa*. This reminds us of the epithets *Vira-Nārāyaṇa* and *Kīrti-Nārāyaṇa*, borne respectively by Amoghavarsha I. and Indra III.,<sup>3</sup> and points to the conclusion that some of the Rāshtrakūṭa *birudas* ended in *Nārāyaṇa*. The last appellation of Gōvinda IV. referred to in the preamble is *Nripati-Trinētra*, which corresponds to *Mahārāja-Śarva*,<sup>4</sup> mentioned by the Gujarāt Rāshtrakūṭa records with reference to Amoghavarsha I. The titles of Gōvinda IV., occurring in the formal part of the inscription, are too general to require any special notice.

As regards the places mentioned in the grant, *Kēvañja*, the village granted, is the *Kimōj* or *Kimaj* of the present day, *Kāvika* the well-known *Kāvi*, and *Siṃhagrāma* the modern *Siḡām* or *Śiḡām*. The names of these villages occur in the "Inscriptions from *Kāvi*"<sup>5</sup> by Dr. Bühler, under the slightly altered forms of *Kēmajju*, *Kāpika* and *Siṃhagrāma*. It deserves to be noticed that *Kāvika* is in our inscription called a *maḥāsthāna*, i.e. a holy place. This indicates that *Kāvika* or *Kāvi* was not formerly noted as a mere sacred place of the Jains, as it is now, but was a centre of Brāhmanism, and that its sanctity goes back to the beginning of the tenth century A.D. It is also interesting to note that *Kēvañja*, the village granted, is said in our plates to be situated in the *Khēṭaka* district of the *Lāṭa dēśa*. This implies that the province of *Lāṭa* included the city of *Khēṭaka* or *Kaira*, and also a small portion of territory to its north, as may naturally be presumed. The view of Dr. Bühler and Pandit Bhagwanlal Indrajī<sup>6</sup> that *Lāṭa* corresponds to the country between the *Mahī* and the *Konkan* or the *Tapti* is, therefore, not tenable, and that held by Dr. Hultzsch<sup>7</sup> that it extended as far north as the *Shēri* (*Shāḍhi*) is correct.

### TEXT.<sup>8</sup>

#### First Plate.

- 1 श्री<sup>9</sup> स्वस्ति ॥ स<sup>10</sup> वीर्याद्वेषसा धाम यन्नाभिकमलकृतम् । हरद  
यस्य कान्तोन्दुकलया कमलकृतम् ॥ [१\*] जयन्ति ब्रह्मणः<sup>11</sup> सम्मोनि-  
2 व्यत्तिमुदितात्मनः । सरस्वतीकृतानन्दा मधुराः सामगीतयः ॥ [२\*]  
सान्द्रैः<sup>12</sup> वीरानभारभूरिमकरीकाश्रीरसन्निधितैः

<sup>1</sup> Above, Vol. VI. pp. 100-108.

<sup>2</sup> *J. Bo. Br. R. A. S.* Vol. XVIII. pp. 259 and 263.

<sup>3</sup> *Ibid.* pp. 258 f. and 263 f.

<sup>4</sup> In *J. Bo. Br. R. A. S.* Vol. XX. p. 146, I understood the expression to mean 'the illustrious great king Śarva,' but now I think that with Dr. Fleet it must be translated 'a very Śarva (Śiva) among *Mahārājas* or great kings' (above, Vol. VI. p. 174 and note 7; *Dyn. Kan. Distr.* p. 401 and note 4).

<sup>5</sup> *Ind. Ant.* Vol. V. pp. 112, 114, 145 and 147.

<sup>6</sup> *Ind. Ant.* Vol. V. p. 145; *History of Gujarat*, in the *Gazetteer of the Bombay Presidency*, Vol. I. Part I. p. 7.

<sup>7</sup> *Ind. Ant.* Vol. XIV. p. 198.

<sup>8</sup> From the original plates.

<sup>9</sup> Expressed by a symbol.

<sup>10</sup> Metre: *Śiḡka* (*Anuṣṭubh*); and of the next verse. This verse, which occurs in almost all the Rāshtrakūṭa records, is, however, not to be found in the *Sāḡli* plates.

<sup>11</sup> Read *ब्रह्म*.

<sup>12</sup> Metre: *Śārdūlavikrīḍita*; and of the next verse. Both these verses do not occur in the *Sāḡli* plates.



- 3 प्रोक्ष्यज्जराजगैरिकरजःपुष्पद्रवेः पिच्छराः<sup>1</sup> । क्षीराब्धेः<sup>2</sup> क्षुभितस्य मन्दर-  
गिरिश्चावर्त्तनादुद्रताः कलीला जन-  
4 यन्ति यस्य पुलकम्पायात्स वः केशवः ॥ [३\*] शम्भोर्यानि शिरःस्थि-  
तस्य फणिनाम्यत्युः फणानां दश द्योतन्ते परितः  
5 शतानि समणिज्योतींषि जूटाटवीम् । एनस्तान्युपरिस्रवत्सुरसरिस्त्रिक्तेन्दु-  
कन्दोलसम्प्रीतत्नाकल्पलतालवालव-  
6 लयशीभाञ्चि भञ्जन्तु वः ॥ [४\*] <sup>3</sup>ताराचक्राजवण्डादृतगगनसरःपद्मि-  
नीराजहंसाक्षैलाक्षैकाधिपत्यस्थितमदनमहारा-<sup>4</sup>  
7 जशम्भातपचात् । लावण्यक्षीरसिन्धोर्युतिरजतगिरेर्द्विष्वधूदन्तपंचादंशः सोमा-  
दयं यस्त्रिभुवनकमलावाससौधादुप्रेतः<sup>5</sup> ॥ [५\*]  
8 <sup>6</sup>तस्माच्छ्रियः कुलद्वयं भवनं महिम्नः क्रीडास्पदं स्थितिमहर्षिगभीरता-  
नाम् । आपन्नसत्त्वपरिपालनलब्धकीर्तिर्व्यशो<sup>7</sup> वभूव<sup>8</sup> भु-  
9 वि सिन्धुनिभो यदूनाम् ॥ [६\*] <sup>9</sup>परिणतपरमण्डलः कलावाग्भवितत-  
वह्लयशोऽंशुपूरिताशः<sup>10</sup> । शशधर इव दन्तिदुर्गराजो यदु-  
10 कुलविमलवियत्यथोदियाय ॥ [७\*] <sup>11</sup>तस्याद्यं नृपतेः पिबत्य उदयो  
श्रीवीरसिंहासनं मेरोः शृङ्गमिवाधिरुह्य  
11 रविवच्छ्रीकृष्णराजस्ततः । ध्वस्तीद्रिक्तचलुक्खवंशतिमिरः पृथ्वीभृतां मस्तके  
न्यस्ताङ्गिः<sup>12</sup> सकलं जगद्विततैस्ते-  
12 जीभिराक्रान्तवान् ॥ [८\*] <sup>13</sup>तस्मान्नीविन्दराजोभूदिन्दुविम्बशिलावली<sup>14</sup> ।  
यस्यारिप्रीषधूसोढः प्रशस्तिरिव लक्ष्यते ॥ [९\*]  
13 <sup>15</sup>तस्याभवद्भुवनपालनवीरवुद्धिरुद्धूत[श]बुकुलमन्ततिरिदतेजाः<sup>16</sup> । राजानुजो  
निरुपमापरनामधेयो यक्षुद्रयाम्बुधिरपि<sup>17</sup> प्रथितः  
14 समुद्रः ॥ [१०\*] तदनु<sup>18</sup> जगत्सृङ्गोजनि परिहृतनिजसकलमण्डलाभोगाः ।  
गतयौवनवनिताजन[कु]चसदृशा यस्य वैरिहृपाः ॥ [११\*]  
15 <sup>19</sup>तस्माच्चामीषवर्षोभवदतुलवल्लो<sup>20</sup> येन कोपादपूर्वैर्बालुक्काभ्युपस्थाद्यैर्जनितर-  
तियमः प्रीणितो विह्वलव्याम्<sup>21</sup> । वैरिचा-

Read पिच्छराः.

\* Read "क्षीराब्धे".

\* Read "लव".

\* For the metre see the introductory remarks.

\* Metre: Śāradāvikrāṇḍita.

\* Read लक्ष्यते. The middle vertical stroke of the letter gha is inadvertently omitted.

\* Metre: Śiṣka (Anuṣṭubh).

\* Read "वुद्धि".

\* Metre: Śāradhārā.

\* Read क्षीराब्धेः.

\* Read "उप्रेत".

\* Read वभूव.

\* Read वभूव.

\* Read वभूव.

\* Read वभूव.

\* Read वभूव.

\* Read वभूव.

\* Read वभूव.

\* Read वभूव.

\* Metre: Śāradhārā; read "क्षीराब्धे".

\* Metre: Vasantatilakā.

\* Read "वह्लय".

\* Metre: Vasantatilakā.

\* Metre: Āryā.

\* Read "वह्लय".

- 16 'खोदरान्तर्बहिर्परितल' यत्र 'लब्धावकाशं तीयव्याजाद्विशुद्धं यत्र इव निहितं तज्जगत्तुङ्गसिन्धौ ॥ [१२\*] 'तस्मादकालवर्षो नृपति-  
 17 रभूद्यत्पराक्रमवस्तीः । सद्यः समण्डलायं खेटकमहितैः परित्यक्तम् ॥ [१३\*]  
 'सहस्रार्जुनवंशस्य भूषणं कीकलात्मजा । तस्याभ-  
 18 वन्महादेवी जगत्तुङ्गस्ततीजनि ॥ [१४\*] 'गम्भीराद्रन्ननिधेर्भूभृत्पतिपञ्च-  
 रक्षणचमतः । कीकलसुतरणविग्रहजलधेर्ब्रह्मीः स-  
 19 मुत्पन्ना ॥ [१५\*] सा' जायाजायताजातशत्रोस्तस्य महीभृतः । भीम-  
 सेनार्जुनोपात्तयशोभूषणशालिनः ॥ [१६\*] तच्च' जगत्तुङ्गोदय-  
 20 ध[र]णीधरतः प्रतापकलिताम्बा । लक्ष्म्या नन्दन उदितोजनि विजयी  
 राजमार्तण्डः ॥ [१७\*] स्थितिचलितसकलभूभृत्पञ्चच्छेदाभिमुक्त-  
 21 भुजवच्चः । अनिमिषदर्शनयोग्यो यः सत्यमिहेन्द्रराज इति ॥ [१८\*]  
 'यस्माद्यद्विपदन्तघातपिषम'<sup>10</sup> कालप्रियप्राङ्गणं तीर्णा

*Second Plate; First Side.*

- 22 यत्तुरगैरगाधयमुना सिन्धुप्रतिस्पर्हिनी । येनेदं हि महीदयारिनगरं  
 निर्मूलमुभूलितं नाम्नाद्यापि जनैः कुशल-  
 23 लमिति ख्यातिं परां नोयते ॥ [१९\*] यस्तस्मिन्दशकण्डदर्पदलने श्री-  
 हैहयानां कुले कीकलः प्रतिपादितोऽस्य च गुणज्वे-  
 24 षोर्जुनोभूस्तुतः । तत्पुत्रोऽग्न्यदेव 'इत्यतिवलस्तस्माद्विजाम्बामवत्पद्मेवास्त्रनिधे-  
 रुमेव'<sup>11</sup> हिमवन्नाथः चमाभृत्-  
 25 भीः ॥ [२०\*] 'श्रीन्द्रनरेन्द्रात्तस्यां सूरुरभूद्रूपतिर्विजाम्बायाम्'<sup>12</sup> । गोवि-  
 न्द्राजनामा कामाधिकरूपसौन्दर्यः ॥ [२१\*] सामर्थ्ये<sup>13</sup> सति  
 26 निन्दिता प्रविहिता नैवापजे क्रूरता 'वन्मुखीगमनादिभिः कुचरितैराव-  
 र्जितं नायशः । शौचाशौचपरास्त्रुखं न च भि-  
 27 या पैशाच्यमङ्गीकृतं त्यागेनासमसाहसैश्च भुवने यः साहसाद्बोभवत् ॥  
 [२२\*] 'वर्षन्मुवर्णवर्षः प्रभूतवर्षोऽपि कनकधा-  
 28 राभिः । जगदखिलमेककाक्षमयमकरोदिति'<sup>14</sup> जनैरुक्तः ॥ [२३\*] कः<sup>15</sup>  
 केनार्यो को दरिद्रः प्रविश्यामित्यं दुष्टे दारि लिप्सो-

<sup>1</sup> Read 'कंहि'.

<sup>2</sup> Metre: Āryā.

<sup>3</sup> Metre: Ślōka (Anuṣṭubh).

<sup>4</sup> Metre: Śārdūlavikrīḍita; and of the next verse. This verse does not occur in the Śāgil plates.

<sup>5</sup> Read 'वन्मुवर्णवर्ष'.

<sup>6</sup> Metre: Āryā.

<sup>7</sup> Read 'वन्मु'.

<sup>8</sup> Metre: Śālinī. This verse does not occur in the Śāgil plates.

<sup>9</sup> Read 'नवे'.

<sup>10</sup> Metre: Ślōka (Anuṣṭubh).

<sup>11</sup> Metre: Āryā; and of the next verse.

<sup>12</sup> Read 'विषल'.

<sup>13</sup> Read 'जाम्बा'.

<sup>14</sup> Metre: Āryā.

<sup>15</sup> Read 'जाम्बा'.

<sup>16</sup> Metre: Āryā.

<sup>17</sup> Read 'जाम्बा' and 'वन्मुनिधे'.

<sup>18</sup> Metre: Śārdūlavikrīḍita.

<sup>19</sup> Read 'काचनमय'.



[illegible]



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- 29 रभावात् । हेलासिद्धेर्दीपनाथैः प्रणीतोप्युच्चैः कोशः प्रीतये यस्य नाभूत्  
॥ [२४\*] 'यदधिदिग्विजयावसरे सति प्रसभसं-
- 30 भ्रमभावनयेव भूः । सपदि नृत्यति 'पालिमहाध्वजोच्छृतकरान्यकुनाथ-  
विवर्जिता ॥ [२५\*] स[ह]ते<sup>१</sup> न हि मण्डलाधि-
- 31 पं परमेष्ठोभ्युदयो समुदतम् । इति जातभियाविवायतो रविचन्द्रावपि  
यस्य धावतः ॥ [२६\*] 'धवनतपर-
- 32 मण्डलेश्वरं सहविजययाभिवेश्म शोभितम् । समहिमकरतोरणं चिरं  
निजतेजस्तति यस्य राजते ॥ [२७\*] सहते<sup>२</sup>
- 33 समवाहिनीमयं न परेषां सविशेषशालिनीम् । यदनिन्दितराजमन्दिरं  
ननु गङ्गा यमुना च सेवते ॥ [२८\*] 'यस्मिन्वाज-
- 34 नि सौराज्यं निर्जितारि वितन्वति । विमानस्थितिरित्वासीव भोगिषु  
कदाचन ॥ [२९\*] 'यस्योद्दामप्रतापानलवहलशिखाकज्जलं'
- 35 नीलमेघा विस्फूर्जितखड्गधारास्फुरणविसरणान्येव विद्युद्विलासाः । दुर्वारा-  
रीभकुम्भस्थलदलनगलन्मौक्तिकान्येव ताराश्च-
- 36 न्द्रक्षीराब्धिग्रेया<sup>३</sup> भूतभुवनयशोराशिनिश्चन्दितानि ॥ [३०\*] <sup>१०</sup>यस्मिन्कण्ट-  
कशोधनोत्सुकमनस्यभोजनार्त्तैर्मिथेवोन्मत्तं न पयः-
- 37 सु कोशवसतिर्लक्ष्मीः कृतोपायनम् । केतव्या पवनोज्ञसविजरजःपुञ्जान्धकारी-  
दरे भूगर्भे पनसिन वेचलतया [द्वा]र्या-
- 38 कशब्दौ स्थितम् ॥ ॐ ॥ [३१\*] यस्य समुपहसितहरनयनदहनविहि-  
तानित्वकन्दर्परूपसौन्दर्यदर्यः शीनित्वकन्दर्पः । प्रभुमन्त्र-
- 39 <sup>११</sup>शत्रुपुत्रं हितोत्वाहमृत्तिसमाचितशतमखसुखदण्डाण्यचतुर्मुखः । प्रयितैकवि-  
क्रमाक्रान्तवसुन्धराहितकरणपराय-

*Second Plate; Second Side.*

- 40 णः शीविक्रान्तनारायणः । स्वकरकलितहेतिहलदलितविपचवचःस्थलक्षेत्रः  
श्रीनृपतिचिनेचः समभवत्<sup>१२</sup> च परमभट्टार-
- 41 कमहाराजाधिराजपरमेश्वरश्रीमन्त्रित्ववर्धदेवपादानुध्यातपरमभट्टारकमहाराजा-  
धिराजपरमेश्वरश्रीमत्सुवर्णवर्ध-
- 42 देवपुष्पोवल्लभश्रीवल्लभनरन्देवः कुशलो । सर्वानिव <sup>१३</sup>यथासम्बद्धमानकाद्या-  
द्वपतिविषयपतिग्रामकूटमहत्तरयुक्तको-

<sup>१</sup> Metre: Druṭavilambita.

<sup>२</sup> Metre: Aparavaktra.

<sup>३</sup> Metre: Sragdhara.

<sup>४</sup> Metre: Śārdūlavikṛīṭa.

<sup>५</sup> Read 'सम्बद्धानां'.

<sup>६</sup> Read 'अशोभित'.

<sup>७</sup> Metre: Vidyōgini.

<sup>८</sup> Read 'वहल'.

<sup>९</sup> Read 'वहति'.

<sup>१०</sup> Metre: Vidyōgini.

<sup>११</sup> Metre: Śloka (Anuṣṭubh).

<sup>१२</sup> Read 'श्रीराशि'.

<sup>१३</sup> Read समभवत् । स च.

- 43 पयुक्तवाधिकारिकाभ्यमादिशत्यस्तु वः संविदितं यथा मान्यखेतराजधानी-  
स्त्रिरतरावस्थानेन मातापित्रोरात्मनश्च पुण्ययशो-
- 44 भिवृद्धये पूर्वपुत्रानपि देवभोगाप्रहाराभ्यतिपालयवा<sup>1</sup> प्रतिदिनं च निर-  
वधिनमस्यग्रामशासनानि प्रयच्छता मया शकनृप-
- 45 कालातीतसंवत्सरशतेष्वष्टसु द्वापञ्चाशदधिकेष्वङ्कतोपि शकसंवत् ८५२ प्रव-  
त्तमानश्वरसंवत्सरान्तर्गतज्येष्ठशुद्धदश-
- 46 म्यां सोमदिने हस्तसमीपस्थे चन्द्रमसि गोदावरीतटसमीपस्थे कपित्थकग्रामे  
पट्टवन्धमकोत्सवे<sup>2</sup> तुलापुरुषमारुह्य
- 47 ब्राह्मणेभ्यः<sup>3</sup> पट्टतान्यग्रहाराणां सुवर्णलक्षत्रयसमेतानि 'वल्लिचक्रवैश्वदेवा-  
तिथितर्पणार्थं दत्त्वा । देवभोगार्थं च
- 48 देवकुलेभ्यः खण्डस्तुतितादिनिमित्तं गन्धधूपपुष्पदीपनैवेद्याद्युपचारार्थं तपो-  
वनस्थं सञ्जीवनासङ्ग-
- 49 दानाद्यर्थे<sup>4</sup> ग्रामाणामष्टशतानि सुवर्णलक्षत्रयतुष्टयं द्रुमलक्षद्वाविंशतं च  
दत्त्वा । तदनन्तरं च तुलापु-
- 50 रूपादनुत्तरतैव मया प्रथमकरोदकोत्सर्गण लाटदेशखेटकमण्डलान्तर्गतका-  
विकामह्मस्थानवि-
- 51 निर्माताय<sup>5</sup> इहैव मान्यखेटे वास्तव्याय श्रीमहम्मन्नरन्देवपादपद्मी-  
पञ्जीविने माठरसगीचवाजिकाण्डसत्र-<sup>6</sup>
- 52 ह्यचारिणे महादेवय्यसुताय नागमार्याय लाटदेशान्तर्गत्खेटकमण्डला-  
न्तर्गतः केवच्चनामा ग्रामः काविकामह्म-
- 53 स्थाननिकटतरवर्ती । सवृक्षमालाकुलसत्समीपापर्यन्तः सकर्मान्तः सोदङ्गी  
धान्यायहिरण्यायदण्डदोषद-
- 54 शापराधादिसमस्तोत्पत्तिसंहितो दत्तः । 'वल्लिचक्रवैश्वदेवातिथितर्पणा-  
र्थं द्वाभ्यनित्यनैमित्तिककर्मोपयोग-
- 55 निमित्तं दर्शपूर्णमासचातुर्मास्याष्टकायणपक्षादिब्राह्मकर्मोष्टिक्रियाप्रवृत्तये  
चरुपुरोडाशश्चालीपाकप्रपणा-
- 56 दिक्कर्मनिमित्तं श्रीमनियमस्त्राध्यायाध्ययनोपासनदानदक्षिणार्थं राजसूय-  
वाजपेयाग्निष्टोमादिसप्तशोमसंस्था-<sup>10</sup>

<sup>1</sup> Read 'पालयता.<sup>2</sup> Read 'वन्धमकोत्सवे.<sup>3</sup> Read ब्राह्मणेभ्यः.<sup>4</sup> Read 'वर्ति.<sup>5</sup> Read 'तपोवनस्थ.<sup>6</sup> Here the *tha* of *rtas* is almost like the letter *sha*.<sup>7</sup> Read 'तारवैश्व.<sup>8</sup> Read 'सत्र.<sup>9</sup> Read 'वर्ति.<sup>10</sup> Read 'सप्तशोम.



[illegible]







## Third Plate.

- 57 कृतूपकरणार्थं 'मित्रावरुणाध्वर्युहोतृवाङ्मनाच्छंसिधावस्तुदम्नीयश्रुतीनामृत्विजां  
वस्त्रालंकारसत्कारदानदक्षिणा-
- 58 दिनिमित्तं 'सचप्रपाप्रत्ययदृषोत्सर्गवापीकूपतडारामदेवालयदिक्करोपकर-  
णार्थञ्च ॥ यस्य च ग्रामस्थाघाटाः ।
- 59 पूर्वतः काविकामहास्थानसीमान्तो दक्षिणतः सामगं नाम ग्रामः पश्चि-  
मतः सीडुकग्रामः । उत्तरतोप्यस्यैव कावि-
- 60 कामिधानस्य स्थानस्य सम्बन्धी' तलसीमान्तः ॥ एवममुं चतुराघाटवि-  
शुद्धं केवञ्चनामानं ग्रामं नागमार्यस्य कृतः क-
- 61 र्ययती वा भुञ्जती भोजयती वा न केनचिद्वाघातः कर्तव्यः ॥  
'सामान्योयम्बर्गसेतुर्नृपाणां काले काले पालनीयी भव-
- 62 द्विः । सर्वानेताभ्याविनः पार्थिवेन्द्राभूयो भूयो याचते रामभद्रः ॥  
[३२\*] 'ग्रामामिभूमिर्पतिभिः परिरक्ष एष धर्म प्रति
- 63 प्रतिनिविष्टमैस्तथान्यैः । लक्ष्म्यास्तुलितबुधुदचञ्चलाया' दानं फलं  
परयशःप्रतिपालनं च ॥ [३३\*] 'बहुभिर्वसु-
- 64 धा दत्ता राजभिः सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य  
यदा' फलम् ॥ [३४\*] तथा चोक्तं वेदव्यासेन ॥ य-
- 65 ष्टिं वर्षसहस्राणि स्वर्गे वसति भूमिदः । पाच्छेत्ता <sup>10</sup>सानुमन्ता च  
तान्येव नरके वसेदिति <sup>11</sup> ॥ [३५\*] स्रद्धतां प-
- 66 रदत्तां वा यो हरेत् वसुधराम् । अपि वर्षसहस्राणि विष्टायां  
जायते कृमिः ॥ [३६\*] <sup>12</sup>गङ्गाधरार्यतनये-
- 67 न कृतधिया नागवर्षणा लिखितम् । शासनमिदं प्रशस्तं श्रीमद्वी-  
विन्दराजस्य ॥ [३७\*] मङ्गलं मङ्गायीः ॥ <sup>13</sup>

## TRANSLATION.

Om. Hail!

(Verse 1.) May he (Vishnu), the water-lily (*springing from*) whose navel was made (*his*) abode by Vêdhas (Brahman), protect you, and Hara (Śiva) whose head is adorned by the beautiful crescent of the moon!

(V. 2.) Triumphant are the sweet songs of the *Sāmaveda* of (*i.e.* sung by) Brahman whose soul was delighted by the creation of the world,—(*songs*) which gave delight to Sarasvatī!

<sup>1</sup> Read मैत्रावरुणा' and 'गङ्गाधरा'. <sup>2</sup> Read 'प्रतिपद्य' and 'सहजानाराम'.

<sup>3</sup> Metre: Śāliṇī.

<sup>4</sup> Metre: Vasantatillakā.

<sup>5</sup> Read सम्बन्धी.

<sup>6</sup> Read 'बुधुद'.

<sup>7</sup> Metre: Ślōka (Anuṣṭubh); and of the next two verses.

<sup>8</sup> Read वसु'.

<sup>9</sup> Read वसु.

<sup>10</sup> Read सानु'.

<sup>11</sup> Read वसेत् = इति.

<sup>12</sup> Metre: Āryā.

<sup>13</sup> Here follows a flower, for which see the accompanying Plate.

(V. 3.) May that Késava (Vishnu) protect you, on whose person horripilation was caused by the waves, which sprang up in the milky ocean agitated by the revolution of the Mandara mountain, and which were reddened by the dense washings of quantities of red chalk of the best of the elephants,<sup>1</sup> emerging (from the ocean),—(washings) which were mixed with the saffron of the numerous (marks of) female crocodiles on the full breasts of Śrī!

(V. 4.) May these ten hundred hoods of the lord of snakes dwelling on the head of Śaṁbhū (Śiva) destroy your sin,—(hoods) which with the light of their jewels shine all round the forest of the mass of matted hair, and which bear the beauty of the circular basins of the wish-giving creepers (consisting of) the lustrous rays coming from the root, (viz.) the moon sprinkled by the celestial river (Gaṅgā) flowing on high!

(V. 5.) From the Moon, (who is) the royal swan of the lotus-plants of the lake (viz.) the sky, filled up with a crowd of lotuses (which are) the group of stars; (who is) the white parasol of the great king Cupid wielding the sovereignty of the three worlds; (who is) the milky ocean of beauty; (who is) the silvery mountain (Kailāsa) of lustre; (who is) the ear-ornament of the damsels (viz.) the quarters; (and who is) the dwelling-mansion of the goddess of wealth of the three worlds, there arose this race.

(V. 6.) From that (race) sprang up the family of the Yadus, (which was) the paternal residence of wealth, the abode of magnanimity, the pleasure-house of lawful conduct, great prosperity and gravity, (and) which acquired fame by the protection of distressed beings, just as the ocean (is the family-house of the goddess of wealth, the abode of grandeur, the play-ground of steadiness, vast magnitude and profundity, and is renowned for sheltering all creatures that come to it).

(V. 7.) Then there arose, in the spotless family of the Yadus, Dantidurgarāja, to whom the hosts of (his) enemies bowed down, who was versed in arts, (and) who filled the directions by (his) extensive and great fame, just as the moon (rises) in the clear sky, to whom other orbs bow down, who is possessed of digits, (and) who fills the quarters by (his) extensive and profuse rays.

(V. 8.) After him the prosperous (and) glorious Krishnarāja, the paternal uncle of that king,—having ascended the pre-eminent (and) glorious lion-throne of the brave, as the rising sun (ascends) the peak of the Mēru (mountain); having destroyed the vast race of the Chalukyas, (as the sun destroys) utter darkness; (and) having placed his foot on the heads of kings, (as the sun casts) his rays on the tops of mountains,—pervaded the whole universe by (his) extensive powers, (as the sun fills) the whole world with (his) overspreading rays.

(V. 9.) From him was born Gōvindarāja, whose panegyric is seen, as it were, (engraved) on the surface of the stone (viz.) the disc of the moon in the form of the mark which is dark by the burning of (his) enemies.

(V. 10.) His younger brother, possessed of burning lustre<sup>2</sup> (and) bearing the other appellation of Nirupama, became king, whose intellect was adequate for the protection of the world, who uprooted the continuous line of the family of (his) enemies, (and) by means of whose seal even the sea became renowned as samudra (sealed).<sup>3</sup>

(V. 11.) After him flourished Jagattuṅga, whose princely enemies, deprived of the extent of all their territory, (became) like the breasts of women destitute of youth,—(breasts) which are shorn of all their plump circumference.

<sup>1</sup> This refers to Airāvata, the elephant of Indra, who was produced by the churning of the milky ocean.

<sup>2</sup> I am inclined to hold with Dr. Fleet that *Iddhatājas* is not a mere attribute of Dhruva-Nirupama, but is intended to represent one of his *virāḍas* (*Jad. Ant.* Vol. XII. p. 252; above, Vol. VI. p. 172 f.). But I am by no means certain of it, as other Rāshtrakūṭa records do not mention it.

<sup>3</sup> See *Jad. Ant.* Vol. XII. p. 252, note 30.



(V. 12.) And from him was born Amôghavarsha of unparalleled strength, by whom Yama who was pleased (*with him*) was angrily gratified at Viṅgavalli with unprecedented morsels of cakes<sup>1</sup> (*which were*) the Châlukyās, (*and by whom*) that pure fame, which could find no scope in the inside, outside and upper side of the universe, was, as it were, stored up in (*the reservoir or lake called*) Jagattuṅga-sindhu under the pretext of water.<sup>2</sup>

(V. 13.) From him was born king Akālavarsha, harassed by whose prowess, (*their*) shield (*also* Khêṭaka) was forthwith abandoned by (*his*) enemies together with (*their*) scimitars (*also*, along with the leaders of (*their*) circles).<sup>3</sup>

(V. 14.) The daughter of Kōkkala, the ornament of the dynasty of Sahasrārjuna, became his chief queen; (*and*) from him was born Jagattuṅga.

(V. 15.) From the ocean (*viz.*) Raṇavighraha, son of Kōkkala, who was grave (*as the ocean is profound*), who was a receptacle of gems (or of excellences), (*as the ocean is a store-house of gems*), who was capable of protecting kings from (*their*) foes (*as the ocean is capable of sheltering mountains from their adversary, viz. Indra*), there was born (*a daughter named*) Lakshmi, (*as from the ocean sprang up the goddess of wealth*).

(V. 16.) She became the wife of that king who had no enemy (*and*) who was possessed of the ornament (*consisting of*) fame acquired by Arjuna who had a terrific army, (*as Ajātasatru, i.e. Yudhishtira, was adorned by the ornament (which was) fame earned by Bhīmasēna and Arjuna*).<sup>4</sup>

(V. 17.) From King Jagattuṅga there was born a victorious prince, son of Lakshmi, endowed with valour, (*as*) from the eastern mountain, the highest in the world, there rises the sun, full of heat.<sup>5</sup>

(V. 18.) Truly he was Indrarāja, whose arm was thrust forth for the destruction of the partizans of all kings swerving from lawful conduct, (*and*) who was fit to be seen with untwinkling eyes, (*as the god Indra*) discharged (*his*) thunderbolt to cut off the wings of all mountains swerving from their motionless condition (*and*) is fit to be seen by (*the gods whose eyes*) do not twinkle.

(V. 19.) The court-yard (*of the temple of the god*) Kālapriya (*became*) uneven by the strokes of the tusks of his rutting elephants. His steeds crossed the unfathomable Yamunā which rivals the sea.<sup>6</sup> He completely devastated that hostile city of Mahōdaya (*also*, the highly prosperous city of his enemy), which is even to-day greatly renowned among men by the name of Kuśasthala (*also*, a spot of mere *kudā* grass).<sup>7</sup>

(V. 20.) That Kōkkalla, who was mentioned (*as belonging*) to that family of the illustrious Haihayas, which brought down the pride of Daśakaṇṭha (Rāvaṇa), had a son (*named*) Arjuna,

<sup>1</sup> *Āhāyās* is given in the *Amarakōśa* as synonymous with *paṇī*, which corresponds to the Marāṭhī *pōḍī*, i.e. cake or bread.

<sup>2</sup> Another rendering of the last line is also possible: "and by whom pure fame . . . was, as it were, stored up in Jagattuṅga, the ocean, in the shape of (oblation-)water." But this interpretation does not commend itself to me, because the last line is an instance of *apokṣeṭi*, in which the real character of the subject in hand (*prakṛite*) is denied, and that of an alien object ascribed to it. *Tōya* is here denied, and must, therefore, be the *prakṛite* and hence, truly speaking, real. If *tōya* is thus real, then the *sindhu* into which it is put cannot be fictitious, but must be real. If, however, we take *Jagattuṅga-sindhu* as an instance of *rūpaka*, as has to be done in case the second rendering is preferred, *sindhu* ceases to become real. If, on the other hand, we accept the first translation proposed in the text above, *Jagattuṅga-sindhu* is no longer a *rūpaka*, and *sindhu* is made real, and thus the full significance of the *apokṣeṭyaśaṅkā* is brought out; but we may perhaps adopt the second rendering and say that the composer of the inscription was not such a learned poet as to employ the *apokṣeṭyaśaṅkā* consistently throughout.

<sup>3</sup> See the introductory remarks.

<sup>4</sup> See the introductory remarks.

<sup>5</sup> Dr. Fleet thinks that *Rājamrtaṇḍa* is probably a *birada* of Indra III. (above, Vol. VI. p. 176 and note 9). This seems to be borne out by the spurious Wadgaon grant (*Ind. Ant.* Vol. XIX. p. 218 and note 73).

<sup>6</sup> The word *sindhu* may also mean the river Indus.

<sup>7</sup> See the introductory remarks.



pre-eminent in virtue. His (Arjuna's) son, who was exceedingly strong, was Ammapadéva. From him was born Vijāmbā, as Lakshmi (*was produced*) from the ocean and Umā from the lord of the mountains called Himavat.

(V. 21.) To the glorious king Indra was born by that Vijāmbā a son, the prince named Gōvindarāja, the beauty of whose form excelled that of Kāma.

(V. 22.) Ignominious cruelty was not practised (*by him*) with regard to (*his*) elder brother, (*though he*) had the power; (*he*) did not obtain infamy by evil courses such as (*illicit*) intercourse with the wives of (*his*) relatives; (*he*) did not through fear resort to diabolical conduct which is indifferent to what is pure and impure; (*and*) by (*his*) munificence and unparalleled heroic deeds he became Sāhasāṅka in the world.

(V. 23.) Though he was Prabhūtavarsha, he was called Suvarnavarsha by the people, because, raining down showers of gold, he made the whole world consisting solely of gold.

(V. 24.) There being no mendicant at the door when there was made the proclamation 'who is the supplicant and what does he want? who is impoverished on earth?'—even the treasure which was brought (*to him*) in abundance by the easily conquered lords of the continents did not please him.<sup>1</sup>

(V. 25.) On the occasion of his conquest of the quarters, the earth, with uplifted hands (*consisting of his*) mighty *pālīkavajas* (*and*) abandoning other kings, forthwith quivers as if by the causing of a violent bustle (*as a woman*, when freed from an evil lord, dances with uplifted hands as if through intense joyous excitement).

(V. 26.) Even the sun and the moon,<sup>2</sup> as if with fear produced (*in their mind at the thought*) that he, the prosperous one, will not bear the rising up of another lord of a *maṇḍala* (country), run before him (*inasmuch as they are the lords of maṇḍalas*, i.e. orbs, and are *samuddhata*, i.e. rising in the sky).

(V. 27.) For long shines his gateway (*marked by*) the moon who is like (*him*), (*and*) decorated near (*his*) palace, before which other lords of *maṇḍalas* bow down, which is accompanied by the goddess of victory, and where the whole mass of his lustre (*is seen*).<sup>3</sup>

(V. 28.) Surely (*thinking that*) he cannot bear the army of (*his*) foes, which is equal (*to his own and*) which is possessed (*of men*) of excellent qualities, the Gaṅgā and the Yamunā resort to his flawless royal abode (because they themselves are *śamavāhini*, i.e. flowing in a level, and possessed of excellences).<sup>4</sup>

(V. 29.) While this king was administering excellent government wherein (*all*) enemies were subdued, there was *vimānasthiti* (i.e. sitting in celestial cars) among the gods (*nabhōga*), (*but*) there never was *vimānasthiti* (i.e. transgression of proper bounds) in enjoyments (*bhōga*).<sup>5</sup>

(V. 30.) The blue clouds (*are*) the soot springing from the copious flames of his luxuriant fire of heroism. The flashes of lightning (*are*) but the spreading-out of the gleams of the blade of (*his*) flourished sword. The stars (*are*) but the pearls issuing in consequence of the splitting-open

<sup>1</sup> There can be no doubt that the stanza is intended to yield two senses, as the words *prastita* and *kṛtsa* unmistakably indicate. One of these senses is that given in the text above. What the other sense is cannot be accurately made out. It seems to refer to a lexicon composed by a certain author, who bore the name Hēlāiddha or Dvipanātha, or a name equivalent to either of these words in meaning. Is it Hēlāṛja or Kāśiravāmin? We must await further researches to settle this point.

<sup>2</sup> This probably refers, I think, to the figures of the sun and the moon on his banners.

<sup>3</sup> This is a very knotty verse. I have, in the main, followed Dr. Fleet in point of the separation of words and translation. But I am by no means certain of either. Must we split up the third line of the stanza into *maṇḍala-karad-rupam* and translate it accordingly?

<sup>4</sup> For the historical fact contained in this stanza, see the introductory remarks.

<sup>5</sup> There is evidently here a play on *vimānasthiti* and on the double analysis of *nabhōgishu*, viz. (1) *nabhō-gishu*, 'among the aeronauts,' and (2) *na bhōgishu*, 'not in enjoyments.'



of the temples of the irresistible elephants of (*his*) enemies. The moon, the milky ocean and Śēsha (*are*) the trickling of the mass of (*his*) glory which has filled the world.

(V. 31.) While his mind was anxious to eradicate thorns, the lotus-stalks, as if through fear, did not emerge from water, (*but*) made (*to him*) a present of the beauty residing in (*their*) buds;<sup>1</sup> for self-purification, the *kētaki* (plant) remained in the interior of the darkness caused by the quantities of its own pollen, set in motion by the wind, the jack-tree in the hollow of the earth, and the reed-branch at (*his*) gate.

(Line 38.) And he, laughing to scorn the vanity of the beauty of the form of Kandarpa (Kāma), who was rendered transient through being burned by the eye of Hara (Śiva), (*became*) the glorious Nitya-Kandarpa (*i.e.* a very eternal Kandarpa); (*he*), destroying the happiness of Śatamakha (Indra) by means of the power of energy amplified by the powers of royal majesty and good counsel, (*became the very god*) Chaturmukha (Brahman) (*in the art of*) Chāpakya (*i.e.* in politics); (*he*), intent upon working weal to the earth overrun solely by (*his*) renowned valour, (*became*) the glorious Vikrānta-Nārāyaṇa (*i.e.* a very Nārāyaṇa among heroes), (as Vishṇu became Vikrānta-Nārāyaṇa, *i.e.* the striding Nārāyaṇa, when intent upon doing good to the earth occupied by (*his*) single renowned step); (*he*), devastating the fields (*consisting of*) the breasts of (*his*) enemies by means of the ploughshare (*consisting of*) the weapon wielded by his hand, (*became*) the glorious Nṛipati-Trinētra (*i.e.* a very god Śiva among kings).<sup>2</sup>

(L. 40.) And he, the Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara, the prosperous Suvarṇavarshadēva-Prithvivallabha, the prosperous Vallabhanarēndradēva, who meditates on the feet of the Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara, the prosperous Nityavarshadēva,—being well, commands all the lords of provinces (*rāṣṭra*), lords of districts (*viśaya*), chiefs of villages, leading persons, officials, employés and functionaries, according as they are concerned:—

(L. 43.) “Be it known to you that I, who am permanently settled at the capital of Manyakhēṭa, who am maintaining grants to temples and *agrahāras*, though resumed by previous (*rulers*), and who day by day am issuing charters of villages, to be everlastingly respected (*by all*),—eight centuries of years increased by fifty-two having elapsed since the time of the Śaka king, also in figures Śaka-Samvat 852, on the tenth (*tithi*) of the bright (*half*) of Jyēṣṭha in the current Khara-saṁvatsara, on a Monday, when the moon was near (*the constellation of*) Hasta,—on the great festive occasion of the binding of the fillet in the village of Kapittṭhaka, situated near the bank of the Godāvari, having ascended the *talāpurusha*, gave unto the Brāhmaṇs six hundred *agrahāras* together with three lacs of *suvarṇa* (coins) for the sake of *balī*, *chara*, *vaivadēva* and *atithitarpana*,<sup>3</sup> and granted to the temples of gods for the enjoyment of the gods eight hundred villages, four lacs of *suvarṇas* and thirty-two lacs of *drummas*, for (*the repairs of*) broken parts and so forth, for ointment, frankincense, flowers, lamps, offerings and other requisite articles of worship, and for the purpose of (*providing*) a feeding-establishment, gifts of outer garments and so forth for ascetics; and after this, without descending from the *talāpurusha*, bestowed first by pouring water from the hand, for the enhancement of the religious merit and fame of my parents and myself,—upon Nāgamārya, son of Mahādēvayya, the belonging to the Māthara *gōtra*, student of the Vāji-Kāṇva *śākhā*, come from the holy place of Kāvika which is situated in the Khēṭaka district (*maṇḍala*) of the Lāṭa country (*dēśa*), resident here at Manyakhēṭa, subsisting on the lotus-feet of the prosperous Vallabhanarēndradēva,—the village named Kēvaṇḍa, situated in the Khēṭaka district comprised in the Lāṭa country,

<sup>1</sup> *Ind. Ant.* Vol. XII. p. 254 and note 26.

<sup>2</sup> This is very curious; for, the god who wielded the weapon of the ploughshare and devastated fields is Balarāma, the brother of Kṛṣṇa, and not Trinētra, *i.e.* Śiva. So far as my knowledge goes, Balarāma is nowhere called Trinētra, nor is Śiva anywhere spoken of as performing these functions of Balarāma.

<sup>3</sup> *Gupta Ins.* p. 116, note 3.



(and) lying quite close to the holy place of **Kāvika**, together with its rows of trees, up to its four boundaries, together with its cultivated soil,<sup>1</sup> together with the royal share,<sup>2</sup> together with all the produce such as the produce of corn, the acquisition of gold, the fines, (*the proceeds of the punishments for*) faults and the ten offences, and so forth,— for the purpose of (*maintaining*) the *balli*, *charu*, *vaidādeva* and *atithītarpaṇa*; for the performance of the optional, indispensable and occasional rites; for the performance of the *śrāddha* and sacrificial ceremonies such as the *darśapūrcānamāsa*, *chāturmāsya*, *aṣṭakā* and *āgrayana*<sup>3</sup> (rites) and the fortnightly (*śrāddhas*); for the purpose of preparing the *charu*, *purōḍāśa*, *sthālīpāka*<sup>4</sup> and so forth; for the purpose of (*granting*) priestly fees and gifts in connection with *hōma*, *niyama*, the study of one's own Vēda,<sup>5</sup> and religious service; for the purpose of (*providing*) accessory assistance for the rites concerning *rājasūya* and the seven forms of the *sōma* sacrifice such as the *vājapēya*, *agnishōma*<sup>6</sup> and so forth; for the purpose of (*offering*) garments, ornaments, entertainment, gifts, sacrificial fees, etc. to the various priests, such as *Maitravaruna*, *Adhvaryu*, *Hōtri*, *Brāhmaṇḍachakṣaṇin*, *Grīvastut* and *Agnidh*;<sup>7</sup> and for the purpose of (*supplying*) the requisite materials for preparing *sattrā*, *propā*, *pratītraya*, *vrishōtsarga*, reservoirs, wells,<sup>8</sup> tanks, orchards, temples, etc."

(L. 58.) And the boundaries of this village (*are*), to the east the boundary of the holy place of **Kāvika**, to the south the village named **Sāmagam**, to the west the village of **Sihuka**, and to the north the boundary of the land<sup>9</sup> belonging to the same (*holy*) place named **Kāvika**. No one should cause hindrance to Nāgamārya while cultivating this village called **Kēvaṇja**, thus defined by the four boundaries, or causing (*it*) to be cultivated, while enjoying (*it*) or allowing (*others*) to enjoy (*it*).

<sup>1</sup> So the word *karmānta* is explained in Monier Williams' *Sanskrit-English Dictionary*.

<sup>2</sup> *Gupta Insr.* p. 97, note 6.

<sup>3</sup> *Darśapūrcānamāsa* denotes " (the days of) new and full moon, ceremonies on these days (preceding all other ceremonies); " *aṣṭakā*, "the eighth day after full moon (especially that in the months Hēmanṭa and Śiśira, on which the progenitors or manes are worshipped, . . . also a name of the worship itself or the oblations offered on these days); " and *āgrayana*, when masculine, "the first *sōma* libation at the *agnishōma* sacrifice," and when neuter, "oblation consisting of first-fruits at the end of the rainy season."— Monier Williams' *Sanskrit-English Dictionary*.

<sup>4</sup> *Charu* is "an oblation (of rice, barley and pulse) boiled with butter and milk for presentation to the gods or manes"; *purōḍāśa*, "a mass of ground rice rounded into a kind of cake (usually divided into piers, placed on receptacles); " and *sthālīpāka*, "a dish of barley or rice boiled in milk (used as an oblation)."— Monier Williams' *Sanskrit-English Dictionary*.

<sup>5</sup> *Hōma* signifies "the act of making an oblation to the Dēvas or gods by casting clarified butter into the fire;" and *niyama*, "any act of voluntary penance or meritorious piety (esp. a lesser vow or minor observance dependent on external conditions, and not so obligatory as *yama*)."— Monier Williams' *Sanskrit-English Dictionary*. I take *śaddhgyddhāyana* to be one word, meaning "study of one's own Vēda;" compare Āśvalāyana's *Grīhya-sūtra*, III. 3. 1.

<sup>6</sup> *Rājasūya* is "a great sacrifice performed at the coronation of a king (by himself and his tributary princes . . . ); " *vājapēya* is "the name of one of the seven forms of the *sōma* sacrifice (offered by kings or Brāhmaṇas aspiring to the highest position, and preceding the *rājasūya* and the *Bṛhaspati-sūya*); " *agnishōma* is "the name of a protracted ceremony or sacrifice (forming one of the chief modifications of the *vyōtishōma* offered by one who is desirous of obtaining heaven . . . )."— Monier Williams' *Sanskrit-English Dictionary*.

<sup>7</sup> *Maitravaruna*, otherwise called *Pratīstri*, is the first assistant of the Hōtri. The terms *Adhvaryu*, *Hōtri* and *Agnidh* are well known. *Brāhmaṇḍachakṣaṇin* is "a priest who assists the Brahman or chief priest at a *sōma* sacrifice;" and *Grīvastut* is one of the sixteen priests (called after the hymn [RV. X. 94, 1 #.] addressed to the *sōma* stones).— Monier Williams' *Sanskrit-English Dictionary*.

<sup>8</sup> The word *sattrā* signifies an alms-house and is frequently met with in the Gupta inscriptions (e.g. Nos. 7, 8, 9 and 10). *Propā* denotes a place of distributing water gratis to travellers; *pratītraya* is "a shelter-house for travellers" (*Ind. Ant.*, Vol. XII. p. 142). Both these words occur in the celebrated inscription of Ushavādāta at Nāik, which records his series of benefactions. *Vrishōtsarga*, according to the *Śābdakalpādruma*, means "setting free a bull and four heifers on the occasion of a *śrāddha* or as a religious act generally." As regards the details of this ceremony, see this lexicon, *śūb* voce. According to Mahāvīra's commentary on the *Amaraśloka*, *kūpa* denotes an ordinary well, and *vāpi* means a well with a flight of stairs.

<sup>9</sup> For *tala-dmd* see above, Vol. IV. pp. 155 and 157.



[Vv. 32-36 contain the usual admonitions to future rulers.]

(V. 37.) This praiseworthy grant of the prosperous Góvindarāja has been written by the learned Nāgavarman, son of Gaṅgādharaśya.

(L. 67.) Good luck (and) great prosperity.

## No. 7.—THE INSCRIPTIONS IN THE CAVES AT KARLE.<sup>1</sup>

By E. SENART; PARIS.

The Editor of the *Epigraphia Indica* has been good enough to make over to me two sets of inked estampages of the inscriptions at Kārle and at Nāsik, which he caused to be taken in the year 1899 by his Assistant, Mr. G. Venkoba Rao; and he has kindly requested me to contribute a brief commentary on the Plates of them which he intends to issue. All these records have been commented on before by such scholars as Bhandarkar, Bhagwanlal Indraji and Bühler. Still, I cannot resist the temptation of adding my modest gloss in the wake of their learned interpretations. Nobody will expect, however, that I shall arrive at startling new results.

The difficulties with which the explanation of these precious documents has to cope are on the whole due to two causes—(1) their imperfect state of preservation; and (2) the employment of a certain number of obscure terms or formulas. Since the comparatively recent date to which the preceding treatments of these inscriptions belong, few important new materials have come to light. On the other hand, as regards *fac-similes*, the Plates now issued may at first sight appear more imperfect than those which were published by the Archaeological Survey. But, having worked direct from the inked estampages, I can testify that the new Plates seem to have been executed with scrupulous care, and that the collotypes are purely mechanical reproductions of the estampages. Of course they do not show all the details of the originals,—because this is impossible,—but they have not been subjected to any touching up by hand. The estampages were made quite recently; and, in the course of several years which separate them from the earlier copies, the disintegration of the rocks which bear the inscriptions will have continued, and characters which existed before may have lost in clearness. Is this enough to account for the difference between the old and the new Plates? It seems to me that the former, or at least portions of them, were touched up by hand in details. These retouches, which were executed by competent readers who worked from the monuments, certainly have a value of their own. Nevertheless they imply certain minute alterations which are hardly compatible with the scrupulous care that is now considered indispensable in such matters. I am dwelling on this point only in order to vindicate myself for not appearing to be quite so well informed as my predecessors in the treatment of several passages, and besides, for admitting that certain apparent readings of the earlier *fac-similes* do not exclude *a priori* some slightly different hypotheses. I do not know if, in this field of enquiry and in the present state of our knowledge, it is not more dangerous to affirm too much than to be too cautious. It goes without saying that I have nowhere neglected the invaluable help which the earlier reproductions and transcriptions furnished; if reduced to my own resources, I would have had to leave more than one lacuna in the texts. Nevertheless the readings which I propose are such as I consider to be actually warranted by the context of the estampages which I have in my hands and which are represented by the new Plates. In several cases where, though believing in a certain transcription, I do not venture to affirm that it is perfectly sure, I enclose in square brackets the letters which to my mind are more or less doubtful. I confess that even this distinction has not been a very easy matter. One need only look at some of the Plates in order to understand that in many cases, if the reading hardly admits of any doubt, the reason is that it is corroborated either by the

<sup>1</sup> Translated from the French by the Editor.



authority of parallel passages or by the evidence of the context in which it occurs. Notably, in a vast number of instances it is perfectly impossible to decide whether we have to deal with intentional strokes or with accidental cracks of the stone. This observation refers to the vowel-signs, and especially to the *anusvāra*. The latter, we know, is frequently omitted; hence it is all the more uncertain in doubtful cases. Fortunately these are details of secondary importance, at least for the interpretation. Is there any need to add that I have scrupulously recorded all the various readings of former editors whenever they are of any interest, i.e. unless they are due to palpable mistakes or to misprints?

The chief value of these documents consists in their throwing light—though dimly—on a number of historic, palaeographic and linguistic problems. But they are not the only documents of their kind, nor are such documents our only source of information. Though interesting, it is unwise to take up general questions in connection with a partial publication. This manner of proceeding is inevitable in the first period of researches and of discoveries, but later on it is apt to scatter the information inordinately and to hamper its discussion. It is at any rate natural to rescind the explanatory remarks and the historical conclusions. To my re-edition of the texts and to the explanations which it will suggest to me, I propose to add as a postscript the more comprehensive remarks which appear to be called for.

The really useful bibliography of the **Kārlē** inscriptions comprises only two works<sup>1</sup>—(1) *Inscriptions from the Cave-temples of Western India*, 1881 (CTI.), and (2) *Reports of the Archaeological Survey of Western India*, Vol. IV., 1883 (AS.). In the first publication, Dr. Burgess has transcribed and translated the inscriptions in accordance with the readings and remarks furnished by Pandit Bhagwanlal Indraji; and in the second the texts and explanations have been subjected to a fresh revision by Bühler. Though this edition is more recent and marks in the majority of cases a progress on the first, it has the drawback of assigning texts of the same locality to different chapters according to their official or private character. The new Plates follow Bhagwanlal's numbering. I have added in brackets the number given in AS.; "K." refers to the chapter entitled "Earliest Kārlē inscriptions" (p. 90 ff.) and "Ksh." to "Kahatrapa and Andhra inscriptions" (p. 98 ff.). The remarks regarding the position of each inscription are copied from the labels accompanying the estampages.

#### No. 1, Plate iii. (K. 1).

*Chaitya* cave. Left end of the verandah.

#### TEXT.

Vejayamtito seṭhipā Bhutapālen[ā] (1) selaghara (2) parinīṭhapita[m] (3) Ja[m]bu-dīpamhi (4) ūtama[m] (5).

#### REMARKS.

(1) CTI, *Bhāta*°. The mark of *ā* seems to exist clearly in *ad*; but it is rather short and, as there are traces of a crack on its right, it may be the result of the wearing of the stone.—(2) AS. and CTI. °gharaṁ.—(3) Probably the *anusvāra* has disappeared in the crack; it cannot be said to exist with certainty.—(4) I feel inclined to explain the development of the central loop of *ja* by the presence of an *anusvāra*.—(5) AS. *utama*; CTI. *uttama*. The long *ā* appears to

<sup>1</sup> The partial attempts at interpretation of Bird (*Historical Researches on the Origin and Principles of the Buddha and Jain Religion*, 1847) and Stephenson (*J. Bo. Br. R. As. Soc.* Vol. V. p. 153 ff. and p. 426 ff.) possess now only a historical interest. As regards the general description of the caves, the first exact reports are those of Fergusson (*J. R. As. Soc.* Vol. VIII. p. 30 ff.) and of Wilson (*J. Bo. Br. R. As. Soc.* Vol. III. p. 48 ff.). At present exact and methodical information may be found in the *Rock-cut Temples of India* of Fergusson and Burgess, and in the *Reports of the Archaeological Survey of Western India*, Vol. IV.



me certain; this is the only possible meaning of the double hook, contrasted with the ordinary form of *u*. It seems that at the end an *anusvāra* did exist, which got mixed up by the wearing of the stone with the upper hook of the last symbol, for which compare the beginning of No. 5.

#### TRANSLATION.

"(This) rock-mansion, the most excellent one in Jambudvīpa, has been completed by the *Seṭṭhi* Bhūtapāla from Vaijayanti."

Vaijayanti seems to have been the ancient name of Banavāsi in the North Kanara district, Bombay.<sup>1</sup> In addition to the instances quoted by Dr. Burgess, where Jayanti seems to represent Banavāsi, one might perhaps ask if in the Banavāsi inscription<sup>2</sup> the letter which has been read *sa* or *sam* before *jayantakasa* (l. 2) might not be a *va*, in which case the sculptor Damōraka would be designated as a native of Vaijayanti.—In spite of the general meaning of *śaḷaghara*, it seems—if we compare the occurrence of *chaityagriha* at Kuṇḍā (CTI. Nos. 15 and 20), of *chaityaghara* at Nāsik (Nos. 18 and 19), of *gharamukha* and *gharasa mugha* at Kārlē (Nos. 4 and 6), and of *gharamukha* at Ajantā (CTI. No. 1)—that the expression *griha* or *ghara* was habitually restricted to the halls used for worship, those which are generally styled "*chaitya* caves."—The expression *parinīṭhapīṭa* implies the idea of completion, which must not be lost sight of. Even if one leaves out of consideration the open screen, the decoration of which may be secondary, several inscriptions describe certain pillars as particular gifts. Hence it may be assumed that the present record attributes to Bhūtapāla the honour of having completed the *chaitya* cave.

#### No. 2, Plate iv. (K. 2).

On the lion-pillar in front of the *chaitya* cave.

#### TEXT.

Mahārāṭhisa Gotiputrassa Agimitranakassa sīhathabho dānadh.

#### REMARK.

Though there can be no doubt, I think, regarding any important detail of the text, the inscription is much worn, and the certainty of some points, *e.g.* the initial *a* of *Agimitranaka* and the *th* of *thabho*, is in some way only a moral certainty. I do not venture to affirm that there is no *anusvāra* on the right of *si*, but incline towards the negative.

#### TRANSLATION.

"(This) lion-pillar (*is*) the gift of the Mahārāṭhi Agimitranaka, the son of Goti."

Mahārāṭhi is an obscure and difficult term. It would be essential to know first whether the actual orthography of the inscriptions is *ṛaṭhi* or *ṛaṭhi*. The *ṛh* seems probable here, and it is certain in an inscription at Bāḍṣā (CTI. No. 2); though on the other hand the *th* is probable in No. 14 of the Kārlē inscriptions and in Bhājā No. 2. The writing of *th* by error for *ṛh* being more probable than the reverse, the form *Mahārāṭhi* is the proper one to start from.<sup>3</sup> If this is the case, the comparison with the epic epithet *Mahārāṭha* and with *bṛihadraṭha* must be discarded. CTI. (p. 24) declares that "*Mahārāṭhi* is a Paurāṇic title of a great warrior; it is common in the families of Rājās." I do not know on what this statement rests; if its first part

<sup>1</sup> Dr. Fleet's *Dyn. Kan. Distr.* p. 278, note 2.

<sup>2</sup> CTI. p. 100; compare *Ind. Ant.* Vol. XIV. p. 331.

<sup>3</sup> Dr. Hultzsch reads *Mahārāṭhi* also on the coins reproduced on Plate III.

were correct, one would at least expect *Mahāratha* and not *Mahārathi*, which is not necessarily the same thing. At any rate *Mahārathi* is a title. This is also Bühler's view (AS. p. 107, note); but the special reason which he adduces in support of it is not at all decisive, viz. that in the Kārlī inscription No. 14 *Okhalakiyānām Mahārathi* should be translated by "the *Mahārathi* of the Okhalakiyas." Nothing proves that the genitive depends on *Mahārathi*. Several instances show us the proper name of a donor accompanied by the name of the tribe or the people to which he belongs in the genitive plural, e.g. Junnar Nos. 5 and 6 (CTI. and AS.). The fact that, in the other cases where we find the word again and in that same No. 14 in the very next line, *Mahārathi* does not govern a genitive, forces us to reject altogether the construction proposed by Bühler.<sup>1</sup> Hence this instance cannot furnish, as he thought, a positive argument against the interpretation previously proposed by Garret,<sup>2</sup> who saw in it a kind of ethnical name equivalent to *Marāṭha*. Etymologically this explanation seems to me strongly supported by the *th*, which presupposes a Sanskrit form *Mahārāshṭrin*. But *Mahārāshṭrin* has not necessarily a geographical meaning, and it is difficult to separate the word from *Mahābhōja* and *Mahāsāmanta*, which are connected with it in our inscriptions. As *rāshṭra* often means a province, it is quite natural that *rāshṭrin* follows the same analogy as *bhōja* and *sāmanta*, so that, if *Mahābhōja* has become a title applied even to women, the same could very easily happen in the case of *Mahārāshṭrin* and *Mahārāshṭriṇī*, or *Mahārathi* and *Mahārathinī*.<sup>3</sup> This is possible, but not absolutely certain; it may as well have been that the name, starting from the geographical and ethnical meaning, became fixed as a title of honour in certain families, perhaps because of certain important relatives or of special circumstances.<sup>4</sup> It may be noted that to our *Mahārathi* Agimītrapaka corresponds a *Mahārathi* Mitadeva in No. 14; that this Mitadeva is a Kausikīputra, like Viśvudatta at Bhājā (No. 2); and lastly that the *Mahārathinī* Sāmaṣimikā at Bēḍā (No. 2) was married to an Āpadevapaka. Do not these different names look as if they were connected with each other in such a way as to suggest the idea that they may have belonged to the same circle of families or relations? We find a *Sihavira* Āgimīta, i.e. Agnimitra, at Kuḍā (OTI. No. 5). I believe that the names in *paka* in our inscriptions, as here and as Nandapaka at Junnar (OTI. No. 22), etc., are not different names, but simply equivalents of Agnimitra, Nanda, etc.—Gotiputra<sup>5</sup> is the same as Gaupitiputra, from Gupta.

Dr. Hultzsch contributes the following note on the three coins figured at the bottom of Plate iii., which are of interest in connection with the explanation of *Mahārathi*:—

"In the year 1888, Mr. A. Nervyn Smith, while prospecting for gold, found a number of lead coins on an ancient site near Chitaldroog in the Mysore State and distributed them to various coin-collectors. The smaller ones among these coins bore only Buddhist and other symbols, but a few larger ones had incomplete legends. On my specimen (Plate iii. B.) I found

<sup>1</sup> The occurrence of the feminine *Mahārathinī* in Bēḍā No. 2 also indicates rather that the term does not imply the actual office of governor of a district or province, but an honorary or nobiliary title.

<sup>2</sup> *Journ. Asiat.* VIth series, Vol. XX. p. 201 f.

<sup>3</sup> I may here as well draw attention to the use of *raṣṭhika* in Pāli (e.g. *Jātaka*, II. 255, 12) as an equivalent of *grihapati* and *Paṭip*. Compare *Śatapatha-Brahmaṇa*, XIII. 2, 9, 7, where the *Viśas* are brought in special connection with the *rāshṭrin*, the wielder of royal power.

<sup>4</sup> We may compare the parallel use of the attributes *Sādaga(ka)ra* and *Mandava* (*Māṇḍavya*); on the latter see Jacobi in *Ind. Ant.* Vol. VII. p. 254. The occurrence of *Mahāmandava* at Kuḍā (CTI. No. 14) leaves no doubt regarding the ethnical meaning of the word, though the use of the dental *d* renders the identification with the *Māṇḍavyas* of literature problematical. At Bēḍā (CTI. No. 2) *Mandava* is connected with *Mahārathi*; the reading *Mahāmandava* is quite clear in the *fac-simile* and excludes the useless and improbable conjecture *ma[ḥā\*]mandava*. It will be remarked that in this instance *Mahāmandava* precedes *Mahārathinī*. Seeing that *Mahābhōja* always precedes either attribute when connected with it, this position does not seem to indicate that *Mahārathi* could imply a title of superior nobility, and consequently still less that it could designate a very high dignity.

<sup>5</sup> [The same epithet occurs in the Śākya inscription of the Bharhut Stūpa; see *Ind. Ant.* Vol. XIV. p. 138 f. — E.H.]



the title *Mahārāṣṭhī*, which occurs in the cave-inscriptions (Kārlā) Nos. 2 and 14; A.S.W.I. Vol. IV. p. 83, No. 7 (Bhājā), and p. 90, No. 3 (Bēḍā). At my request Mr. R. Sewell kindly sent me for comparison the two lead coins (Plate iii. A. and C.) which he had received from Mr. Mervyn Smith in 1888. These supply the first word of the legend, *Sadakana* (see Plate iii. A.) and contain portions of the second word, *Kaṣāḍya*, while the third word, *Mahārāṣṭhī*, is preserved in B. and C. The three coins may be briefly described as follows:—

**Plate iii. A. (Sewell).**

*Obverse*.—A humped bull, standing towards the proper right. Round it, the words *Sadakana-Kaṣāḍya* . . . . .

*Reverse*.—A *bōdhi*-tree between two symbols.

**Plate iii. B. (Hultzsch).**

*Obverse*.—Similar to A. There is a deep and distinct punch-mark below the bull. Round the latter, [*So*] . . . [*ka*]na-Kaṣāḍya-Mahārāṣṭhī.

*Reverse*.—A *bōdhi*-tree, a *chaitya*, and a symbol between them.

**Plate iii. C. (Sewell).**

*Obverse*.—Similar to A. Round the bull, *So* . . . [Kaṣa]ḍya-Mahārāṣṭhī.

*Reverse*.—A *bōdhi*-tree and a *chaitya*.

"Taking the three coins together, it appears that the complete legend, of which each bears a portion, is *Sadakana-Kaṣāḍya-Mahārāṣṭhī*.

"The curious word *Kaṣāḍya* reminds us of the equally peculiar Andhra name *Puṣumdyi*. *Sadakana* is the same as *Sitakaṇi* in the Andhra inscriptions. Perhaps *Kaṣāḍya*, with the surname or family name *Sadakana* and the title *Mahārāṣṭhī*, held Chitaldroog as a vassal of the Andhra kings. From the emblems pictured on his coins we learn that he was a Buddhist, and that his crest was a bull.

"Since writing the above, I found that the Mysore Government Museum at Bangalore possesses two lead coins of the same type, presented by Mr. Mervyn Smith, who found them near Chitaldroog in 1888."

**No. 3, Plate ii. (K. 3).**

*Chaitya* cave. Below the feet of the three elephants at the right end of the verandah.

**TEXT.**

Therānam bhagiyadta-(1) I[m]dadovasa hathi cha pavādo hatthinam cha  
aparimā hethimā cha veyikā dānam.

**REMARK.**

(1) AS. and CTI. read *bhayaṣ*. I do not feel inclined to believe that the *anusvara* of *bhaṣ* is intentional; but it certainly seems to exist on the stone.

**TRANSLATION.**

"The elephants and, before the elephants, the rail-mouldings above and below (are) the gift of the *Sthavira*, the venerable Indradēva."

In separating *do* and in considering it to represent the numeral *deśa*, previous editors have created difficulties which they found it hard to overcome. It is sufficient to look at a photograph to recognise that the elephants are actually separated from the spectator by the balustrade

which hides the bottom of their legs. The Prākṛit *pubbādo* = *pūrvataḥ* does not raise any difficulty. Bühler has well defined the meaning of *śāḍikā* by "bands or string-courses carved with the rail pattern." In No. 17 and elsewhere the term *vyikā* is applied to fragments of this kind.

No. 4, Plate I. (K. 4).

*Chaitya* cave. Over the right doorway.

#### TEXT.

Dhenukākata (1) gaṇḍhikasa Si[ś]hadatasa (2) dānaṃ gharamugha.

#### REMARKS.

(1) The vowel-signs are not very pronounced; but the two *ś*-signs seem to be certain. After this word is a space filled with cracks, which would leave room for two characters; one might feel tempted to believe that originally the stone bore *Dhenukākataḥ* (compare No. 6). But I reject this conjecture because the *ś* of *śā* is very probable, and there are no traces of *ka* and *sa*, which ought to show among the cracks. Besides, the simple ablative is frequently used in the same sense elsewhere.—(2) Though neither AS. nor CTI. notices the *anuvāsa* of *Siś*, it seems to me probable.

#### TRANSLATION.

"(This) door (is) the gift of Siśhadata, a perfumer from Dhēnukākata."

Dhēnukākata is a name of frequent occurrence in the cave-inscriptions here and elsewhere in these parts. Several Yavanas profess to be natives of that place. Therefore it ought to be looked for in the north-west; but it has not yet been identified. Compare AS. p. 24.

No. 5, Plate III. (K. 5).

*Chaitya* cave. On the pillar of the verandah in front of the central door, above the inscription No. 6.

#### TEXT.

- 1 Gaḥatasa Mahādeva-
- 2 ṇakasa mātā Bhāyilāyā (1) dānaṃ.

#### REMARK.

- (1) I cannot say that the *ś* of the last syllable appears to me certain.

#### TRANSLATION.

"The gift of Bhāyilā, the mother of the householder Mahādevaṇaka."

Regarding the name Mahādevaṇaka = Mahādēva, compare No. 2.—The name Bhāyilā has been explained by Bhṛājilā. This transcription is not the only possible one, though it appears to me the most probable. But could not this be the transcription of a foreign name? It occurs again at Kuṇḍā (AS. No. 13), where a Brāhmaṇi Bhāyilā is stated to have been the wife of a certain Ayitila who, though called a Brāhmaṇa, bears a name of very barbarous form, which reminds us curiously of Axillises, etc. I do not pretend to affirm that our Bhāyilā is the same, though the writing of the two inscriptions appears to be quite contemporaneous and to be intimately related in certain details, e.g. the *yā*. I may add that the title of *grīhasīha*,<sup>1</sup> applied to

<sup>1</sup> For the loss of the aspiration in *gaḥata* compare e.g. *śīḥa* in an inscription at Mathurā, *Ep. Ind.* Vol. I. p. 290, N. XVIII.



her son, seems to indicate a Brāhmayical origin. In the case of an ordinary householder of the Vaiśya class we would doubtlessly have *gahapati* as elsewhere.

No. 6, Plate iv. (K. 6).

*Chaitya* cave. On the pillar of the verandah in front of the central door.

TEXT.

- |   |                   |     |              |                  |
|---|-------------------|-----|--------------|------------------|
| 1 | Dhenuk[ā]katakapa | (1) | vaḍhakinā    | Sāmi-            |
| 2 | pa                | (2) | Vēpuvāsa-put | pa (3) ghara[sa] |
| 3 | mugha             | (4) | kata duren   | dhu . . (5).     |

REMARKS.

(1) AS. and CTI. read °*ṇukāka*°. The long *ā* seems very doubtful; the slanting stroke resembles a simple crack.—(2) After *Sāmi*, CTI. inserts *ka* and AS. *le*; but in the estampages there is no trace of a letter which might have disappeared. The *pa* is very probable, but the crack which crosses the top of the character does not absolutely exclude the reading *ad*.—(3) AS. and CTI. read *putapa*; but the *e* attached to the *t* is at least very indistinct. Besides, it appears from a comparison of the preceding line that there ought to have been an additional letter here. The existing traces would seem to point to the reading *putakepa*, though this diminutive is not very plausible.—(4) AS. and CTI. read *mugharā*. I cannot distinguish the *an-* *svāra*, but will not deny that it exists. The stone is so much defaced that no detail is quite certain here.—(5) The *d* has a hook at the bottom which can easily be taken for *u*; but it must not be forgotten that here, as in other cases, this vowel is represented by a vertical line. The hook at the top is too slanting to be considered an *ā*. The *e* expressed by the stroke at the top of *r* seems less doubtful. As the whole lower right portion of the *m* is obliterated, the reading *ma* of AS. and CTI. is possible, but simply hypothetical. Between this character and the *dhu* the space makes it probable that one letter is lost. Certain traces suggest an *h*, perhaps *maḥā*. The last letter, read as *ka* in AS. and CTI., is at least very doubtful. CTI. adds a final *sa* which, in my opinion, is inadmissible. The stone may have originally borne one or more additional letters. The sign of punctuation which AS. seems to discover, not without hesitation, is at any rate improbable.

TRANSLATION.

"By the carpenter *Sāmi*, son of *Vēpuvāsa*, a native of *Dhēnukākata*, there was made the opening of the cave . . . . ."

The mutilation of the text renders its explanation imperfect. What is sure, is, that we have here in some way the signature of a workman or artist. The separation of the usual compound *gharamukha* into *gharasa mukha* produces the impression that the inscription does not refer to the whole of the door, but to details connected with the opening. These may have been specified by the word or words which remain obscure at the end of the inscription. And as in fact the work of a carpenter is spoken of, we may have to think of some piece of carpentry or wood-decoration. The uncertainty of the reading leaves the name of this sculptor, Śyāmila, Svāmīn, or otherwise, undetermined.

No. 7, Plate i. (K. 7).

*Chaitya* cave. On the top of the third pillar; left row.

TEXT.

- Dhenukakata* (1) *Yavanasa* *śihadhaya* *thambho* *dānam* (2)

## REMARKS.

(1) The first *ā* of *kāṭā* in AS. is surely only a clerical mistake.— (2) The final *anusvāra* seems to me perfectly visible.

## TRANSLATION.

"(This) pillar (is) the gift of the Yavana Sihadhaya from Dhēnukākāṭa."

For the combination of the singular *Yavanasa* with the plural *Sihadhayāna*[*ṃ*] compare No. 3, where the plural *therdānaṃ* is followed by the singular *Indadecasa*.

No. 8, Plate iii. (K. 8).

Chaitya cave. On the fifth pillar; left row.

## TEXT. (1)

1	Soparakā	bhayatānaṃ	Dhamutari-	(2)
2	yāna	sa . nathasa	therasa .	(4)
3	bha . .	sa (5) . . . . .	antevāsiasa	bhāna-
4	kasa	Na . pat . sa	(6)	Sātimitasa
5	saha . . .	t[i]hi (7)	[tha]bho dānamukha	(8).

## REMARKS.

(1) The inscription is much defaced, perhaps intentionally, as Buhler thinks, in order to be replaced by the following one (No. 9). Hence all statements referring to it will have to be made with special caution.— (2) AS. and CTI. read °tāna and °tara°. I consider the *anusvāra* and the *i* of *śi* comparatively certain.— (3) CTI. and, with hesitation, AS. read *samānatha*°. A single letter seems to be lost; but which? The *m* does not seem to me more probable than any other.— (4) CTI. reads *ma* and AS. *a* as the last letter which I am unable to make out.— (5) AS. and CTI. read °talasa. The first letter appears to be certainly a *bh*; compare the *t* and the final *sa*.— (6) AS. *Nadipatiasa*; CTI. *Nadīputisa*. *Dā* or *dī* are possible, but neither is certain. I do not discover any trace of an *u* below the *p*; but, after all, °*putasa* is a priori more probable than I can hardly doubt that this was the original reading of the stone.— (7) AS. *tiya*; CTI. *[mutapi]tuya*. The *i* above the *t* is more probable than the *u* below, and the reading *hi* is, though not at first sight, at least as admissible graphically as *ya*. This, given, with the possible restoration *mutapī*, a completely satisfactory form. The reading *tuya*, admitting the restoration [ . . . dha]tuya, would seem to be recommended by the expression *anusvāra* in the following inscription (No. 9), which seems to have been intended to replace the present one. But why this substitution? Was it only in order to avoid the mention of the master of Sātimita? Or perhaps for inserting the mention of the relics, which would have been passed over in silence in the first redaction and added ultimately by the donor?— (8) The *th* is quite indistinct, but nevertheless certain. The final letter, read *la* by CTI. and left undetermined by AS., must be *kh*, which gives us the excellent reading *dānamukha*[*ṃ*]. The form of *kh* is not quite usual. But it seems to be so nearly allied to certain variants of the same letter as to make this interpretation probable, which also gives a good sense. To judge from the form of *kh* in No. 13, the shape of this letter seems to have been particularly changeable and undetermined.

## TRANSLATION.

"(This) pillar (is) the gift of the preacher Sātimita, the son of Nanda (?) (and) the disciple of the Śākyas . . . . . of the venerate Dhammutariyas (Dhammutariyas), from Sopāraka, together with [his father and mother?]."



In explaining these lines one cannot separate them from the following inscription (No. 9) its abridged reproduction, the motive of which we cannot quite make out. This comparison proves that the connection with the sect of the Dharmottariyas applies in the mind of the author to Sātimita himself. What is more doubtful, is, whether the first genitive following *sa . nāthasa* applies to him or to his master. I do not believe in Bühler's conjecture *sama[sa]nāthasa*. It is too risky to restore a purely hypothetical title of hardly satisfactory meaning at the cost of a mistake attributed to the engraver, and I am unable to suggest a plausible restoration of my own. It seems to me very tempting to find here the proper name (e.g. *Sasandhassa* or *Sakanāthasa*, i.e. 'of Śarvanātha' or 'of Sakranātha') of this master of our donor; but generally the title *thera* precedes the proper name. Hence it is *a priori* more probable that the name is hidden in the letters following *therasa*, which cannot be restored with any certainty. I have said that the remaining traces would favour the reading *\*putasa* for the second part of the word which AS reads *Nadipatasa* and OTL *Nadīpatasa*. If we read at the beginning *Na[ā]da\**, or *Na[ā]da\** or *Na[ā]da\**, the reading *\*putasa* seems to me assured by the consideration that Sātimita, being a preacher and belonging to the sect of the Dharmottariyas, ought to have been a monk and consequently unmarried.<sup>1</sup> As regards the use of *dānamukha* as an equivalent of *dāyadharmā*, it is well known in the Buddhist epigraphy of the North-West, and its occurrence in literature is now sufficiently well established.

#### No. 9, Plate III. (K. 9).

Chaitya cave. Immediately below the preceding inscription.

#### TEXT.

- 1 Sopārakā bhayasiṇṇaṁ Dhammutariyaṇaṁ (1) bhāpa-
- 2 kasa Sātimitasa
- 3 sasariro thabo dānaṁ.

#### REMARK.

- (1) AS. and OTL. *\*yāna*; but this *anusvāra* appears to me as certain as the others.

#### TRANSLATION.

"(This) pillar containing relics (is) the gift of the preacher Sātimita, (of the sect) of the venerable Dhammutariyas, from Sopāraka."

As I have stated in connection with the preceding inscription, I think that the genitive *Dhammutariyaṇaṁ* cannot depend, as Bühler thinks, on *bhāpakasa*, but goes with *Sātimitasa*; compare the genitives *Gatānaṁ* and *Apaguriyaṇaṁ* at Junnar (AS. Nos. 5 and 6).

#### No. 10, Plate I. (K. 10).

Chaitya cave. On the fourth pillar; left row.

#### TEXT.

- 1 Dhanukakasa
- 2 Dharmā-Yavanasa.

<sup>1</sup> We find another Sātimita at Kuṣā (AS. No. 8). But the type of the writing is there considerably later than that of our inscription and does not permit us to identify the two homonyms.

## TRANSLATION.

"Of Dhamma, a Yavana from Dhēnukākata."

This translation is that of my predecessors. I confess that the explanation of *Dhamma-Yavana* appears to me somewhat doubtful. At Nāsik (No. 18, l. 1) we find a Yavana who was the son of Dharmadēva. But the simple name of Dhamma applied to a Buddhist surprises me.<sup>1</sup> This combination of a proper name with a tribal name in a compound is unusual. In other cases (above, No. 7, and at Junnar, CTI. Nos. 5 and 8) the word *Yavana* precedes the proper name, and both have the termination of the genitive. On the other hand, an inscription at Junnar (CTI. No. 4) supplies a compound which resembles ours at first sight. This is the attribute *dhammanigama* applied to a certain Virasēna. It has been translated 'an upright merchant.' I doubt this translation for several reasons. First, it is hardly probable that the donor, a simple private person, should bestow such compliments on himself; what one would expect, is, not an encomium, but a positive statement like the title *grihapatipramukha*, which resembles *dhammanigama*. Further, *nigama* does not mean 'a merchant,' which would be *negama*. Of course the change of *s* into *i* is not impossible in Prākṛit, but it is *a priori* improbable in a case where the change would produce a confusion with the usual *nigama*, which means, among other things, 'a group of people' or 'a company of merchants.' It is still less credible, if one compares the two expressions, that Dhamma-Yavana could be used for 'an upright Yavana.' Hence I feel tempted to take *Dhamma* in both cases in a specifically Buddhist sense, and to understand by *dhammanigama* 'a member of the guild of Buddhist merchants;' compare *nigamasabha* at Nāsik (No. 12, l. 4). On this analogy, *Dhamma-Yavana* would be 'the community of the Buddhist Yavanas,' or rather a Buddhist Yavana who has modestly omitted his personal name.

No. 11, Plate I. (K. 11).

Chaitya cave. On the seventh pillar; left row.

## TEXT.

- 1 Dhenukākaṭṭhā Usabhadatta-putasa Mitade-
- 2 vaṇakasa thabho dānaṃ.

## TRANSLATION.

"(This) pillar (is) the gift of Mitadevaṇaka, son of Usabhadatta, from Dhēnukākata."

I feel inclined to believe that this Mitrādēva is the son of that Rishabhādatta who is mentioned in No. 13 and many other inscriptions as the son-in-law of Nahapāna. For this name is not very common, and I find another connecting link in the name of Rishabhādatta's wife Dakhamitrā (Nāsik No. 11). The silence kept regarding Nahapāna as well as the titles and donations of Rishabhādatta would suggest that the inscription is later than the downfall of the Khaharātas; compare Nāsik No. 4. In the palaeographic forms I do not see sufficient reasons for denying that the present inscription could be slightly later than No. 13.

No. 12, Plate I. (K. 12).

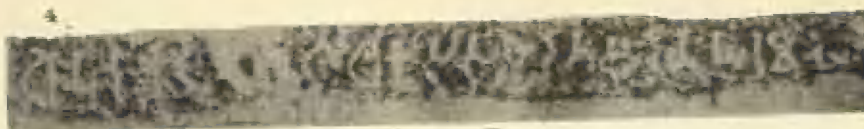
Chaitya cave. On the inside of the belt which forms the base of the great arch.

## TEXT.

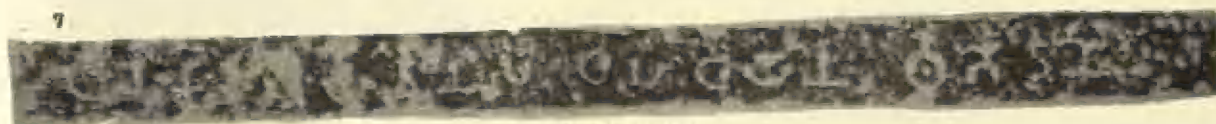
Asāḍhamitāye bhikkhū . dānaṃ (1).

<sup>1</sup> It is evident that the intentional application of this name to a purely fictitious being as the *dēva* in the *Jātaka* No. 487 is a totally dissimilar case and cannot be quoted as a precedent.

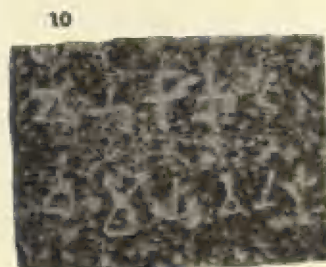




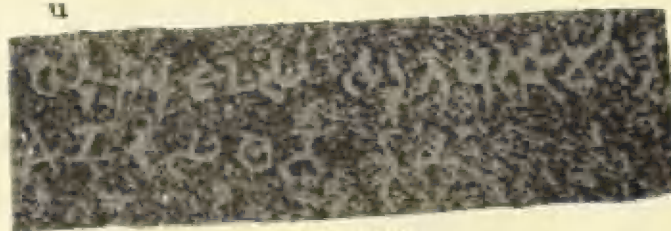
SCALE · 125



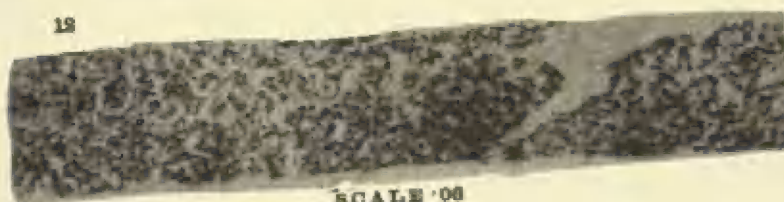
SCALE · 125



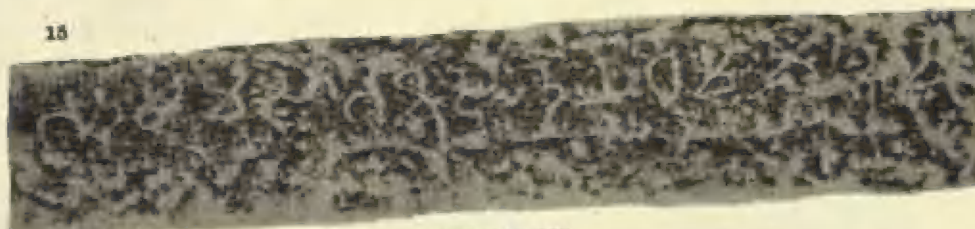
SCALE · 125



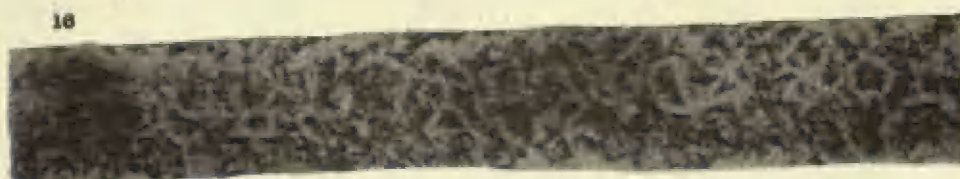
SCALE · 125



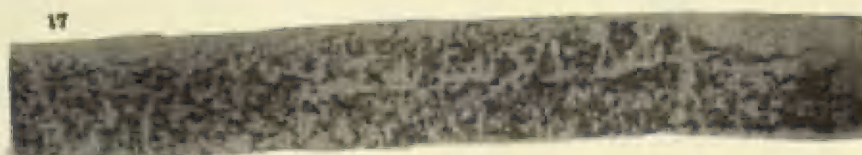
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SCALE · 125



SCALE · 125



SCALE · 17





## REMARK.

(1) AS. and CTI. °*khuṣi[ye]* . . . . The letter *ye* seems to have disappeared in the crack, and I think I can see after it *d[d]naṣ*; the *naṣ*, especially, is comparatively clear.

## TRANSLATION.

“The gift of the nun Āśāḍhamitā.”

At Kuḍā (CTI. No. 5) we find a nun named Āśāḍhamitā, the disciple of Padumisikā. That inscription looks later than the present one. But it may be that the engravers of Karle had kept up a slightly more archaic tradition.

## No. 13, Plate ii. (Ksh. 8).

*Chaitya* cave. On the upper frieze to the right of the central door.

The estampage does not throw much more light on the text than the Plate. From this it will be understood that this inscription in its actual state leaves very much room for the ingenuity of the reader, and that the earlier reproductions greatly exaggerate the actual certainty of several readings. To become convinced of this, one need only compare the differences between AS. and CTI. at the end of the 3rd line.

## TEXT.

- 1 Sidham [||\*] Raño Khaharātassa khatapasa Nahapānasa jā[ma]tarā (1) . n .  
kapūtena (2) Usabhadātēna ti-(3)
- 2 gosatasahassa[de]ṇa nadiyā (4) Baṇāsāyā (5) s[u]vaṇṇaṭṭhakaṇṇa (6) . . .  
brahmapāna (7) cha soḷa[sā]gā-
- 3 ma[d]e. Pabbhāse pūtatitthe (8) brahmapāṇa aṭṭhabhāyāp[r]a . . [a]nuraṣam  
pi tu (9) sataṣaḥasam bho-(10)
- 4 jappayita Valūrakosū leṇavāsinaṃ (11) pavajitānaṃ . chātudissāna saghaṇṇa
- 5 yāpapaṭṭha gāmo [Ka]r[a]jiko (12) dato sa . na . . . vāsītānaṃ (13).

## REMARKS.

(1) CTI. °*ma*°. I cannot discover any trace of the *d*.—(2) The reading *Dinika* is no doubt certain; but the *d* is quite indistinct on the estampages, and the *k* is much worn.—(3) I believe that there is nothing but *ti* at the end of this line. What has been taken for *ai* (AS.) would run into the bottom of *ti*. Besides, *tiṇi* = *trīṇi* would be a serious and unusual mistake.—(4) AS. *nadiyā*, which is inadmissible.—(5) CTI. reads °*paṣayaṣ*.—(6) I do not see any trace of the *u* below the *s*, though the reading *su* is certain. AS. and CTI. read °*vaṭṭha*°, though admitting that the word corresponds to *tīṭha* = *tīrṭha*. The still visible stroke would not be so straight if it were a *va*. It is the remnant of a *ṭ*, above which the *i* is lost.—(7) I do not see anything of *devāna*, though this word is warranted by the comparison with the Nāsik inscription No. 10. AS. and CTI. read *brahmapāṇa[ṇ]* with a long *ā*, of which I do not discover any trace.—(8) AS. *puṇatitthe*; but the *ta* is sure.—(9) The *p* has at the right bottom a perpendicular line which may express the *r*, as in *brahmapāṇa*. The restoration *dena* seems certain; but nothing remains of these letters. After this, CTI. reads *gāvaṣḍpi trisa*°. The reading of AS., which resembles mine closely, appears to me almost certain, though the initial *a* is much spoiled.—(10) AS. °*asāḍhami[bho]*°. The final *bho* is quite clear. Though believing that I see °*asāḥasam* in the estampages, I do not venture to deny that the actual reading may be °*asāṣam*.—





the epic legend locates the death of Kṛishṇa. In connection with the 'gift of wives to Brāhmaṇas,' Bhagwanlal Indraji (*Bombay Gazetteer*, Vol. XVI. p. 571) aptly quotes a passage in the Aṃśaḍ inscription of Ādityasāna.<sup>1</sup> If *kanyās* are there referred to, while here the donor speaks of *bhāryās*, the position is in the main identical. Only, it is in the first case considered from the point of view of the Brāhmaṇas who were the fathers of the young women, and in the second case from that of the Brāhmaṇas who became their husbands. There is nothing in this variation to justify the unlikely interpretation which Bhagwanlal (from an argument which in my opinion could easily be turned against him) has tried to substitute for the true one, viz. that Rishabhādatta boasts of having given wives to eight Brāhmaṇas by exempting eight young women of the Brāhmaṇa caste from all the expenses which are involved by the costly ceremonial of Hindū marriages and the acquisition of the ornaments which in a certain way represent the dowry.<sup>2</sup>

*Pi tu* are two particles. Bühler's translation 'for the sake of his father' presupposes in the text *pitarāṃ uddisa*. Besides, independently of the omission of the 'mother,' which would be surprising and contrary to custom, the mention would be curiously placed here in a brief recapitulation; it is certainly missing in the parallel passage in Nāsik No. 14.

**Valūraka** seems to designate Kārlē; compare the following inscriptions. The plural is used frequently in the case of village names. It remains to ascertain in what manner have to be construed all the genitives *leṇavāsināṃ parajitānāṃ chātudisā saṅgha*. We may compare several analogous formulas. In No. 19, l. 1 f. we find: *leṇesu Vālorakheṃ vāthavāna parajitāna bhikkhuna nikkāyasa Mahāsāṅghiyāna yāpandya* . . . . . *gāma* . . . . . *dadāma*; in Nāsik No. 2, l. 10: *leṇa mahādevi* . . . . . *dadāti nikkāyasa Bhaddāyaniyānāṃ bhikkhusaṅgha*; in Nāsik No. 3, l. 12: *gāma* . . . . . *bhikkhuhī devileṇavāsināṃ nikkāyena Bhaddāyaniyehi patiga[h]ya dato*; and *ibid.* l. 13: *gāma* . . . . . *bhikkhuhī devileṇa[evāsehi nikkāyena Bhaddāyaniyehi patigayha* . . . . . *dato*. The passage in No. 19 was intentionally copied from the present inscription and has therefore no independent value. In both cases one might be tempted to separate the two genitives and to let the first depend on *dadāti*, the second on *yāpandya* or *yāpāṇṭha*. But the long distance from the verb would be little favourable to this hypothesis. And in Nāsik No. 2, where *yāpandya* has no equivalent, it is quite excluded. Besides, in Nāsik No. 3, where a different case is used, both terms are, just as here, in the same case. Hence we must conclude that in all these instances the terms *bhikkhu* or *saṅgha*, *nikāya*, and *Mahāsāṅghiya* or *Bhaddāyaniya* are co-ordinate. Thus the donation is made here "for the support of the universal *Saṅgha* in the person of the monks residing in the caves at **Valūraka**;" in No. 19 "for the support of the brotherhood constituted by the *Mahāsāṅghikas* in the person of the monks (of this community) residing in the caves at **Valūraka**;" in Nāsik No. 2, "to the *Saṅgha* of the monks in the person of the brotherhood constituted by the *Bhaddāyaniyas*;" and so on. We shall see in due time how the change of the case in Nāsik No. 3 is to be explained. Here I would only remark that in the two passages of that inscription we find both *nikāya* and *Bhaddāyaniya* in the instrumental case and are thus prohibited in No. 19 to construe, as would seem natural, *Mahāsāṅghiyāna* as dependent on *nikāya*,—the brotherhood of the *Mahāsāṅghikas*.

This point being established, we shall have to fix more clearly than seems to have been tried hitherto the meaning which our inscriptions assign to the expression *chātudisā saṅgha*. In my opinion *chātudisā* is not a kind of *epitheton ornans*, a common-place formula. The expression has an intentional meaning; it signifies the clergy of every origin, i.e. the clergy in its universality

<sup>1</sup> Dr. Fleet's *Gupta Inscriptions*, p. 501, l. 9.

<sup>2</sup> Hémādri in his *Chaturvargachintāmaṇi* (l. 9, p. 676) has collected a certain number of *kanyādānas* by which, according to the epic, certain kings conferred on Brāhmaṇa women over whom they had authority. But these are at least exceptional, if not absolutely fictitious cases, from which an analogy could not, I think, be invoked for explaining gifts of an ordinary kind, which were frequently repeated.







me of this, is the parallelism existing between the phraseology of our inscription and that of No. 19; thus—

No. 13.

*Valûrakasa lepaedâinash pavajitânash  
châtudâsasa saghasa yâpanatha  
gâmo Karajiko dato.*

No. 19.

*Lenes[u] Vâlurakes[u] vâthavâna pavajitâna  
bhikkhuna nikâyasa Mahâsaghiyâna y[d]pan[d]ya  
. . . . . gâma Karajaka . . . . . dadama.*

The close similarity proves that this parallelism was intentional, and it is all the more significant that the second donor, who was probably filled with a particular sympathy for the Mahâsâghikas, restricts the benefit of the donation to the monks of this sect alone. If the identification is well founded, it localises the village in question in the Mâwal subdivision, west-north-west of Poona.

No. 14, Plate ii. (Ksh. 17).

*Chaitya* cave. On the upper frieze to the left of the central door.

## TEXT.

- 1 Raño Vâsîthiputass (1) Sâmisirip . . . . s . (2) sayachhare satame 7  
[g]imhapakhe pachame 5  
2 [d]ivase pathame 1 etâya pavâya Okhalakiyâna Mahârathisa (3)  
Kosikiputassa Mitadevassa putena  
3 hârathinâ Vâsîthiputena Somadevena gâmo dato Valuraka-saghasa (4)  
Valuraka-lenâna (5) sakarukaro (6) sadeya-  
4 meyo.

## REMARKS.

(1) AS. *Vasî°*. The long *d* is certain.—(2) From the traces, the restoration *Puñumâyisa* can hardly be called conjectural.—(3) CTI. *°rathisa*; but the central dot of the *th* can still be recognised, and the certain reading *°rathî°* in the following line leaves no reasonable doubt regarding the transcription.—(4) AS. *°rakâsâghasa*.—(5) AS. *Valûrakalenana*. I do not share the opinion of Bühler who considered that the long *d* is certain. In my opinion it would be less improbable in the preceding word, were it not that the condition of the stone deprives certain apparent but accidental strokes of any real significance.—(6) CTI. *sakarâ[ra]karo[ra]*. The transcription of AS., which is ours, seems to me certain.

## TRANSLATION.

"In the seventh—7th—year of the king lord Siri-Puñumâyî, son of Vâsîthî, in the fifth—5th—fortnight of summer, on the first—1st—day, on the above, by the Mahârâthî Sômadêva son of Vâsîthî, the son of the Mahârâthî Mitadeva son of Kosiki, of the Okhalakiyas, there was given to the community of Valûraka, of the Valûraka caves, a village with its taxes ordinary and extraordinary, with its income fixed or proportional."

I have stated on p. 50 why the genitive *Okhalakiyânash* must be connected with *Somadevena* and cannot depend on *Mahârathisa*. It is the geographical name of a country, or rather of a tribe. Bühler (AS.) has pointed out the name of a district, Ukhaḍa, from which it may be derived. The end of the inscription presents a difficulty which has not yet been solved satisfactorily. Bhagwanlal read *sakarâkarosa deyameyo*, which he transcribed in Sanskrit as *sahskârakâdrandya* *dhya êshaḥ*. I can hardly believe that Bühler could have approved of such an explanation; but, though he read *sakaruka°*,—a reading which seems to be warranted by an examination of the back of the estampage,—he adopted the same translation as Bhagwanlal in CTI., viz. "this gift is in order to keep the Valûraka caves in repair." As in his transcription (AS.) he separates



"*karasa deya*", I imagine that he admitted that the text was disfigured by several mistakes, and that he restored *saṃkarakarasa* = *saṃkhara*". But in this hypothesis the use of the genitive for the dative and the use of *kara* = *karasa* would seem inadmissible. This preconceived notion has caused the end of the inscription after *Valārakasaṅghasa* to be considered a separate sentence, *Valārakalenānaṃ* being necessary for completing the following word. I believe that, if one reads the text without prejudice and keeps in mind the customary wording of grants, one cannot fail to connect the words *sakarukaro sadayameyo* with *grāmo dato*, and to take them for epithets resembling *sōdraṅga sōparikara*, etc., which occur in other grants in precisely the same place. Besides, by this construction we avoid having recourse to the expedient of corrections, which is always objectionable. The first result is to condemn the break of the sentence between *Valārakasaṅghasa* and *Valārakalenānaṃ*. These two terms are closely connected. The gift is made to the Valāraka-*lenas*, i.e. as the preceding inscription expressed it in a slightly different way, "to the *Valārakasu leṇadāris*," of the *Saṅgha* of Valāraka. Valāraka is the general designation of the village where the so-called Kārīl caves are situated. Doubtlessly this locality contained still other monks besides those who had found an asylum on the slopes of the hill. To these last ones was confined the benefit of the royal donation.

There remain the terms *sakarukaro* and *sadayameyo*. It is well known and will be noted again more than once how much uncertainty is felt in the explanation of technical terms repeated incessantly in grants of all ages, which define or describe the rights and advantages conferred on the donees. If this is the case even in quite a modern protocol, it is not surprising that we are embarrassed by more ancient formulas which have fallen more or less into disuse. But ours is not without analogies. *Kara* is so well known in the sense of 'dues payable to Government,' that I need not dwell on it.<sup>1</sup> The same is not the case with *utkara*; but *uparikara*, which is its exact equivalent, appears almost invariably at the head of the customary formulas which begin generally with *sōdraṅga*, *sōparikara*. The meaning of *udraṅga* is not yet established. I do not know if *kara* can strictly correspond to it. At any rate, there is no doubt that nothing but a kind of revenue is meant here, so that in a general way *sakarukaro* = *sakarōtkaraḥ* becomes the natural equivalent of *sōdraṅgaḥ sōparikaraḥ*. The meaning of *uparikara* is as little settled as that of *udraṅga*, and it will not be wondered at that I cannot be positive regarding the translation of our new term. The certain meaning of *kara*, combined with the modification which is implied by *ut* or *upari*, the first member of *utkara* or *uparikara*, seems to recommend as plausible the general sense which I have attributed to these two terms.

The adjective which follows has at least the advantage that it can be translated etymologically,—'together with what has to be given and what has to be measured.' This is vague, but not at all unintelligible. Here also, I think, the comparison of the more modern formulas can assist us. Several grants combine with the epithets *sōdraṅga* and *sōparikara* the expression *savītabhūtatadhānyahiraṇyādēya*.<sup>2</sup> More commonly it is resolved into *sabhūtasavītapratyāya* and *sadhānyahiraṇyādēya*,<sup>3</sup> which prove that, contrary to the hesitating conjectures of Dr. Fleet (*l.c.* p. 170, note 9) and in conformity with Dr. Hultzsch's translation, *ādēya*, 'what is to be taken,' is nothing but an equivalent of *pratyāya*, 'revenue.' Hence *dhānyahiraṇyādēya* means 'the revenue both in grain and in specie.' The expression used in our inscription is not quite identical; for we have not *sādēya*, but *sadya*. Nevertheless it seems to me very probable that it corresponds on the whole to the idea expressed by the Sanskrit formula and, like it, embraces 'what is given or paid directly,' i.e. the taxes in money, and 'what is measured,' i.e. the dues in kind which were levied on the products of the fields.

<sup>1</sup> Compare in the inscriptions of Jayanātha and Śarvanātha (Dr. Fleet's *Gupta Inscriptions*, p. 118, l. 9, and p. 127, l. 17): *asya (grāmatya) samuchitabhūgatbhōgakarapratyāyopasāyaṃ karishyatha*.

<sup>2</sup> See e.g. the Māliya plates in Dr. Fleet's *Gupta Inscriptions*, p. 166, l. 26.

<sup>3</sup> See e.g. the Allā plates, *ibid.* p. 179, l. 68, and the Lunnādi plates, above, Vol. IV. p. 80.



## No. 15, Plate I. (K. 13, 14).

*Chaitya* cave. Above a pair of figures at the right corner of the verandah.

## TEXT.

Bhadasamasa bhikhusa deyadhama mithāna (1) ve (2).

## REMARKS.

(1) Though the *fac-similes* in CTI. have only a trace of the long *ā*, it seems to me very probable from the new estampages that the writer formed an *ā*, as in the following inscription which to all appearances is written in the same hand. One might feel inclined to believe that the letter is only an exceptional form of the short *a*; but in No. 1 we have found clearly *ātama* beside *Bhatapāla*, and in No. 13 there are several distinct instances of long *ā*. We must therefore transcribe the sign by *ā*, without forgetting—what is attested by many cases and notably by the numerous inscriptions which do not make any distinction between the long and the short vowel—how negligent our inscriptions are in marking vowels.—(2) Though this inscription is closely connected with the following one, I do not believe, after minute examination, that, as my predecessors thought, the two inscriptions are absolutely identical. In No. 16 the reading is free from doubt. The same is not the case here. The last letter, which has been read *a*, looks rather like *e* with the vowel *a*, and in the crack between *thā* and *ve* there is room for the final *a* of *mithāna*. It looks as if an *e* with *ā* could be distinguished. One might even believe that one sees a distinct *ad* subscribed to this damaged character, as if the letter above had been spoiled by some accident and subsequently restored below the line. At any rate it seems to me wrong to transcribe the last letter otherwise than by *ve*.

## TRANSLATION.

"Two pairs, the pious gift of the *Bhikṣu* Bhadasama."

If my impression regarding the reading of this inscription is justified, the proposed translation would be certain. In the presence of the following inscription, it would have to be assumed that the donor originally had the intention to perpetuate his double gift by only a single mention, but that on second thoughts he added his name a second time on the other pillar. As regards the form *ve*, we find *be* = *dra* in Nāsik No. 4, l. 3, and No. 12, l. 3, and *do* in Nāsik No. 26, l. 3.

## No. 16, Plate i. (K. 13, 14).

*Chaitya* cave. On the inner side of the right hand screen of the verandah; above a pair of figures.

## TEXT.

Bhadasamasa bhikhusa deyadhama (1) mithāna (2).

## REMARKS.

(1) AS. and CTI. *ādhamā*; but the *anusvāra* seems to me sufficiently clear.—(2) AS. and CTI. *thāna*; compare the preceding inscription.

## TRANSLATION.

"(This) pair (is) the pious gift of the *Bhikṣu* Bhadasama."

## No. 17, Plate i. (K. 15).

*Chaitya* cave. On the wall to the right of the central door (close to the rail pattern).

## TEXT.

. . . . . maṇayūtāya (1) dānaṁ veyikā.

## REMARK.

(1) AS. and CTI. . . . [sa]maṇḍya mātuya. No traces remain of the pretended *sa*, which appears entirely conjectural. The *ṇ* is certainly not accompanied by an *ḍ*. To judge by their own plates, AS. and CTI. have inserted the *mḍ*, which is completely invisible and for which there is no room. The *y* which precedes bears a clear subscribed *ḍ* of the same shape as in the two preceding inscriptions. The following *t* has at the top the mark of *ḍ*, and the lower stroke, which has been taken for *u*, ought to have been attached to the right of *t* if it had this meaning.

## TRANSLATION.

"(This) rail (is) the gift of . . . . ."

I can make nothing of the existing remains of the proper name. We see only that the sculpture of this balustrade was the gift of a female.

## No. 18, Plate III. (K. 16).

*Chaitya* cave. On the wall to the left of the central door (close to the rail pattern).

## TEXT.

Koṭiya (1) bhikhuṇiya Ghuṇika-mātu (2) veyikā dānaṁ (3) [Nan]dikenā (4) katan.

## REMARKS.

- (1) AS. and CTI. *Koṭiya*. The second letter seems to me rather a *ṭi*; but it is doubtful.—  
(2) AS. *ṇmāta*; the *ṇ* is certain.— (3) AS. *ḍaṇa*, CTI. *ḍḍaṇa*.— (4) The first letter is doubtful, the horizontal basis of the *n* being singularly slanting. But the final *ḍ* is sure.

## TRANSLATION.

"(This) rail, the gift of the *Bhikhuṇi* Koṭi, the mother of *Ghuṇika*, was made by *Nandika*."

## No. 19, Plate II. (Ksh. 20).

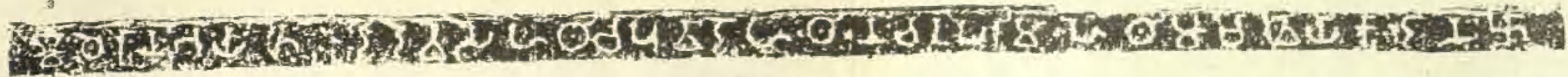
*Chaitya* cave. On the 2nd and 3rd tiers of the frieze between the central and the right-hand doors.

## TEXT.

- 1 . . . . . [ānapayati] Māmāḍe (1) amacha par . gata .  
masu (2) etha lenesa Vāḷurakesa (3) vāthavāna (4)  
2 pavajjītāna bhikkhuna nikāyasa Mahāsaggh . yāna y . pan . ya etha Māmālāhāre  
ntare (5) mage g . m . Karajak . (6)  
3 bhikkhuhale[la] (7) dadama — etesa [tu] (8) — gāma (9) — Karajako (10) —  
bhikkhuhala — deya — pāpehi (11) — etasa — chasa  
4 gāmasa Karajakāna bhikkhuhala-parihāra vitarāma apāvesa a (12) . . . . .  
. . . . . parihārika cha etehi na parihārehi pariharah . (13) et . chasa  
gāma Karajako (14)  
5 bhikkhuhala-parihāre cha etha nibedhāpehi (15) ariyena ānata . . . . .  
. . . . . chhato vijayathasatāre (16) dato the . . . (17) [paṭikā]  
sava 1[4] (18)  
6 vā pa 4 diva 1 Sivakhadagutena kaṭā.

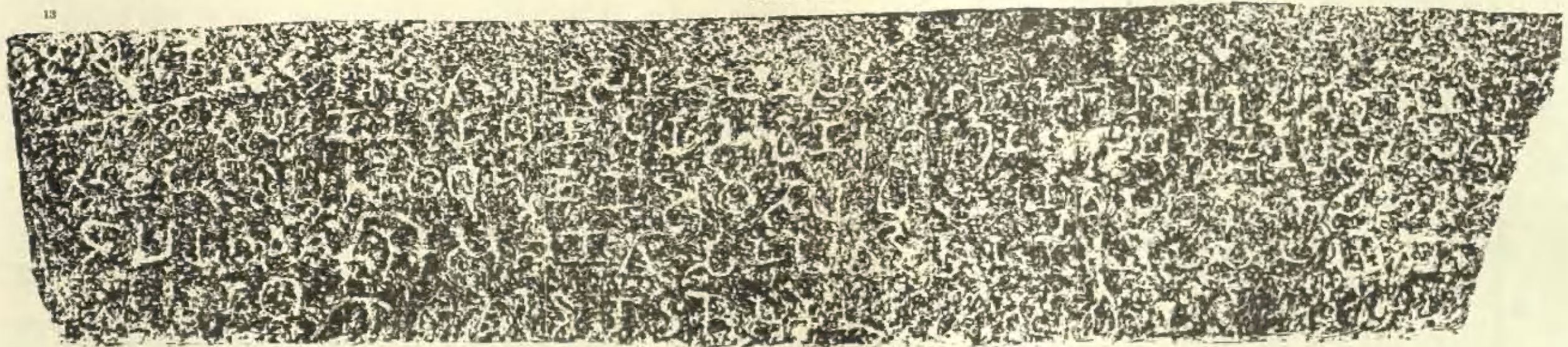


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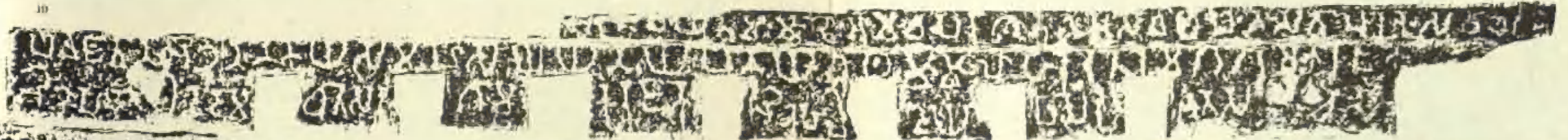
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14

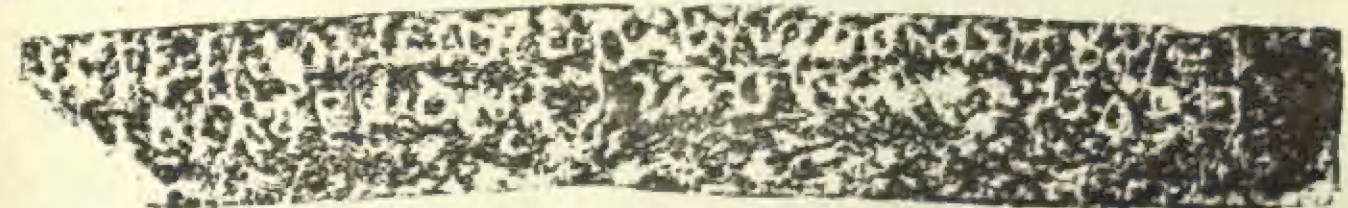
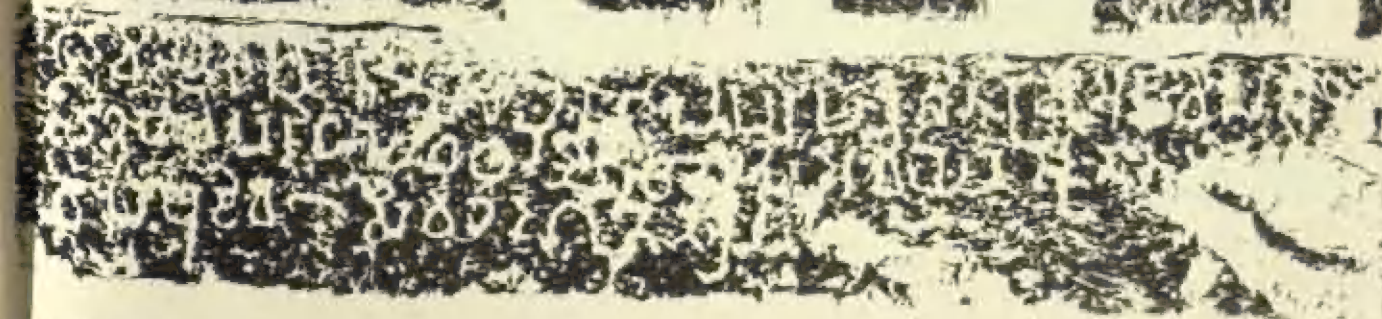


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## REMARKS.

(1) Of this inscription, CTL. gives only a *fac-simile* without transcript or commentary. Hence only AS. has to be considered here. AS. *Māmd[le]*; the *de* is certain.—(2) AS. *pa . ga . masu*. The *r* is certain, though I cannot say whether it was accompanied by an *d* or an *i*. The last syllable looks like *sa*; but on the back the mark for *u*, which AS. gives, can be clearly distinguished.—(3) AS. *lenasa Valurakasa*. The letters *sd* and *ke* appear certain. I do not doubt that we have to read *su* in both cases, though the vowel-mark is not visible anymore; compare the preceding note. The locative is indeed what we would expect.—(4) AS. *vāḥavāna*. The *th* is not doubtful.—(5) AS. *utaremav[e]*.—(6) AS. *gām[e] Karajake[su]* . . . The final *e* of *gām[e]* is just possible, as well as the *e* of *jak[e]*. But I do not believe that the syllable *su* and any following syllables exist.—(7) AS. *bhikkhahala*; but there is certainly a letter between *ha* and *la*, which seems to be *le*. Its bottom is not exactly in the same line with the neighbouring letters and the top runs into the crack. Could it have been repeated because it had come out badly the first time?—(8) AS. *etesa gā°*. The *sa* is certainly followed by a letter, which seems to be *tu*.—(9) AS. *gām[e]*. The *m* is clear and does not bear any vowel-mark.—(10) AS. *Karajake[su]*. The *ke* is probable, though the enlargement of the top of the *k* (compare the initial *k*) is frequent enough to leave room for doubt. The *su* may have dropped out. But in the rest of the line the projection of the tops of the beams does not seem to have caused any breaks in the inscription. Accordingly, the latter must have been engraved subsequently; or, if anterior, it must have been calculated in such a way as to leave space for those projections.—(11) AS. *papahi*. The *d* and the *e* seem clear. Between *tasa* and *chasa* there is room for two letters, but nothing seems to have been engraved there, unless the traces of the crack in the stone should mark the place of letters which might have been engraved by mistake and obliterated subsequently. It seems that the engraver had reserved the necessary space for the top of a beam analogous to the preceding ones, which was, however, not added.—(12) AS. *u[pa]vasa* . . . —(13) AS. *pariharika*. I do not discover any trace of an *i* accompanying the *r*, and would rather read *\*rhi[i]*.—(14) AS. *ete chasa gām[e] Karajake[su]*. It seems to me impossible to say whether the stone bears *eta* or *ete*. I feel inclined to read *etañ*. It is very improbable that the *m* of *gāma* bore the mark of *e*. As to the syllable *su*, neither the length of the following line nor the appearance of the free space after *ke* authorises us to assume its existence.—(15) AS. *eta nibadho[lehi]*. The reading is uncertain. What I propose, *pe* for *le*, appears to me on the whole more plausible.—(16) AS. . . . to *vijayathasātāre*. The *th* seems to be accompanied at the left top by a mark like *e*, which is however a little too slanting. The *r* of the last syllable might as well be read *kh*.—(17) AS. *the rañd*. This reading seems to me extremely problematical, especially in the case of the letters *ra* and *ñd*. The last syllable of *pañd* would also remain doubtful if it were not supported by analogous cases.—(18) I follow Bühler in transcribing the second figure by '4': but he considered it very doubtful; and I see no particular reason for reading '4' rather than any other unit.

## TRANSLATION.

"[King . . . .] commands the officer at Māmāḍa:—For the support of the sect of the Mahāsāṃghikas, of the mendicant friars dwelling here in (these) caves of Valūraka, all pervaded with religion (?), we give as monks' land the village Karajaka here in the Māmāla district on the northern road. To them I have secured the property of the village of Karajaka as monks' land, and to this village of Karajaka we grant the immunities belonging to monks' land, not to be entered (by royal officers) . . . . and to enjoy (all kinds of) immunity; with all these immunities I have invested it. And this village of Karajaka and the immunities enjoyed by monks' land I have had registered here. Ordered verbally, written . . . . given at the victorious camp (?). . . . The deed was executed by



Sivakhadaguta (Śivakhaṇḍagupta) in the year 14, on the 1st day of the 4th fortnight of the rainy season."

There is no means of deciding whether this inscription emanates from Vasishṭhiputra Vajrmaṇi like Nāsik No. 3, or from Gautamiputra Śātakarṇi like Kārlē Nos. 4 and 5. I incline however towards the first hypothesis. The phraseology is quite identical in Nāsik No. 3 and in the present inscription, and the break which, to our regret, we find here, could be filled exactly by what precedes *daapayati* in Nāsik No. 3.—*Māmāla* or *Mamāla* has been identified (AS. p. 24) with the modern Māwal or Māul along the Ghauts. Regarding *dhāra*, compare Dr. Fleet's *Gupta Inscriptions*, p. 173, note. The final *n* of *par. gata. mass* and the *e* of *lenesa* and *Vāḷurakesu* seem to prove that we have to read in each case the locative plural in *śhu*, and that the three words are connected, the first being only an epithet of the second. I propose to restore it as *parigatadharmu*, which might be a proper epithet of these places, 'wholly devoted to religion.' It is quite clear on the other hand that the analogy of the parallel passages (Nāsik Nos. 3; 2; 4, 2) would make us expect in this place the proper name of the officer. It is only out of despair, and especially under the influence of the final *su*, that I have recourse to this hypothesis. The phrase has to be explained by comparing Kārlē No. 13. l. 4, from which an additional argument in favour of the reading *Vāḷurakesu* is derived, and Nāsik No. 3, l. 12 f: *bhikkhuhi . . . . . nikhāyena bhaddānāyehi*. The 13th edict of Aśoka (Khālsi, l. 38) already employs *nikhāya* in the particular meaning of 'religious corporation.' Though *parajita* and *bhikkhu* are equivalent in meaning, we find the two words combined elsewhere, e.g. in Nāsik No. 5, l. 8. As regards the construction and the details of the translation, I refer to the remarks on Kārlē No. 14, of which I have stated that our text intentionally imitates the wording. I will only add here that the construction of *Maḥāsaghiyāna* as in apposition to *nikhāyena*, which is forced on us by the comparison of Nāsik No. 3, but which is a little puzzling to us, has at least one analogy, which the genitive *gōmasa Karajakāna* (l. 4) makes obvious, in the frequent construction of *grāma* with a proper noun, the occurrence of which in the plural seems to indicate that originally it designated less the locality than its inhabitants.

Bühler (p. 111) proposed to take *maga* (*mārga*) as the name of a territorial division, which is not found in other documents. He quoted the analogy of *paṭāka* which occurs elsewhere in a similar sense. We have to wait for fresh facts to confirm this conjecture; but even in its current meaning *uttara mārga*, 'the northern road,' 'the northern direction,' gives a sufficiently good sense.

Whatever may be the cause of the erroneous form *bhikkhuhala*, it can only be meant for *bhikkhuhalaś*. Unfortunately the meaning of this expression, which occurs not only here, but also in Nāsik No. 3, is far from distinct. *Hala* designates in certain cases a measure of land (*Ep. Ind.* Vol. I. p. 8, note), the extent of which varies according to the word which precedes and determines *hala*; see *dharmahala*, *Hārītasamṛiti* quoted by Kullūka on Manu, VII. 119; *vrīhaddhala*, inscription of Harsha (*Ep. Ind.* Vol. II. p. 125), etc. But *hala* has also the meaning of 'cultivated field,' as in *dēvabhōgahala*; compare *brāhmaṇādānāḥ kalakshētra* in the Uravupalli plates (*Ind. Ant.* Vol. V. p. 52, text line 23), etc. With these expressions we may certainly compare that of our text. In the Buddhist language, *bhikkhuhala* is the equivalent of those religious donations which in the Brāhmaṇical phraseology are termed *dēvabhōgahala*, *dēvādāya* (above, Vol. III. p. 274, l. 60) and *brāhmadāya*, and convey, like the *bhikkhuhala* (here and Nāsik No. 3, etc.), certain privileges,—*parihāra*,<sup>5</sup> which the Māliya copper-plates (Dr. Fleet's *Gupta Inscriptions*, p. 167) sum up by the formula *achitā brahmadāyasthitiḥ*. There, as here, the king grants not only a certain portion of land, but the village itself is given away by him as *bhikkhuhala* and participates in its entirety of the immunities implied by this

<sup>5</sup> Above, Vol. III. p. 146, l. 19 f. Admitting that the authenticity of this donation is doubtful, it would be nevertheless certain that it borrows its phraseology from genuine documents.

Above, Vol. III. p. 146: *sarvaparihārōpādānabhōgahala*."



term. I have no doubt that, at the end of l. 2 as well as in ll. 3 and 4, the text had originally *gāma*[ā] *Karajak*[e], in which *Karajake* is the accusative plural. If the text had read the locative *gāme*, we would also have *Karajakam*, which I have stated to be inadmissible. Besides, this is the reading which I find with certainty in the continuation of the line as in apposition to *bhikkhuhala*[ā]. But even if we had the locative, we should arrive by a round-about way to the same meaning: "the *bhikkhuhala* in the village of *Karajaka*." It is because the donation embraces the whole village, that no limit is stipulated and that the whole village is included in the immunities promised, while the contrary holds good in Nāsik Nos. 4 and 5.

After *etasa*[ā] I read *tu*. Perhaps *cha* has to be read; but this does not matter. In any case we have two co-ordinate sentences. I do not understand how Bühler analysed the final verb of the first sentence, which he read *papaki* and which I read without hesitation *pāpaki*[ā], which is the first singular aorist of the causative *prāpayāmi*, and for which we shall find in the sequel the distinct parallels *pariharaki*[ā], and *uṭṭa*[ā]*dhāpaki*[ā]. *Dāyān* *prāpayitum* means 'to cause to obtain, to confer, a gift.' I believe that *bhikkhuhala* is not compounded with *dāya*, but must be understood as in apposition to *gāma* *Karajake*. I conclude this from a passage in Nāsik No. 3, where we shall find the same expression without *bhikkhuhala*. The meaning of both constructions would, however, be exactly the same. Without pretending to trace with certainty the reasons why the first singular and the first plural were both employed in the same phrase, I should like to suggest that the singular may have been used here in order to give a personal and deliberate turn to the affirmation or order. In the same way, the desire of accentuating the idea more strongly has caused the employment of the causative *pāpaki* after the simple *daddāma*. The king is not content to give; he wants to state that he has issued the necessary orders for realising his intention. I may quote here the expression used by Vijayabuddhavarman, to which I shall return presently: *saraparikhārehi pariharatha parihard-petha* (this is the actual reading; *Ind. Ant.* Vol. IX. p. 101, l. 10). Compare also the grant of Śivaskandavarman, l. 36: *pariharitasaṃ parihāpetava cha, etc.* The subsequent passage is clear; and one can see now why the donor uses the two symmetrical propositions. It is because he has assigned the village to the monks, that he grants to it the immunities of church-land. *Parikhāra* has, I think, been well explained by Professor Leumann (*Ep. Ind.* Vol. II. p. 484). The original meaning, — 'exception, immunity,' quite naturally leads to the more general one, — 'privilege, privileged position.'

The cognate inscriptions leave no doubt as to the privileges which were expressly mentioned here; we have to restore: *a[nomaśaṃ alopakhāḍḍakaṃ arāṣṭrasaṃnagāḥaṃ sarajitaṃ parikhāritāṃ*. The translation is less certain than the reading. Regarding *arāṣṭra*, in Sanskrit *arāṣṭrīyam*, it is sufficient to refer to Dr. Fleet's *Gupta Inscriptions*, p. 98, note. *Anomaśa* represents *anavampriyam*; its certain equivalent in the later terminology, namely *samastardhahīdyaṃ ahaṣṭaparakhēpanīyam, etc.* (*ibid.* p. 171, note), seems to imply that the royal officers were prohibited from taking possession of anything belonging to the village. For *alopakhāḍḍaka* the later inscriptions offer several equivalents, — *alapaśakrēpāḥṇaka*, which Bühler (p. 104) has already quoted (Dr. Fleet's No. 55, l. 28, and No. 56); *alopagūlachakḥkḥa* in l. 32 of the plates of Śivaskandavarman (*Ep. Ind.* Vol. I. p. 6); and *salāhalavapaṅkara* in l. 17 of the plates of Gōvinda-chandra (above, Vol. IV. p. 101). These words are far from clear; but if we remember the fact that the production of salt is a royal monopoly (Bühler in *Ep. Ind.* Vol. I. p. 9, note), and the details quoted by Bhagwanlal (*Bombay Gazetteer*, Vol. XVI. p. 556 and p. 179) regarding the manner of digging the soil for salt which prevails in the very region of our inscriptions, it seems to me that the explanation proposed by Bhagwanlal, viz. *alapaśakḥḍaka* with the Prakrit softening of *t* into *d*, is quite satisfactory. The object of this immunity would thus be to deny to the representatives of the king the right of digging pits for extracting salt.

<sup>1</sup> [Compare above, Vol. VI. p. 88, note 10.—E. H.]



The next term seems to be written in our inscriptions *arathasavinayika* or *\*savinayika*; but l. 32 of the grant of Śivaskandavarman (*Ep. Ind.* Vol. I. p. 6) distinctly reads *aratthasavinayikam*. In stating that this spelling excluded his earlier explanation, Bühler did not suggest another instead of it. I do not know any parallel expression which clears up this one finally. The word seems to represent *arāṣṭrasavinayika*; but etymology alone is an unsafe guide in the interpretation of technical terms. *Vineti* is only used in a moral sense. Could we think of translating: "exempted from the police, the magistrate of the district (*rāṣṭra*; compare Dr. Fleet's *Gupta Inscriptions*, p. 32, note), or of the *rāṣṭrīn*?" This would remind us of those grants in which, on the other hand, it is stated that the right of punishing thefts and offences is reserved to the king, or of those in which the right to punish the 'ten offences' is transferred to the donee. At least I have nothing more plausible to suggest. It is well known that the different formulas of immunities were variable and always incomplete. And it is not to be wondered at that they should be summed up in a comprehensive and general expression like *sarvajātapārihārika*. Elsewhere, the texts are more precise in stating that there are eighteen kinds of immunities. It will be enough to quote the inscriptions of the Pallavas, and notably that of Śivaskandavarman, which reads *aṣṭhāraśajātīparihāra* (*Ep. Ind.* Vol. I. p. 6).

More clearly still than our estampage, those of Nāsik Nos. 3 and 4 appear to exclude the reading *pariharinika* and to recommend the first singular *pariharīṇi*. We thus obtain an exact counterpart of the expression employed for the grant of the village. The king begins by announcing his intention of granting: *dadāma* and *vitardma* in the first plural. Then he sums up the donation in the first singular: *pāpeṇi*, *pariharīṇi*.

The reading *nibaddhāpaka[m]* seems to be established incontestably by the comparison of *nibaddhāpaka* in Nāsik No. 5. The approximate meaning of this word is not doubtful. *Nibandha* is a technical term meaning 'endowment'; see Yājñavalkya, I. 317: *dattvā bhūmim nibandhaṃ vā kṛtvā lēkhyam tu kārayāt*. Hence the corresponding use of the verb *nibaddh*. In Nāsik No. 5, we shall actually find *nibaddhō nibandhaḥ*; this sentence is accompanied by a separate date which is several months prior to the date of the grant. Hence *nibandha* refers to a distinct official formality which precedes the completion of the grant. I do not know in what it exactly consisted; perhaps it was a kind of registration of the royal decision in the archives of the State. The four corresponding passages of this portion here and in Nāsik Nos. 3, 4 and 5 seem to read,—

Kārlē No. 19:	<i>eta[m]</i>	<i>chasa gāma Karajake bhikkhukalaparihāre cha.</i>
Nāsik „ 3:	<i>eta[m]</i>	<i>cha gāma Samalipada[m] parihāre cha.</i>
„ „ 4:	<i>et[e]</i>	<i>chasa khetaparihāre cha.</i>
„ „ 5:	<i>eta[m]</i>	<i>chasa khetaparihāre cha.</i>

In spite of the comparative uncertainty as to details, which the condition of the stone almost always entails, it follows from a comparison of these quotations that the correct reading is *etam*, not *ete*. This is supported also by the accusatives *gāma Karajake* and *gāma Samalipadam* to which the pronoun refers, and by the following two cases where *etam* is connected with *khetaparihāre* by the double *cha* and hence can be nothing but an accusative, with which either *khetam* is to be supplied or which sums up the principal object of the grant in a general fashion. As regards the wording of the phrase, the point in which the four versions differ most obviously is the absence of the syllable *sa* after the first *cha* in Nāsik No. 3. At first thought we might feel inclined to resolve everywhere *chasa* into *cha asya*, as it has to be done for instance in Nāsik No. 6, ll. 2 and 3 (compare Kārlē No. 20, l. 4). The same is just possible in l. 3 of our inscription (*etasa chasa gāmasa*) and in l. 3 of Nāsik No. 4 (*etasa chasa khetasa*), where the tautology *etasya asya* is admissible. But this analysis is not possible either here or in Nāsik No. 4, l. 5, and

<sup>1</sup> *Sadasthāpādā*; see e.g. the Alinā plates, l. 67, in Dr. Fleet's *Gupta Inscriptions*, p. 170, and the Dēś-Barsāpik inscription, l. 17, *ibid.* p. 217.



No. 5. Though the syllable *sa* is wanting in Nāsik No. 3,—which seems to imply that this addition is at least redundant,—we cannot well consider such a frequent repetition as a material error. Bühler also was surprised at this expression in Nāsik No. 5 (p. 104, note) and supposed that “the *sa* . . . is purely pleonastic, just as in Pāli *sacche*, ‘if,’ and similar words.” He thought evidently of *sayadī* and *sayyathā* of the Buddhist Sanskrit and of Pāli. I cannot see what “pleonastic” means here; perhaps he wanted to say ‘expletive.’ But it seems to me difficult to assimilate, without positive proof, a prothetical particle to an enclitical one, which we are obliged to admit here. I can discover only a single expedient, viz. to take *sa* = *aya* = *avid*, as in the language of the *Mahāvastu*; see my edition, Vol. I, p. 412. In the expression *trayōḍaya* which I have quoted, as well as in the Pāli *trayaṣṣu*, the particle seems to imply a shade of doubt which would be inadmissible here; but I do not know any other example of its use after *cha*.

Bühler happily explained *aviyona* by a reference to Hēmachandra, who gives *aviya* as a synonym of *ukta*. This is the equivalent of the formula *svamukhājāḍ*, etc., of later inscriptions; see Dr. Fleet's *Gupta Inscriptions*, p. 100, note. I do not believe that Bühler was equally successful with regard to *chhata*. His interpretation rested on the supposed parallelism of *maṇa* in Nāsik No. 5; but as this inscription actually reads *chhata*, his argument loses its support. Besides, I cannot persuade myself that the king required the ‘permission’ of a subordinate officer (*amacha*) for making his grants valid, and even that *kshata* could really be used in this way. As regards the guess of Bhagwanlal, according to whom *chhata* stands probably for the Sanskrit *chhupta*, meaning ‘touched,’ neither is it admissible phonetically nor is it corroborated by the analogies which he invoked (*Bombay Gazetteer*, Vol. XVI, p. 558, note). The operations or formalities connected with royal grants which our inscriptions record (Kārlē No. 19, and Nāsik Nos. 3, 4 and 5) are characterised by the terms *ḍata* and *chhata* (in all four), *datā paṭikā* (in three of them, but not in Nāsik No. 5), *kata* (here and in Nāsik No. 5) and *uparakhita* (Nāsik No. 4), the equivalent of which I believe to find in Nāsik No. 3. The later inscriptions offer us a large quantity of probable or at least possible equivalents. I need not dwell on *ḍata*, the meaning of which is clear; it refers to the announcement of the royal order either by the sovereign himself, or by his representative who is generally delegated to this duty by the title of *dātaka*; see Dr. Fleet's *Gupta Inscriptions*, Index, s. v. Besides, frequent mention is made of the manual drafting of the document (*likhita*) and of its transcription on copper or on stone, expressed by *utkirāṇa*; see Dr. Fleet's *Gupta Inscriptions*, p. 99, note. In the grant of Śivaskandavarman (*Ep. Ind.* Vol. I, p. 7, text line 50) we read . . . *Bhaddisammāsa sahatthalikhiteṇa paṭikā kada-tti*. The participle *kṛita* refers here to the drafting, as the writing is expressed by *likhita*, while in our inscriptions *kata*, which ends the text and whose agent, being always named without any title, is evidently a subordinate officer, clearly corresponds to *utkirāṇa*; compare the end of No. 35 of Dr. Fleet's *Gupta Inscriptions*. Besides, I believe that in our documents this ‘engraving’ does not mean the preparation of the stone, but that of the copper-plates which served as title-deeds to the donees, and of which our epigraphs only state the delivery. Several documents mention a keeper of records (*ākṣapatalika* or *ākṣasālīka*), who consequently must have been in charge of the documents. I believe that such an officer was Rohaṇi—for, *Rohaṇi-guttā-ti* must be read—who is mentioned at the end of the grant of Vijayabuddhavarman (*Ind. Ant.* Vol. IX, p. 102).<sup>1</sup> In this connection we have to understand the word *uparakhita* in Nāsik Nos. 3 and 4. If it is not admitted that our *chhata* corresponds to the *likhita* of the traditional formulas, it would lead us to the paradoxical conclusion that the operation which is nowhere wanting in the known protocol is the only one of which there is no trace in our own inscription, and on the other hand that the only operation which is common to our four documents is just the only one unknown to the later redactions. What would be a conjecture, though very probable to

<sup>1</sup> [Monsieur Senart's improved reading is no doubt correct; but I would prefer to translate:—“The *djāpāti* (or *dātaka*) was Rôhigūpta.”—E. H.]



my mind, is raised to a certainty by Nāsik No. 5, where we read *chhato lekho*. *Chhata* would thus correspond to *kshata* from the root *kshan*. It is quite true that *kshan* ordinarily means only 'to hurt'; but this meaning rests on the primary signification 'to hollow out,' which is also attested for the form *khun* and is altogether quite analogous to the primary and essential meaning of *likh*. Why is the word *likh*, consecrated as it is by old custom, replaced in our texts by this equivalent? I have no means to explain this; but the fact cannot be denied, I think. I can at least quote cases where *khanati* is employed as an equivalent of *likhati* with reference to the engraving of a *tānrapatta*; see the inscription of Madanapāla in the *J. As. Soc. Beng.* 1900, p. 73. I do not venture to assert that our *chhata* is only a graphical variant of *khata* = *khāṇita*. At any rate, the close relation which exists between the two roots *khan* and *kshan* renders this explanation possible.

The characters which follow *chhato*, namely *vijayasthātāre*, are perfectly certain, except that the *th* may be accompanied by an *e*, and except the last letter, which I would decidedly read *kh* because of the curve at the bottom, if the hook at the top were a little more rounded. As it is, the reading *khe* seems to me just as possible as the reading *re*. Is it at all probable that, as Bühler thought (p. 112, note, and compare p. 105, note), we have here a triple error of the scribe for *vijayakha[m]dhātāre*? This designation of the residence of a king is indeed well-known; but, putting aside the fact that such a conjecture is a little violent, one would wonder that such a camp is here, contrary to usage and to what we find in Nāsik No. 4, not determined by any topographical name. Should we look for such a name in the very indistinct characters following *dato*? As may be seen, they are far too doubtful to guide us by themselves; but *a priori* the interposition of *dato* between *vijayakha[m]dhātāre* and the name of the locality, whatever it could be, renders that hypothesis very suspicious.

If we stick to the apparent reading *vijayasthātākhe* (or *re*), we are again obliged to embark on an ocean of conjectures fertile in shipwrecks. Here two comparisons suggest themselves, which are curious, but at the same time perhaps not very safe. *Sātāre* (or perhaps *sātāre*) reminds of the well-known town and district of Sātārā on the south of Kārlē. It is true that the name Sātārā has not yet been discovered in any document of ancient date (*Bombay Gazetteer*, Vol. XIX. p. 224); but this may be simply accidental. Besides, it is not very probable—whatever the original form of the name may be—that it should have already assumed the form Sātārā in the time to which our inscriptions carry us back. At least it ought to have begun with *Sāta*, whatever this means, and *Sātākhyā* as the designation of 'a town whose name commences with *Sāta*' would not be without analogies. On the other hand *vijayasthā*, i.e., without doubt, *vijayasthē*, 'situated in my territory' or 'in the province called Vijaya,' reminds of the name of Vaijayantī, which we have already found applied to the town that has since received the name Banavāsi, and which occurs again in Nāsik No. 4. The very peculiar manner in which this inscription introduces the word *senāya* suggests that we might have here a name given by virtue of a recent conquest to these southern territories, where the district of Sātārā occupies an intermediate position between Kārlē and Banavāsi. If this conjecture had any foundation, we should feel inclined to attribute this grant not to Vāsishṭhiputra Puṣumāyi, but to Gautamīputra Sātakarpi, to whose reign Nāsik No. 4 belongs. Of course I am aware of the fragility of this assumption. As for the characters following *dato*, the reading *sheraṭḍ* is, with reference to the two last letters, as improbable as the evidently desperate analysis of the word, which Bühler suggested. The first letter might be *she*, but could also be *re*. The comparison of Nāsik No. 4 suggests *Bend-kafḍ* or *Bendkafakḍ*; but the place which *dato* occupies does not lead us to expect a topographical name, and I may add that the remaining traces would be little favourable to this restoration.

The figure '4' of the number '14' is hardly possible; I would rather think of a '5.' But in fact the only point which is beyond doubt, is, that the year must fall between '11' and '19.'

One cannot help remarking the similarity of the names of several officers who are employed here and at Nāsik by Vāsishṭhiputra Puṣumāyi and Gautamīputra Sātakarpi. In Nāsik No. 3



Śivaskanda is the governor of the district; in Nāsik No. 4 the *amātya* Śivagupta writes the grant; and here Śivaskandagupta engraves the document on copper. The simultaneous occurrence of names into the composition of which Vishnu enters prevents us from drawing from this fact hasty conclusions regarding the state of the sects in this region. Could these resemblances be the result of relationship?

I must not fail to recall the link which seems to connect this inscription with No. 13, to the commentary of which the reader is referred. I will only add that, renewed by a royal personage, the grant of the village of Karajaka was necessarily accompanied by fiscal and administrative privileges which, in spite of his high connections, Rishabhadasa had been doubtlessly unable to confer.<sup>1</sup>

No. 20, Plate iii. (Ksh. 21).

North of the *chaitya* cave. On the wall of the second cell (from the south) of a *śikhra*, right of entrance, top.

TEXT.

- 1 Sidha (1) raño (2) Vāsīthiputasa Sīri-Puḷumāvīsa savabhare chatuvisē 24  
hemastāna pakhe (3) tatiye 3 divase bi-
- 2 tiye 2 upāsakam Harapharapasa Setapharapa-puttasya So[va]sakasya Abulāmāya  
vathavasya ima deyaḍhama maḍapo (4)
- 3 navagabha (5) Māhāsaghiyānam (6) parigaho (7) saghe chātudise dina . (8)  
mātāpitunam puḍā (9) savasatānam hitasaghasataye (10) ekavise (11) sa-
- 4 vachhare nighito saheta (12) cha me puna Budharakhitena mātara chasya (13)  
. . . npāsikāya (14) Budharakhitasa māt[u deya]dhamma (15) [pāho] a[no] (16).

REMARKS.

(1) CTI. *sidhān*.—(2) AS. *raṇo*.—(3) CTI. and AS. *hemastā*.—(4) AS. and CTI. *maḍapo*. The *ḍa* is not absolutely perfect, but at least probable, which cannot be said of the *ta*.—(5) The *bh* has a vertical stroke at the top, which is so pronounced that I am doubtful if we ought not to read °*garbha*, with which the Sanskritisms °*puttasya* and °*Savasakasya* would have to be compared.—(6) AS. °*ghiyāna*.—(7) AS. and CTI. *parigaho*; the *ho* seems to me certain.—(8) CTI. *chatuvisē dinaḥ mē*. After *na* there is certainly room for a character, but no positive trace of it which would show that it did really exist.—(9) AS. and CTI. °*pituna pūjā*. The tail of the subscribed *u* of *pu* seems to be a little more pronounced here than in the rest of the inscription. But our engraver was so fond of this flourish that, in the absence of any additional trace on the right, we are not authorised to attribute a special phonetical value to such an imperceptible differentiation.—(10) CTI. °*sthataya*, AS. °*sthataya*. The *th* and the final *e* are much more distinct in the estampage than they appear in the Plate.—(11) CTI. *ekavise*;

<sup>1</sup> Together with the proofs of this article, I received from Dr. Hultzsch a proof of his paper on the newly discovered Koṅdamudi plates (above, Vol. VI. No. 31), which throw fresh light on some doubtful points in Kārlē No. 10. In pointing out several of these corrections, Dr. Hultzsch has quoted my present article. It is consequently too late to modify my remarks, and it will be enough at present to draw attention to the principal corrections which the new plates suggest.—(1) The reading *ayapāpēti*, instead of *deya pāpēti*; (2) the explanation of this verb, as well as of *parihareti* and *śāśāddipēti*, not as 1st singular aorist (with alteration of final °*ai* into °*āi*), but as 2nd singular imperative. (3) The proposed interpretation of *vijagadhāśāddāde* ought surely to be given up; but I do not consider the general meaning attributed to the phrase by Dr. Hultzsch as altogether satisfactory. (4) Nor do I consider his translation of *chāhata* by 'signed' beyond every doubt, although the word is here accompanied by *ayayā*. (5) The reading *etāśai tāt* in l. 25 of the Koṅdamudi plates suggests a similar correction for *etāśa[ś]* *ta* in l. 3 of Kārlē No. 19. But such a correction, at least so far as the second syllable is concerned, would be opposed to the apparent testimony of the estampage. Anyhow, my forthcoming article on the Nāsik inscriptions will give me an opportunity for returning to several of these difficult points.



AS. *ekatisa*. The *v* is not doubtful; the *t* and the *r* differ in the alphabet of this inscription in a quite distinct manner.—(12) CTI. *sakata*. I cannot vouch for the *e*; the third letter is not a very clear *t*, but can hardly be interpreted differently.—(13) The reading proposed by AS., *Mātarakhid*, cannot be upheld; but after the group *aya* there is room for two characters, the first of which seems to have left remnants that might be interpreted easily as *l*.—(14) The *ka* is very indistinct.—(15) CTI. and AS. *dhama*.—(16) The character read *pho* remains doubtful; if, as it would appear, the next following letter is really an initial *e*, there is hardly room for *ph* between this *a* and the preceding *p*, and we are obliged to suppose its being reduced to minute proportions. As to the letter *a*, I can say that it is visible in the estampage, especially on the back of it, though not in the Plate.

#### TRANSLATION.

"Success! On the second—2nd—day of the third—3rd—fortnight of winter in the twenty-fourth—24th—year of king Siri-Pujumāvi, son of Vāsithi, this pious gift of the lay-worshipper Harapharāṇa, son of Setapharāṇa, a Sovasaka, living in Abulāmā, (viz.) a nine-celled hall, has been given to the universal *Saṅgha*, as special property of the Mahāsāṅghikas, in honour of his parents and for securing the welfare and happiness of all beings. In the twenty-first year it had been completed and . . . . . to me by Budharakhita and his mother . . . . ., a lay-worshipper. The . . . . . a pious gift of Budharakhita's mother."

As regards the proper names, I have nothing to add to Bühler's commentary. One can see from Fergusson and Burgess's *Rock-cut Temples*, p. 241, that the excavation where this inscription was found is really a hall flanked by nine cells. I have said that I would rather read *parigraha* than *parigraha*. I am aware that an exactly similar passage which has to be compared with ours, in l. 12 of the inscription of Tōramāṇa at Kura (*Ep. Ind.* Vol. I. p. 240), to which I have alluded before (No. 13), seems to read certainly: *ayam puna vihārasyōpakarāṇa chāturdśā bhikṣu-saṅghā parigrahā āchāryamahādīśakānāḥ*. Whatever the true reading may be, only one interpretation of the general sense is to my opinion possible. That of Bühler is not acceptable. He took *parigraha* to mean 'circle, group,' and took the adherents of the school of the Mahāsāṅghikas to be opposed to the *chāturdśā bhikṣusaṅgha*, though in his commentary on the Kura inscription he recognised that *parigraha* can only mean 'possession, property,' and that the 'universal *Saṅgha*' can only be understood in antithesis to the special sect of the Mahāsāṅghikas. We have already seen that certain grants seem to stipulate that gifts attributed to particular sects should be meant for monks of every origin and of every denomination without distinction; compare No. 13, l. 4. Whether we take, as basis, the nominative in translating "has been given as property of the Mahāsāṅghikas," or the locative in rendering "has been given into the possession of the Mahāsāṅghikas," both versions come to the same. We shall find a very similar sentence repeated twice in Nāsik No. 3. I shall there return to this subject, because the two groups of passages seem to explain each other.

With *ekavise* the obscurities begin. Bühler has clearly 'thrown the haft after the blade;' still it is easier to condemn his evidently provisional attempt at interpretation than to replace it by a more probable one. I do not pretend to solve the difficulty, but would submit some observations with the desire that they may be of service to some more fortunate interpreter. The difficulty consists chiefly in two points: the word which I transcribe *sakata*, and the four last characters which are read *pāpho ano*. As regards *saka*—(the *e*, as I have said, is not sure),—one feels tempted (considering that many other inscriptions at the end of a grant introduce the dependents of the chief donor as having joined him in the donation) to expect an enumeration of relatives taking part in the pious work of Harapharāṇa. But the characters which separate *ka* from *Budharakhitena* do not furnish the epithet of relationship which that hypothesis would require, and with the exception of the vowels the reading, especially of the three last letters, seems quite

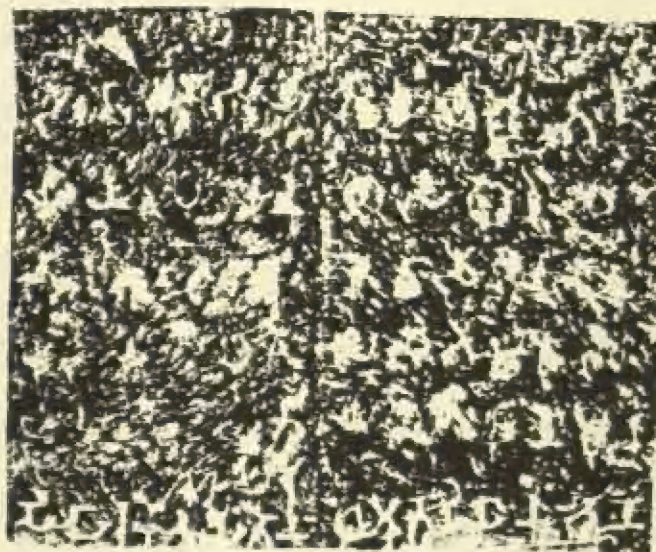


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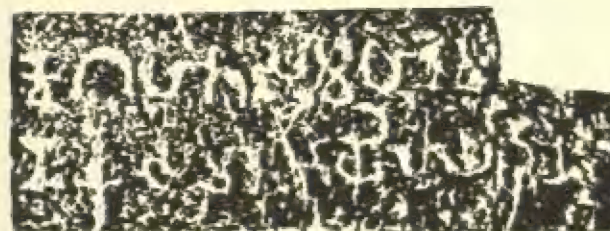
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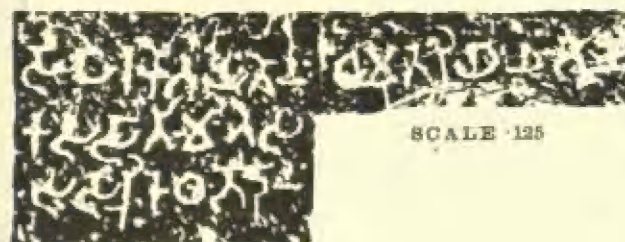
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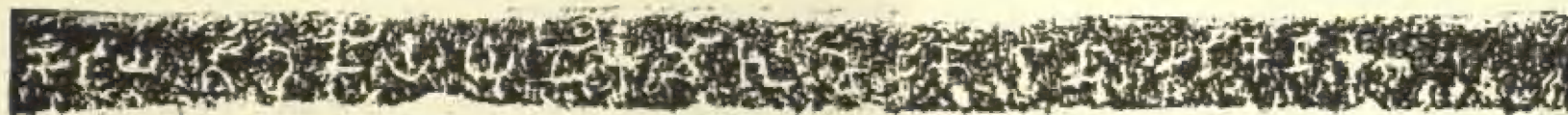
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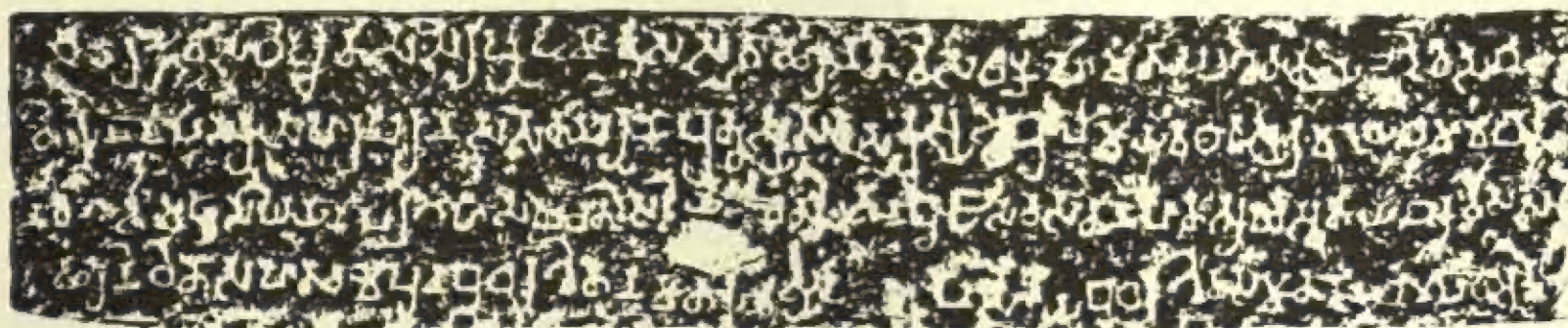
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20



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A



B



C



FULL-SIZE





clear. That of the two first, *tacha*, is at least very probable. The *cha*, then, invites us almost irresistibly to join *sahata* and to find in it some participle co-ordinate with *nīṣhito*. Unfortunately, none of the restorations which suggest themselves,—*sahito*, *sāṁhito* and *samhato*,—furnish us a decisive meaning, or a construction with which the following word *me* could be easily connected. Further, to which substantive do *nīṣhito* and the other hypothetical participle refer? Apparently to the *maṇḍapa* whose donation is mentioned before. With *Budharakhīṭasa* a new sentence must begin; it would be contrary to all the habits of the style of these epigraphs that the object of the donation, before being mentioned, should be enveloped in such long circumlocutions. Perhaps we should see clearer if this object were well defined, which unfortunately it is not. I have noted it elsewhere only in a single case at Kuṭā (No. 31 of CTI. and No. 29 of AS.), where we seem to read *pāṭho deyo*. If any point is certain, it is that there as well as here the dental *th* is excluded. This circumstance alone would suffice to condemn the translation 'passage,' proposed by Bhagwanlal and adopted, without conviction, by Bühler. I have no more probable conjecture to substitute for it. Whatever the meaning is, we seem to be confronted by the same term at Kuṭā and here. Now, at Kuṭā the part of the sentence in question begins with the characters *saha*, which seem to be followed immediately by the characters *tava* at the beginning of the next line. Neither the testimony of the editors nor the *fac-similes* enable us to decide whether the break between the second *sa* and the initial *pā* of *pāṭho* is real or only apparent. In any case, one cannot help comparing this instance with our *sahata* or *saheta*, and consequently asking whether here also this word opens the sentence of which *pāṭho* is the subject, while *chavīṇa-samachhara nīṣhito* would refer only to *maṇḍapa*. I have stated why *a priori* a full stop seems to be indicated before *Budharakhīṭasa*; without being absolute, this objection seems to me much stronger than the coincidence which I have just quoted against it, and which is extremely vague and perhaps altogether illusory. Another doubtful point has to be referred to. Between the letter which Bühler transcribes *ḍ*, while I read *ṣya* in accordance with Bhagwanlal, and the *pā* of *pāṭhāyā*, there is room for three characters; but the previous editors read simply a without admitting a break. They seem to interpret thus the character which follows the group *ṣya*. Hence they must have assumed that the distinct traces immediately before *pā* are not the remains of a letter, probably of an *u*, but accidental flaws in the stone. An inspection of the original could alone decide if another character has disappeared. The distance between the letters certainly suggests this, and it is *a priori* probable that the title *upāsikā*, attributed to Budharakhīṭa's mother, should be accompanied by her name as in other cases. Thus I incline towards believing that the letter which comes after *ṣya*, and which may be *ḍ* or *u*, formed the first syllable of this name, the second syllable of which is lost in the break, and that the traces which follow represent the initial *a* of *upāsikā*.

## No. 21, Plate iv. (K. 18).

North of the *chaitya* cave. On two sides of a semicircular cistern in a *rāḍra*.

## TEXT.

1 . . . . .	(1) 5 hematāpaṁ pa . e (2) . . . . .	ya purāya bhayata (3)
2 . . . . .	hiṇa atevāsinīṇa lepaṁ (4) bhagi . . . . .	kāpa (5)
sadigā		
3 . . . . .	kale (6) pavalāya samghā) a bu . . . . .	dhama (7) poḍhi
4 . . . . .	. . . . . (8)	
5 . . . . .	atevāsinibī (9) . . . . .	

## REMARKS.

(1) CTI. and AS. supply *sacachhara*, which is not doubtful, but of which only the last character has left any traces. — (2) CTI. and AS. *hematāpa pakhe*. The *kh* is not doubtful, but I

cannot say that I discover any remains of it.—(3) CTI. and AS. *dhā[bhā]yata*. I recognise the outline of a *bh* rather than of a *dh*, and everybody agrees that *bhā* is the necessary reading.—(4) CTI. and AS. *lepa*.—(5) CTI. and AS. *bhagīce* . . . . . *śivikīya*.—(6) CTI. and AS. . . . . *ghaṣa kīle*.—(7) CTI. and AS. . . . . *cha deyaśhama*.—(8) CTI. and AS. . . . . *parivāreṇa nṛpa* . . . . . —(9) CTI. and AS. *nīhī Uśābhā* . . . . .

It will be seen that the new *fac-simile*, far from completing the fragmentary text of this epigraph, only shows the more advanced deterioration of the stone. Consequently, still less than my predecessors am I able to offer even an approximate translation. It is clear that the inscription commemorated the donation of a cistern, made, it seems, by nuns, and that the date referred to the winter of the 5th year of some sovereign. But it is not at all certain whether the term *śivikī* is applied to the female donor or to one of the nuns, and still less whether it has the meaning 'lay-worshipper,' as in the terminology of the Jaiṇas.

#### No. 22, Plate iv. (K. 17).

One furlong south of the *chaitya* cave. On the front wall of a *vihāra*, left of entrance, top.

#### TEXT.

Sidhān (1) pavaśtasa (2) Budharakhitasa deyaśham (3)

#### REMARKS.

(1) CTI. and AS. *sidha*.—(2) CTI. and AS. *pavāṣṭasa*.—(3) CTI. *deyaśhama*; AS. *deyaśhamāṣa*. The truth is that the end of the line is indistinct, with the exception of the upper portion of the *m*.

#### TRANSLATION.

"Success! The pious gift of the ascetic Budharakhita."

I cannot explain the transcription *pavaśtasa* otherwise than as a mistake. This Budharakhita is probably the same as the person mentioned in No. 20.

#### No. 8.—DEVULAPALLI PLATES OF IMMADI-NRISIMHA;

ŚAKA-SAMVAT 1427.

By J. RAMAYYA, B.A., B.L.

As noticed in Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 134, these plates are preserved at Devulapalli in the Vāyalpāḍu tāluka of the Cuddapah district. At my request Mr. A. Krishnaswami Nayudu, B.A., Acting Tahsildar of Vāyalpāḍu, obtained a loan of the original plates and forwarded them to Dr. Hultzsch, who has kindly furnished me with a set of ink-impressions, from which I edit the inscription.

Dr. Hultzsch has supplied the following information regarding the original plates:—"Three copper-plates with rounded tops; 11" in height and about 6½" in breadth; strung on a ring which is not soldered and which measures 4" in diameter and ½" in thickness. On the ring is soldered a rectangular seal which measures 1½" by 1" and bears, in relief on a countersunk surface, a standing boar which faces the proper left. In front of the boar is a dagger, and above the boar the sun and a crescent."

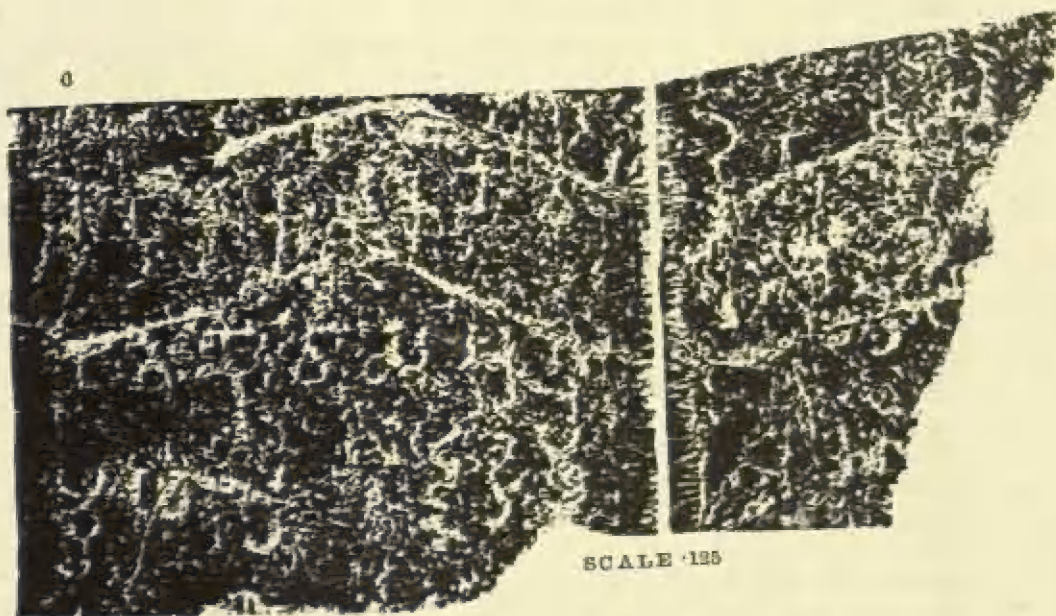


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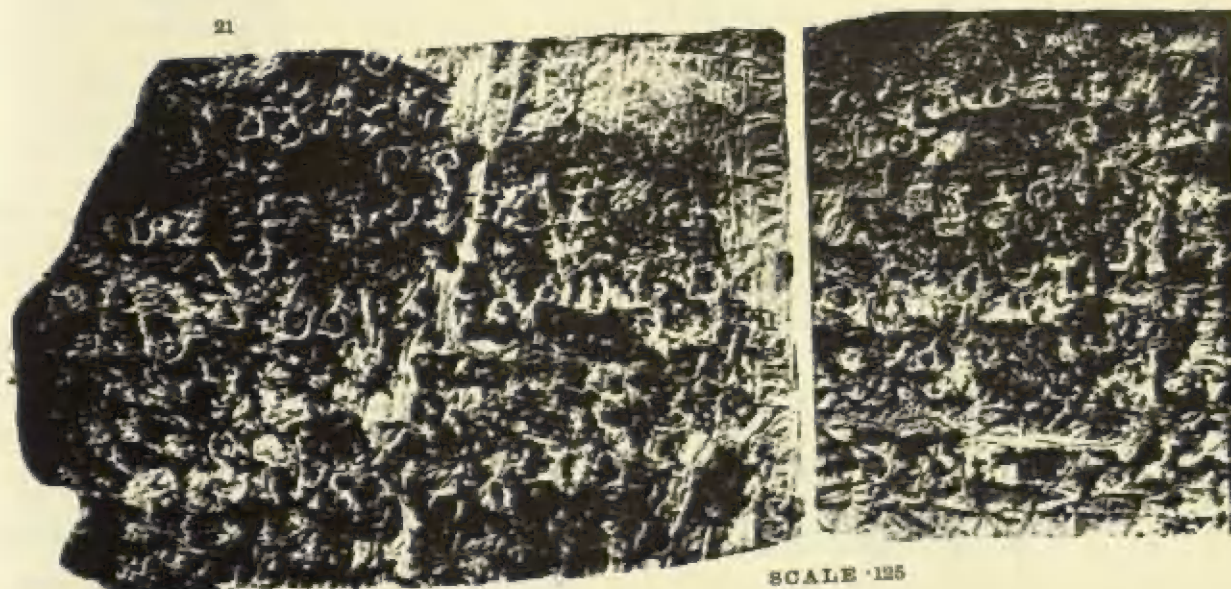
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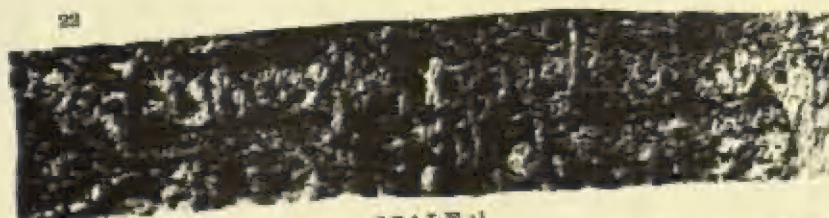
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Collotype by Römmler & Jonas, Dresden.





The language of the inscription is Sanskrit poetry, with the exception of a few words in Sanskrit prose in lines 1 and 77 f., and the alphabet is Nāgari of the Vijayanagara type.<sup>1</sup> The very last word, *śrī-Rāmachandra* (l. 78), which stands for the signature, is in Telugu characters.

The inscription records that Immadi-Nṛsiṃha (ll. 39 and 46 f.), son of Nṛsiṃharāya (ll. 22 f. and 46), granted to a Brāhmaṇa the village of Dēvulapalli (l. 67 f.) in the Mārjavāḍa-simaṇ<sup>2</sup> (l. 65) of the Penugonda-mahārājya<sup>3</sup> (l. 64). Dēvulapalli, which is identical with the modern village of that name in the Vāyalpāḍu tāluks of the Cuddapah district, is said, in the inscription, to have been situated within the limits of the village of Guṇḍilūru<sup>4</sup> (l. 65), south-east of Sūrināyana-Muṣṭūru (l. 66), and north of Aḍavi-Muṣṭūru (l. 67). Mr. Krishnaswami Nayudu informs me that Sūrināyana-Muṣṭūru is now called Errakōṭapalli in the public accounts, while popularly it is known as Muṣṭūru without any prefix, and that Aḍavi-Muṣṭūru is now known as Kōna, though it is sometimes called also Kōna-Muṣṭūru. He also tells me that Dēvulapalli is no longer an *agrahāra*.

The plates have been borrowed from Dēvulapalli Veṅkaṭaramaṇḍappa, who is said to be a lineal descendant of the donee. It is said that the original name of the family was Vyālapāṭi,<sup>5</sup> that it was given up in favour of Bollapini, which, in course of time, became corrupted into Gollapini, and that finally the family adopted the name of Dēvulapalli, which is the name of the village where it is living to this day.

The occasion for the grant was a lunar eclipse which occurred on Sunday, the full-moon *tithi* of Bhādrapada in the cyclic year Raktākṣhin and Śaka-Saṃvat 1427 (in numerical words) (v. 32 f.). This date corresponds to Sunday, the 25th August A.D. 1504, on which day there was a lunar eclipse.<sup>6</sup>

Historically the inscription is of great value, as it relates to a line of chiefs who exercised considerable authority on the east coast of Southern India in the 15th century of the Christian era, and one of whom, the donor's father Nṛsiṃharāya, was the principal actor in the drama which involved the overthrow of the first dynasty of the Karaṇṭa or Vijayanagara empire. Little or nothing has been hitherto published concerning these chiefs, whom I would call Sāṃva<sup>7</sup> chiefs. I have compiled the following genealogy from the information furnished by this inscription and by the Telugu poems *Jaimini-Bhāratam* and *Varāhapurāṇam*. The former book was dedicated to Immadi-Nṛsiṃha's father Nṛsiṃharāya, also called Naraṣiṅgarāya,<sup>8</sup> and the latter to Nṛsiṃharāya's general Naraṣiṃha of the Tuḷu family, who afterwards became the founder of one of the dynasties of the Vijayanagara empire. The *Jaimini-Bhāratam* has been printed, and my references are to the Madras edition of 1893. The *Varāhapurāṇam* has not been printed, but manuscript copies of it are extant. I quote from a copy made for me from the manuscript available in

<sup>1</sup> [It deserves to be noted that the rare letter *jha* occurs in l. 50; that the aspiration of *pha* is expressed by a hook at the top of the line (ll. 4, 5 and 75); and that the *śiro* after *ś* (ll. 17, 25, 30, 34, 38 and 75) and a (ll. 26, 29, 31, 44 and 70) is added to the right of the letter.—E. H.]

<sup>2</sup> [Regarding this district, the head-quarters of which was Vallūru near Cuddapah, see *South-Ind. Inschr.* Vol. III. p. 106, and above, Vol. V. p. 206.—E. H.]

<sup>3</sup> [The province (*raḍja*) of Penugonda or Penugonde is mentioned above, Vol. III. No. 34 (vv. 19 and 32), and Vol. VI. p. 327 and note 2.—E. H.]

<sup>4</sup> According to Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 184, this is a village 13 miles north-north-east of Vāyalpāḍu.

<sup>5</sup> [This is evidently the same as Vyālapāṭipura (the modern Vāyalpāḍu), which was the residence of the donee's great-great-grandfather according to l. 49 of these plates.—E. H.]

<sup>6</sup> According to Prof. Kielhorn it was "a total eclipse of the moon, visible in India, from 13 h. 43 m. to 17 h. 13 m. after mean sunrise."

<sup>7</sup> The title *Sāṃva* occurs in ll. 14, 15, 24 and 26 of these plates.

<sup>8</sup> He is styled Naraṣiṅga or Naraṣiṃha indiscriminately, but I prefer to call him Nṛsiṃharāya as in the inscription, in order to distinguish him easily from his general Naraṣiṃha.



the Government Library of Oriental Manuscripts, Madras.<sup>1</sup> The *Vardhapurāṇam* gives the names of only those persons who are in the direct line of descent, and the names of the collaterals are taken from the *Jaimini-Bhāratam* and the inscription. The Sāluva family traces its descent from **Yadu** and is hence called **Yādava-vamśa**. The earliest historical person mentioned is **Vaṅkideva**, who is referred to in the *Vardhapurāṇam* only. **Vaṅki's** son was **Guṇḍa**.<sup>2</sup> **Guṇḍa** had six sons,<sup>3</sup> of whom **Maṅga** or **Sāluva-Maṅga**<sup>4</sup> was the greatest. The *Jaimini-Bhāratam* is very eloquent in its praises of this person and says that, among other things, he gained success for **Sāmparāya** in his battles with the "Sultān of the South" and thereby earned the title of "the establisher of Sāmparāya," that he founded (the temple of) the god Śrīnāga and gave sixty thousand *maḍḍas* (half-pagodas) for the expenses of the temple, and that he killed (in battle) the "Sultān of Madhurā."<sup>5</sup>

In the temple at Sirihāchalam in the Vizagapatam district there is an inscription dated in the Śāka year 1350. It records that **Teluṅgurāya**, son of **Samburāya** of **Kannāḍa-dēśa**, delivered into the possession of two shepherds one hundred cows for the maintenance of two perpetual lights (*akṣaṇḍa-dīpa*) in the temple, and that he gave the shepherds a *putti* of land in the village **Vaḍḍadi** in lieu of wages. There is another inscription of **Teluṅgurāya**, also dated in the Śāka year 1350, at **Santarāvūru** in the Bāpatla tāluka of the Kistna district, in which the king is described as the "*Mahāmaṇḍalēśvara Misaragaṇḍa Kāthāri Sāluva Teluṅgurāya*."<sup>6</sup> **Rao Bahadur K. Virasalingam Pantuluguru** quotes a verse of the poet Śrīnātha (who lived about this time), in which the poet laments the death of several of his patrons including **Teluṅgurāya**;<sup>7</sup> and there is another verse which is attributed to the same poet and which ends in the words *Sāmparāyaṇi Teluṅga nṭku dīrgh-dyuv-aṇṇa*: "O **Teluṅga**, (son) of **Sāmparāya**! May you be blessed with long life!" There seems no doubt that the king or prince **Teluṅga** mentioned in the above-quoted inscriptions was one and the same, and if his father **Sāmparāya** alias **Samburāya** is identical with the **Sāmparāya** of the *Jaimini-Bhāratam*, he would appear to have belonged to the same Sāluva family as **Maṅga**—apparently to a senior branch of it. It would appear also that the sovereignty, which was originally in the senior branch of the family, subsequently passed on to the junior branch to which **Maṅga** belonged, though we do not know at present how and when this change took place. The "Sultān of the South" who was at war with **Sāmparāya** was, no doubt, the **Bahmani** king, and by the "Sultān of **Madhurā**" we should, I think, understand the **Pāṇḍya** king,<sup>8</sup> the temple of **Śrīnāga** which **Maṅga** built is evidently the celebrated temple in **Śrīrāṅga** at **Paṭṭana** in the **Myśore** country.

**Maṅga** had six sons, of whom one was **Gautā**,<sup>9</sup> who had four sons: **Guṇḍa**,<sup>10</sup> **Sāluva**, **Boppa** and **Tippa**. The *Jaimini-Bhāratam* devotes a couple of verses to the eulogy of **Tippa**,<sup>11</sup> who appears to have been a great warrior, and to whom are applied the *virūḍas* of **Misara-gaṇḍa**, **Kāthāri**, **Sāluva** and **Pañchaghaṇṭāninaḍa**—titles which are ascribed to **Nṛsiṅharāya** in the subjoined inscription (vv. 13 and 16). An inscription at **Tēkal** in the **Myśore** territory makes mention of a certain **Gōparāja**, son of **Sāluva-Tipparāja-Oḍeyar**, to whom the village of

<sup>1</sup> The author of the *Vardhapurāṇam* gives the genealogy of his patron **Narasimha**, which tallies with the published genealogy of that family, and he also gives the genealogy of **Narasimha's** master **Sāluva-Nṛsiṅharāya**.

<sup>2</sup> See v. 6 of the *Dēvulapalli* plates.

<sup>3</sup> See v. 7 f. of the same plates.

<sup>4</sup> He is called **Sāluva-Maṅga** in vv. 8 and 9 of the same plates.

<sup>5</sup> *Jaimini-Bhāratam*, p. 4.

<sup>6</sup> Mr. Sewell's *List of Antiquities*, Vol. I, p. 84.

<sup>7</sup> *Lives of Telugu Poets* (edition of 1895), Part I, p. 114.

<sup>8</sup> [This reference may as well be to one of the **Musalmān** rulers of **Madhurā**, on whom see above, Vol. VI, p. 234 and note 6.—E. H.]

<sup>9</sup> See v. 10 of the *Dēvulapalli* plates.

<sup>10</sup> See v. 11 of the same plates.

<sup>11</sup> [A certain **Gōpa-Tippa-vijayati** is mentioned in an undated **Grantha** inscription at **Śimlalahi** (No. 56 of 1897), and an inscription of **Gōpa-Tippa-mahipati** at **Rāmācāram** appears to be dated in Śāka-Saṁvat 1300. **Burgess** and **Natesa Sastrī's Tamil and Sanskrit Inscriptions**, p. 19, No. 11, where I would correct बज्ज्वाय्वी (which the translator calls "very bad Sanskrit" because he does not understand it) into बज्ज्वाय्वी, i.e. 1300).—E. H.]







According to the *Varāhapurāṇam* Nṛsiṃharāya's first general *Īśvara* of the Tuḷu family conquered the forts of (1) Udayādrī, (2) Huttari, (3) Gaṇḍikōṭa, (4) Peṇḡoṇḍa, (5) Beggulūru, (6) Kōvela-Nellūru, (7) Kundāni, (8) Goḍuguehinta, (9) Bāgūru, (10) Naragōṇḍa, (11) Āmūru and (12) Śrīraṅgapattṇam, and "destroyed the cavalry of the Yavanas of Beḍandakōṭa at Gaṇḍikōṭa."<sup>1</sup> The Yavanas referred to here are the Bahmani kings, who transferred their capital from Kulbarga to Bidar in June 1423 A.D., during the reign of Aḥmad Shāh.<sup>2</sup> Referring to the same event, the author of the Telugu poem *Pārijātopaharaṇam* says that *Īśvara* "gave rise to thousands of rivers of blood by killing the horses of the Yavanas of Beḍandakōṭa,"<sup>3</sup> but he transfers the scene to Kandukūru.<sup>4</sup> The Muḥammadan historians do not, of course, refer to this event.

Nṛsiṃharāya's dominions were extensive, and they probably comprised the whole of the modern districts of North Arcot, Chingleput and Nellore, and portions at least of South Arcot, Cuddapah, Kistna and Mysore. The *Varāhapurāṇam* calls Nṛsiṃharāya "the possessor of arms which are capable of protecting the kingdom of Karṇāṭa,"<sup>5</sup> which shows his connection with that kingdom. According to the same work he was one of the *Sūmantas* or tributary princes of the Karṇāṭa empire, and both *Īśvara* and his son Narasiṃha were his generals one after the other. It would appear also that Nṛsiṃharāya was probably related to the kings of the first dynasty of the Karṇāṭa empire, since both claimed to belong to the Yādava line of the lunar race of Kahatriya. This description closely tallies with that given by the Portuguese chronicler Fernão Nuniz of "Narsyngua" who overthrew the first dynasty of the empire. In fact according to Nuniz there was a double usurpation of the Vijayanagara throne about this time, the first usurpation being by "Narsyngua," whom I identify with Śāluva Nṛsiṃharāya, father of Immaḍi-Nṛsiṃha, the donor of the present grant, and the second by Nṛsiṃharāya's general "Narsenaque" or Narasiṃha, the founder of the Tuḷuva dynasty.

According to Nuniz, the following are briefly the circumstances that led to the downfall of the first and the accession of the second dynasty. The last great king of the first dynasty was *Dēvarāya II.*, who ruled till about the year A.D. 1449. The next forty or fifty years saw no less than five sovereigns, all of them weak and imbecile. The last of them, whom Nuniz calls "Padea Rao," seems to have been the worst of the lot, and in his time the empire declined even more than in the time of his four immediate predecessors. It occurred to Nṛsiṃharāya, who was the principal minister and general of the state, that a change of sovereign was necessary to prevent the kingdom from falling an easy prey to its hereditary enemy, the Bahmani king, and, with the consent and support of the other generals and ministers, he seized the throne and kingdom, allowing the king to make his escape. Nṛsiṃharāya died, leaving two infant sons and a general named "Narsenaque" or *Narasa-Nāyaka*, in whom he had much confidence and whom he therefore appointed regent during the minority of his sons. In a short time Nṛsiṃharāya's eldest son was murdered by one of Narasa-Nāyaka's enemies, who wanted it to be believed that Narasa-Nāyaka murdered the boy for the sake of his crown. Subsequently the second prince was murdered at the instance of Narasa-Nāyaka himself, who thereupon

<sup>1</sup> Verses 42 and 43 of the first *dīśa*. I am not able to identify Nos. 6, 7, 8 and 9. Huttari (2) is probably Puttūr in the Kāvṛāṇṇagar Estate, and Beggulūru (5) is perhaps Bangalore. No. 10 may be Naragalla (*Nallu* means 'a creek' and *koṇḍa* a 'hill') in the Chittūr tāluka, where there is an old fort (see the *North Arcot District Manual*, new edition, Vol. II, p. 349), and Āmūru (11) is evidently Gid-Āmūru or Ambūradurga in the Guḍiyātam tāluka. The other places are well-known.

<sup>2</sup> *Ind. Ant.* Vol. XXVIII, p. 210. Beḍandakōṭa or Beḍadakōṭa is 'the fort of Beḍada,' which is a corruption of Bidar.

<sup>3</sup> Vajjayanti Press edition of 1895, p. 10.

<sup>4</sup> The words Kandukūru and Gaṇḍikōṭa suit the metre equally well, and one of the readings is necessarily incorrect.

<sup>5</sup> Verse 30 of the first *dīśa*.



proclaimed himself king. Narasa-Nāyaka was succeeded by his son "Busbal Rao," who died after a reign of six years and was succeeded by his younger brother Kṛishṇadēvarāya.<sup>1</sup>

Nuniz expressly states that Narasa-Nāyaka was the father of Kṛishṇadēvarāya and that "Busbal Rao" was his eldest son and successor. Narasa-Nāyaka must therefore be identified with Narasimha, the founder of the second dynasty, and "Busbal Rao" with his eldest son Vira-Narasimha.<sup>2</sup> Mr. Sewell finds this account confusing and conflicting with known facts.<sup>3</sup> This is because he identifies "Narsyngua," the first usurper, with Narasimha, the founder of the Tuluva dynasty, which leads him to the conclusions that his successor Narasa-Nāyaka, whom he identifies with Vira-Narasimha, was not his son, and that between Vira-Narasimha and Kṛishṇadēvarāya there was an intermediate king—conclusions which are certainly opposed to expressions contained in several inscriptions and books.

These difficulties would vanish entirely if we admit the theory of double usurpation and identify Narasa-Nāyaka with the founder of the Tuluva dynasty. The theory of double usurpation is not only not inconsistent with known facts, but is highly probable, since but for the first usurpation Narasimha would have had no *locus standi* in the affairs of the empire and certainly no opportunities or excuse for usurping the throne. The statement in the inscription that Nṛisimharāya with the aid of his sword defeated all and became a *Sārabhaśma* or emperor (v. 13) seems to me to point unmistakably to his usurpation of the Kārṇāṭa throne.

The account of Nuniz as to the nature of the relationship which existed between Sāluva-Nṛisimharāya and Narasimha is directly and fully corroborated by the *Varāhapurāṇam*. The first chapter (*dśada*) of the book gives the genealogy of both these persons and says that Narasimha's father Īśvara, who is also called Īśvara-Nāyaka, was Nṛisimharāya's general, and that he was succeeded by his son in that office. In another place Narasimha is said to have been honoured by Nṛisimharāya and appointed commander of his forces,<sup>4</sup> and in a third place he is described as the "supporter of the kingdom of Nṛisimharāya."<sup>5</sup> In the penultimate verse of the sixth *dśada* he is addressed as *Sāluva-Narasimha-dharādihara-daṇḍanātha*, i.e. 'commander of the forces of king Sāluva-Nṛisimharāya.'

There are at present no means of fixing the exact year in which Nṛisimharāya usurped the Vijayanagara throne; but this event must be placed between the Śaka year 1408 (= A.D. 1486-87), which is the latest known date of the first dynasty,<sup>6</sup> and the Śaka year 1418, Rākshasa (= A.D. 1495-96), which is the earliest known reliable date of Immaḍi-Nṛisimharāya.<sup>7</sup> That the latter was recognised as king of Vijayanagara, at least in name, is expressly stated by Nuniz, and Dr. Hultsch informs me that an inscription at Bārūkūr (No. 160 of 1901) of Śaka-Saṃvat 1421, Siddhārthīn (= A.D. 1499-1500), states that in this year the *Mahmāṇḍa-lāvara* Mēdinimisaragaṇḍa Kāṭhāri Sāluva Immaḍi-Narasimharāya-mahārāya was ruling at

<sup>1</sup> *A Forgotten Empire*, pp. 305-315.

<sup>2</sup> I confess I cannot derive "Busbal Rao" from Vira-Narasimha, but there is no doubt about the identity of the persons.—[Perhaps the name is connected with *Bāṇabala*, a surname of the Hoysalas.—E.H.]

<sup>3</sup> *A Forgotten Empire*, p. 308, note 2.

<sup>4</sup> Verse 35 of the first *dśada*.

<sup>5</sup> The penultimate verse of the second *dśada*.

<sup>6</sup> *A Forgotten Empire*, pp. 93 and 404.

<sup>7</sup> *South-Ind. Inscr.* Vol. I. p. 131, No. 115. Inscriptions Nos. 116 and 119 of the same volume appertain to the reign of Immaḍi-Nṛisimha's father Nṛisimharāya. Dr. Hultsch's suggestion that these two donors were kings of Vijayanagara is clearly untenable. The donors style themselves *Mahmāṇḍalāvara*, and their family name of Sāluva is also given. There was no Narasimha on the throne of Vijayanagara in Śaka 1395 and 1404, which are the dates of the inscriptions Nos. 116 and 119.—[An inscription at Vallam near Wandiwash (No. 75 of 1900), dated in Śaka-Saṃvat 1391, Virōdhiṇ, belongs to the time of the *Mahmāṇḍalāvara* Mēdinimisaragaṇḍa Kāṭhāri Sāluvasāluva Narasimhāyadēva, and the same chief is mentioned in an Āmbūr inscription of the Vijayanagara king Rājāsikhara, son of Mallikārjuna, dated in Śaka-Saṃvat 1390, Sarvadhārm (No. 4 of 1896). Bukka, an ancestor of the third Vijayanagara dynasty, is said to have "firmly established even the kingdom of Sāluva-Nṛisimha" (above, Vol. III. p. 235), whence it may be concluded that he was the minister of Nṛisimharāya. Kṛishṇarāya had a minister named Sāluva-Timma; see above, Vol. VI. pp. 102 and 231.—E.H.]



Vijayanagara,<sup>1</sup> and that his chief minister was Narasa[n]pa-Nāyaka.<sup>2</sup> This Narasappa-Nāyaka may be identical with the founder of the Tuluva dynasty and the "Narsanaque" of Nuniz. If this identification is correct, Narasimha's usurpation of the throne of Nṛsiṃharāya, or rather of his son and successor Immadi-Nṛsiṃharāya, cannot have taken place earlier than A.D. 1499-1500.<sup>3</sup>

Mr. Sewell quotes five inscriptions of "Narasimharāya of Vijayanagara" appertaining to years prior to A.D. 1500.<sup>4</sup> One of these inscriptions was dated in 1451, one in 1469, and one in 1471. It is clear that these three inscriptions cannot be referred to the founder of the Tuluva dynasty, as they came into existence long before he could have become king of Vijayanagara according to any account. The last of the five inscriptions belongs to Sāluva Immadi-Nṛsiṃha,<sup>5</sup> son of Nṛsiṃharāya. The remaining inscription is to be found at Conjeevaram, and it is possible that, when examined, it will be found to belong to the time of Sāluva-Nṛsiṃharāya.

As Dr. Hultzsch informs me, a Bārūkūr inscription (No. 152 of 1901) of the *Mahārājā-dhīrāja Rājaparamēśvara Virapratāpa Vira-Narasimharāya* of Vijayanagara is dated in Śaka-Saṃvat 1424, Durmati (= A.D. 1501-02). This date suggests that Immadi-Nṛsiṃharāya was ousted by Narasimha (or by his son Vira-Narasimha?) between A.D. 1499 and 1502. In accordance with this fact the subjoined copper-plate inscription of A.D. 1504 does not represent him any more as a king of Vijayanagara, but as the ruler of the province of Penugonḍa.

#### TEXT.<sup>6</sup>

##### First Plate.

- 1 शुभमस्तु । वंदेहं देवदेवं तं तुदिलं [प्र]दिक्षपट ।
- 2 कारणं जगतां विघ्नवारणं वारणं मुखे । [१\*] पायादः[\*] स
- 3 महाक्रोडः कीडतं बुधिपल्लवे<sup>7</sup> । <sup>8</sup>यद्[द्वा]दंडम[१]ल्लव्य<sup>10</sup>
- 4 मग्ना भूः पुनरुद्यता<sup>11</sup> । [२\*] या रत्नाकरमिखल[१]विवर्द्धितशफा-<sup>12</sup>
- 5 रोदम[न्म]ध्यमा द्वाभ्युत्पीनपयोधरोरुपुलिनस्फूर्जन्वि-
- 6 तंवस्यलो । गाढं गूढपदीद्यता<sup>13</sup> कथमपि श्यामा मृदेकार्य-
- 7 नो मातल्येन समथरव्रजननी सा रत्नगर्भास्तु वः । [३\*] यस्ति यो-
- 8 मदपां पुष्पमामोदितदिगंतरं । यन्नित्यं मूर्ध्नि संधत्ते यत्ने-
- 9 न महता शिवः । [४\*] <sup>14</sup>तस्मादभूदुपस्तस्मात्पुरुकीर्तिः पुरुरवाः[ ]
- 10 । सम्भाजः समजायंत <sup>15</sup>क्रमयोनेकशस्ततः । [५\*] तद[न्व]यप[यी]-

<sup>1</sup> In v. 22 of the present inscription this city is alluded to by the statement that Immadi-Nṛsiṃha "ascended the throne existing on Hēmakūṭa." This is the local and traditional name of the hill which adjoins the temple of Virūpākṣasvāmī, the principal deity in the city of Vijayanagara and the patron god of the kings of that empire.

<sup>2</sup> The same two persons are mentioned in an inscription of Śaka-Saṃvat 1418, Nala (= A.D. 1496-97), at Hāliche in the Mysore tāluka (*Ep. Carn.* Vol. III, My. 38), where however Immadi-Narasimharāya is called simply Narasimharāya.

<sup>3</sup> Mr. Sewell places it between A.D. 1487 and 1490 (*A Forgotten Empire*, p. 95) and elsewhere in A.D. 1493 (*ibid.* p. 110).

<sup>4</sup> *Lists of Antiquities*, Vol. II, pp. 62-64.

<sup>5</sup> Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 116.

<sup>6</sup> The transcript has been prepared by Dr. Hultzsch from ink-impressions.

<sup>7</sup> Read वारणं.

<sup>8</sup> Read कीडतं बुधिपल्लवे.

<sup>9</sup> Read यद्[द्वा]°.

<sup>10</sup> Read "ल्लव्य.

<sup>11</sup> Read "रुद्यता.

<sup>12</sup> Read "कारोदम°.

<sup>13</sup> Read "दीक्षिता.

<sup>14</sup> Read "मृदुव°.

<sup>15</sup> Read क्रमयो°.



- 11 भोषी 'गुंडदेवो गुणोत्तरः । 'अपारिजातेष्वुदभूत्पारिजात  
 12 इवापरः । [६\*] गुडबोमी' गुणाब्धः श्रीमादिराजो महायशोः'  
 13 गौतयो' गौतसकीर्ति[र्वी]रश्रीवीरहोवलः । [७\*] साविचिमंगिभू-  
 14 पञ्च तथा 'सात्तुवमंगिरा[ट् ।\*] तस्मादुदभवन्नये पडते' चक्र-  
 15 वर्तिनः । [८\*] तेषामभूत्साकुव[मंगि]देवो महीमहेंदो' महनीयकी-  
 16 तिः । विजित्य वीरं रणधुर्यमेकं कठारिकां योस्य कराद-  
 17 गृह्णात् । [९\*] 'तस्मान्नोनीरय इवाधिकभागधेयाद्भौतचमापति-  
 18 रजायत भव्यकीर्तिः । यद्दानवारिनववारिधिजातकी-  
 19 र्तिचंद्रः सदा धवळ्यत्यमलशिलोकी' । [१०\*] गुंडचितीशो  
 20 गुणवांस्ततोभून्नव्यप्रसूनादिव भव्यगंधः । <sup>10</sup>दिषडला[ब्धि]  
 21 भुजमंदरेण विमष्य वीरत्रियमग्रहीद्यः । [११\*] गुणांनुघे-  
 22 गुंडविभीस्ततोभून्महाविकायां' महनीयकीर्तिः । नृसि-<sup>11</sup>  
 23 ह्वरायोयमहोवळ्सीनृसिहदेवस्य' वरप्रसादा[त्] । [१२\*] मी-  
 24 सरगंडकठारीसाकुवधरणीवराहविरुदांकः । यः ख-  
 25 <sup>14</sup>इकसहायः सर्वाविर्जित्य सार्वभौमोभूत् । [१३\*] <sup>12</sup>आसीध्वराव-  
 26 राहो यः खलाब्धेध्वरन्' धरा । साकुवः शत्रुसंघातं प-  
 27 क्षिप्वातं निहत्य च । [१४\*] किणीकृतमहावाहोरत्विप्रत्वर्गिदा-<sup>13</sup>

*Second Plate; First Side.*

- 28 नतः । यस्य वर्वरवाहत्वं' यथार्थमभवत्परं । [१५\*] यः पं-  
 29 <sup>15</sup>चसाखशाखाभिर्जित्वा पंचामरद्रुमान् । पंचघंटा-  
 30 निनादोभूत्पंचघटानिनादनात्' । [१६\*] सत्यमत्वेपुसंध[र]ः'<sup>16</sup>  
 31 नरूपलावण्यधीगुणैः [१\*] जित्वा यः पांडवान् पंच  
 32 प्रापदैवरगंडतां । [१७\*] यस्त्रीनस्त्री चारचौरपांडराया-  
 33 वणाजिरे । मूरुरायरगंडोभूद्भीरुकृत्य स्वपौरुष[र]ः-  
 34 त् । [१८\*] <sup>17</sup>प्ररापेनाकवडैरितमस्तोमं निरस्य यः । प्र-  
 35 काशयन्निमामुवीमुर्वरादित्यतां' गतः । [१९\*] चौहत्त[म]-  
 36 ज्ञा' धरणीवराहसाकुवधनारायण इत्यमीभिः । सु-

<sup>1</sup> Read 'गुंड'.

<sup>2</sup> Read 'यशः'.

<sup>3</sup> Read 'पडते'.

<sup>4</sup> Read 'दिष'.

<sup>5</sup> Read 'होवलश्रीसिंह'.

<sup>6</sup> Read 'रुडरन्'.

<sup>7</sup> Read 'शाख'.

<sup>8</sup> Read 'घटापेनाकवडैरि'.

<sup>9</sup> Read 'जातीय'.

<sup>10</sup> Read 'गौतमी'.

<sup>11</sup> Read 'महेंदो'.

<sup>12</sup> Read 'विष्णु'.

<sup>13</sup> Read 'खड्ग'.

<sup>14</sup> Read 'प्रकाश'.

<sup>15</sup> Read 'घंटा'.

<sup>16</sup> Read 'मुर्वीमु'.

<sup>17</sup> Read 'गुंडबोमी'.

<sup>18</sup> Read 'साकुव'.

<sup>19</sup> Read 'तस्मान्नोनी'.

<sup>20</sup> Read 'दिष'.

<sup>21</sup> Read 'आसीध्वरा'.

<sup>22</sup> Read 'वाहत्वं'.

<sup>23</sup> Read 'सत्यपु'.

<sup>24</sup> Read 'हो'.

- 37 रारिरिख्यथ मोहनादिः स्वनामभिर्यो हरि[र्ध]-  
 38 तोभूत् । [२०\*] 'तस्मासीमहिषी हररिख रम[र्] श्रीरंगमां-  
 39 वा सती तस्यां तेन कुमार इमडिनसिद्धेद्रः<sup>१</sup> समुत्प[र्]-  
 40 दितः । य[र्]स्तादृशजिमानमात्मगुरुमय्यौदार्यशौख्य[र्]-  
 41 दिभिः संख्यामत्सरिभिर्गुणैरतिपतन्मर्थनामा-  
 42 यते । [२१\*] सुमेरुं सुरशासीव<sup>२</sup> सुमनःसुरभीकृतः । हे-  
 43 मकूटप्रभूतं 'तलिहासनमुपैति यः । [२२\*] समग्रहारा-  
 44 न् ददतोघहारदानं कियद्यस्य वदान्ममौळेः । किं वा  
 45 वङ्गत्याखिलविश्वचक्रवर्त्त[र्]डदातुः किमदेयमस्ति  
 46 । [२३\*] सोयं 'नृसङ्गरायस्य तनयो विनयोच्चलः<sup>३</sup> । इमडि-  
 47 श्रीनृसिद्धेद्रः<sup>४</sup> स्वस्तिमानस्ति भूतले ॥ [२४\*] — ॥ श्रीमान्-  
 48 य महारायः सीमा भूदानशीलिनां । श्रीवत्सान्व-  
 49 यरत्नस्य 'य[र्]जुवेदिशिखामणेः ॥ [२५\*] वेलपा[र्]टि[र्]पु-  
 50 राधीशसुरायोभसुधीमणेः । सूनोः श्रीपिनया-

*Second Plate ; Second Side.*

- 51 यस्य तनयस्य तपोनिधेः [१\*] 'नरसिंहबुधेद्रस्य  
 52 पौत्राय सुगुणानुधेः । [२६\*] पदवाक्यप्रमाणजप्रथ-<sup>१०</sup>  
 53 मोदाहृतात्मनः । महनीयचरित्रस्य महामहि-  
 54 मशालिनः । [२७\*] 'सर्वविद्यातपोराशेः सर्वज्ञैकशि-  
 55 खामणेः । राजरत्नशिरोरत्नरंजितांघ्रिसरोरु-  
 56 षः । [२८\*] संपनिधेरनदातमहस्य प्रियसूनवे [१\*] स-  
 57 हुणैकनिधानाय सदाचारविचारिणे । [२९\*] पदक-  
 58 मजटावर्णकमविक्रमशालिने । सर्वशास्त्र-  
 59 हस्यैकवेदिने 'बुद्धवेदिने । [३०\*] विद्याविवेकविनया-  
 60 दिगुणोद्यधाम्ने हृद्यानवद्यसुपविचरित्रसोम<sup>११</sup>  
 61 । सौभाग्यभाग्यनिधिमाचनमहनाम्ने विद्वत्कुलैकति-  
 62 लकाय महामहिम्ने । [३१\*] शाक्ये परिमंख्याते गिरिनेत्र-  
 63 युगेदुभिः । रक्ताच्याख्ये भाद्रपदपौर्णमास्यां रवेदिने । [३२\*] चंदो-

<sup>१</sup> Read 'तस्या'.

<sup>२</sup> Read 'तस्मिन्'.

<sup>३</sup> Read 'दक्षिणे'.

<sup>४</sup> Read 'सु'.

<sup>५</sup> Read 'सीमे'.

<sup>६</sup> Read 'दक्षिणे'.

<sup>७</sup> Read 'सु'.

<sup>८</sup> Read 'बुधेदि'.

<sup>९</sup> Read 'सर्व'.

<sup>१०</sup> Read 'चंदो'.

<sup>११</sup> Read 'शासीव'.

<sup>१२</sup> Read 'वीर्यवान्'.

<sup>१३</sup> Read 'सिंह'.

<sup>१४</sup> Read 'वज्र'.



28.

28 30 32 34 36 38 40 42 44 46 48 50

W. GRIGGS, PHOTO-LITH.

SCALE 1/55

26.

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E. HULTZSCH.

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- 64 परागसमये महापुष्पफलप्रदे । पेनुगोडमहाराज्ये  
 65 मार्जवाडस्य सीमनि । [३३\*] गुंडलूकनामग्रामस्य स्थले विख्या-  
 66 तनामकं । सूरिनायनिमुष्टूरग्रामस्थान्नेयभागतः । [३४\*]  
 67 तथैवाडविमुष्टूरग्रामस्योत्तरभागतः । ग्रामं देवुलप-  
 68 ल्याख्यं<sup>१</sup> सर्वमान्यतया स्थितं । [३५\*] एकभोगं चाष्टभोगतेजः<sup>२</sup>स्त्रा-  
 69 म्यसमन्वितं । आचंद्रार्कं पुत्रपौत्रपारंपर्येण भुक्तये । [३६\*] स-  
 70 हिरण्यपयोधारापूर्वकं दत्तवान् ध्रुवं ॥ [३७\*]

## Third Plate.

- 71 <sup>३</sup>दामपालनयोर्मध्ये <sup>४</sup>दानाच्छेयोनुपालनं । दानात्स्त्रर्नमवा-<sup>५</sup>  
 72 प्रीति पालनादच्युतं पदं । [३८\*] एकैव भगि[नी] लोके सर्वेषामे-  
 73 व भूभुजां । न भोष्या न करषाद्या विप्रदत्ता वसुंधरा । [३८\*]  
 स्वद-  
 74 त्ता[द\*]दिगुतं<sup>६</sup> पुण्यं परदत्तानुपालनं । परदत्तापहारिण  
 75 स्व[द\*]त्तां<sup>७</sup> निष्फलं भवत् । [४०\*] स्वदत्तां परदत्तां वा यो  
 हरत वसुं-  
 76 धरां । <sup>८</sup>वष्टिर्वर्षसहस्राणि विष्ठायां जायते किमि<sup>९</sup> ॥ [४१\*] — ॥  
 77 मंगळमहाश्रीश्री ॥  
 78 श्रीरामचंद्र<sup>१०</sup> [॥\*]

## ABRIDGED TRANSLATION.

The first three verses are in praise of Vighnēśvara, the boar-incarnation of Viṣṇu, and the goddess of the Earth.

(Verse 4 f.) From that glorious flower of the waters (the Moon), which perfumes (*illuminates*) the whole space, (and) which Śiva always wears on (*his*) head with great solicitude, was produced Budha, (and) from him the renowned Purūravas. Several kings were afterwards born (*in that family*) in course of time.

(V. 6.) In the milk-ocean of this family was born the virtuous king Guṇḍa (I.), like a second *Pārijāta* (tree), though (*he became*) an *Apārijāta*<sup>11</sup> (by conquering his enemies).

(V. 7 f.) To him were born the virtuous Guṇḍa (II.)-Bomma, the glorious Mādirāja of great fame, Gautaya (I.) whose high fame was sung (*by all*), the heroic and glorious Virahō-bala, prince Sāvitrī-Maṅgi, and king Śāluva-Maṅgi— (*like*) a second set of six emperors.

(V. 9.) Most famous of these was king Śāluva-Maṅgi, a Mahēndra on earth, who vanquished a hero foremost in battle and seized the dagger (*kaṣṭhārikā*) from his hand.<sup>12</sup>

<sup>1</sup> Read "ज्ञायां".<sup>2</sup> Read दान°.<sup>3</sup> Read दानाच्छेय°.<sup>4</sup> Read "स्वर्गम°".<sup>5</sup> Read "दुष°".<sup>6</sup> Read स्वदत्त°.<sup>7</sup> Read भवेत्.<sup>8</sup> Read वष्टिर्वर्ष°.<sup>9</sup> Read किमि°.<sup>10</sup> In large Telugu characters.<sup>11</sup> This compound has to be dissolved into *aps + ari + jāta*.<sup>12</sup> This incident probably accounts for the title *Kaṣṭhārikā* assumed by Maṅgi and his descendants.

(V. 10.) To him was born the renowned king **Gauta (II.)**, the unblemished moon of whose fame, born in the fresh ocean (*created by*) the waters (*poured out on the occasion of his*) gifts, always whitened the three worlds.

(V. 11.) To him was born, even as delicious fragrance out of a fresh blossom, the virtuous king **Guṇḍa (III.)**, who won the goddess of victory by churning the ocean of (*his*) enemies' forces with the Mandara (*mountain*) of (*his*) arm.

(Vv. 12-20.) By the grace of the god Nṛsiṃha of Ahōbala,<sup>1</sup> this lord **Guṇḍa (III.)**, the ocean of good qualities, begot on (*his* wife) **Mallāmbikā Nṛsiṃharāya** of great fame, who possessed the titles of **Misaraḡaṇḍa**, **Kaṭhāri**, **Sājuva** (*i.e.* 'the hawk') and **Dharaṇivarāha**; who, aided only by (*his*) sword, defeated all (*his* enemies) and became an emperor (*Sāraabhaṣṣa*);<sup>2</sup> who became **Dharaṇavarāha** (*i.e.* 'the boar of the earth') by saving (*uplifting*) the earth from the ocean of wicked (*kings*), and **Sājuva** by smiting the crowd of (*his*) enemies like (*a flight of*) birds;<sup>3</sup> whose title **Barbarabāha** became full of meaning, because his powerful arm (*hand*) had become rough through the killing of enemies and the making of gifts to the needy;<sup>4</sup> who by conquering (*excelling in making gifts*) the five divine trees with the fingers of (*his*) hand (*and*) ringing the bell five times (*in celebration of the five-fold victory*) became **Pañcaghāṇṭanināda**;<sup>5</sup> who obtained the title of **Aivaragaṇḍa** by conquering (*excelling*) the five Pāṇḍavas in truthfulness, strength, archery, personal beauty and intelligence (*respectively*);<sup>6</sup> who, wielding the weapon, became **Mūruṛāyagaṇḍa**<sup>7</sup> by making through his valour the three kings of Chāra, Chōra<sup>8</sup> and Pāṇḍya afraid on the battle-field; who obtained the title **Urvarāditya** by dispelling the thick darkness—(*his*) enemies by the sunshine of (*his*) valour (*and thereby*) illuminating this earth, (*and*) who was Hari (Vishnu) in reality by virtue of his titles **Chauhattamalla**,<sup>9</sup> **Dharaṇivarāha**, **Chālukya-Nārāyaṇa**<sup>10</sup> and **Mōhana-Murāri**.

(V. 21 f.) His queen was the virtuous **Śrīraṅgamāmbā**, even as **Ramā** of Hari. By her was born to him prince **Immaḍi-Nṛsiṃhendra**, who, by excelling even his father, who was so noble, in generosity, valour and other innumerable good qualities, made his name literally true,<sup>11</sup> (*and*) who, praised by learned men, ascended his (*viz.* his father's) throne, which rose on the **Hemakūṭa** (*mountain*), even as the divine tree, perfumed with flowers, (*adorns*) Mount Mēru, which abounds in golden peaks (*hēma-kūṭa*).

(V. 23.) What are gifts of *agrahāras* to this chief of benefactors, who gave complete necklaces (*samagra-hāra*)? What is the use of many words? What is there that could not be made a gift of by the donor of a full *vīracakra* and *brahmāṇḍa*?<sup>12</sup>

(V. 24.) This well-bred, glorious **Immaḍi-Nṛsiṃhendra**, son of **Nṛsiṃharāya**, is prosperous on earth.

<sup>1</sup> This is the celebrated place of pilgrimage in the Karnool district.

<sup>2</sup> This is an evident reference to Nṛsiṃharāya's usurpation of Vijayanagara.

<sup>3</sup> The tradition is that the title was due to the fact of Nṛsiṃharāya's ancestors having acted as fowlers to the kings of Karnāṭa.

<sup>4</sup> There is a pun in the original on the word *śḍa*, which means 'cutting' and also 'a gift.'

<sup>5</sup> This etymology is fanciful. *Pañcaghāṇṭanināda* is apparently the same as *Pañchamāḍḍināda*.

<sup>6</sup> Another graceful etymology. The meaning of *Aivaragaṇḍa* is 'the lord of five (chiefs),' a title which Nṛsiṃharāya seems to have borrowed from the Vijayanagara kings.

<sup>7</sup> This title also was borrowed from the Vijayanagara kings.

<sup>8</sup> *Chāra* stands for *Chāra*, and *Chōra* for *Chōra*.

<sup>9</sup> In this sense the word is a corruption of *chatur-hasta-malla*. Another derivation is from *chatur-hasti-malla*, which means 'a hero having the strength of four elephants.'

<sup>10</sup> This is an anachronism.

<sup>11</sup> Here is a play on the word *immaḍi*, which means 'the second' as well as 'double.'

<sup>12</sup> [These are the names of two of the sixteen great gifts (*mahādāna*); see *Ep. Ind.* Vol. I. p. 368 and note 58. — E. H.]



(Vv. 25-37.) This glorious *Mahārāja*, who is the type of habitual givers of land, on the auspicious occasion of an eclipse of the moon, on Sunday, the full-moon *tithi* of *Bhādrapada* in (the year) called *Raktākshin* (corresponding to) the *Śāka* year reckoned by the mountains (7) the eyes (2), the Yugas (4), and the moon (1),— (i.e. 1427)—granted with libations of water, as a *sarvāmānya* and *śabbhāga*, with the eight rights of ownership, the village of *Dēvulapalli*, south-east of the village *Sūrināyani-Mushtūru* and north of the village *Aḍavi-Mushtūru*, within the limits of the village of *Guṇḍlūru* in the *śimra* of *Mārjavāḍa* in the *mahādējya* of *Penugonḍa*, to *Māchanabhaṭṭa*, who was the son of *Annadātabhaṭṭa*, grandson of *Narasimha*, great-grandson of *Pinnayārya*, and great-great-grandson of *Sūrayōjha* of *Vēlapāṭipura*,<sup>1</sup> a *Yajurvedin* of the *Śrīvatsa yōtra*.

Vv. 38-41 are imprecatory verses.

## NO. 9.—KAHLA PLATE OF THE KALACHURI SODHADEVA;

[VIKRAMA-]SAMVAT 1134.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This plate was found on the 15th August 1889 by the cultivator Shiusewak Rai in his field at *Kahla*, a village in the tappa *Athaisi* of the pargana *Dhuriāpār* of the *Gōrākhpur* district in the United Provinces, and presented by Dr. W. Hoey to the Provincial Museum of Lucknow in January 1895. I edit the inscription which it contains from impressions, kindly furnished to Dr. Hultzsch by the late Mr. E. W. Smith.<sup>2</sup>

This is a single copper-plate which, to judge from the impressions, is about 1' 5½" broad by 1' ¾" high, and is inscribed on both sides. In the middle of the lower part of it there is a ring-hole, ½" in diameter, and together with the impressions of the plate I have received impressions of a circular seal, about 3" in diameter, which contains in high relief the figure of a bull, lying down and facing to the proper right; below it, the legend *śrīmat-Sōḍhadēvaya*, in *Nāgarī* letters about ¾" high; and below this again, an arrow pointing to the proper right. An arrow is engraved also on the second side of the plate, in line 59, before the words *ava-kastō*. In general, both the writer and the engraver have done their work carefully. The writing on the second side of the plate is well preserved, but that on the first side has suffered from corrosion so that in several places, which will be pointed out in the notes, the reading of the text is doubtful. Fortunately, with a single exception in line 28, the names and dates may be given with absolute certainty. The size of the letters is about ¼". The characters are those of the *Nāgarī* alphabet of the time and locality to which the inscription belongs; they resemble those of the copper-plates of *Gōvindachandra* and *Jayachandera* of *Kanauj*. In lines 48-50 they furnish signs for the fractions ½ and ⅓, which I have not met with in other northern inscriptions: ½ is denoted by the figure for 1 with two vertical lines after it, and the fraction ⅓ by the circle 1½ for nought followed by three vertical lines. The sign of *avagraha* occurs once, in *śampradattō* *śamdbhāḥ*, l. 47. The language is Sanskrit, but the names of some of the *Brāhmins* mentioned in lines 40-50 are given in their vernacular forms or in forms based on them. Lines 1-32 contain

<sup>1</sup> This is evidently the modern village of *Vāyalpāḍa*.

<sup>2</sup> After the lamented death of Mr. E. W. Smith—he died on the 21st November 1901 in the *Babraich* district of *Oudh*—I was informed by Mr. *Gholam Rasool Beg*, Head Draftsman of the Archaeological Survey, United Provinces, that the village *Kahla* is on the *Gōrākhpur* to *Azamgarh* metalled road, about 28 miles from the former town; but I have not found the name in the *Indian Atlas*, sheet No. 102, which gives '*Dhoorespar*' in long. 88° 18', lat. 26° 25'.—Mr. *Gholam Rasool Beg* has kindly furnished me with two very good additional impressions of the *Kahla* plate.



thirty verses with genealogical matter, and lines 51-57 ten benedictive and imprecatory verses (*dharmaslokaś*, l. 51); the latter are all numbered with numeral figures (from 1 to 10), but of the former only the last verse has the number 30 placed after it. The rest of the text is in prose. Unusual terms which occur in the latter will be drawn attention to below. As regards orthography, the sign for *v* throughout serves for both *v* and *b*; the dental sibilant is frequently employed for the palatal; the palatal for the dental in *śhi*, ll. 3, 5, 7 and 22, *ajāśram*, l. 16, *śāsana* (for *śāsana*), l. 22, and *sahaśra*, l. 53; for the palatal sibilant preceded by *anuvāra* we have *as* in *vansa*, ll. 6 and 50, *vansa*, l. 3, *vinsati*, l. 37, and *trinsati*, l. 39; *j* is used instead of *y* in *Kṛitavirjja*, l. 3, *Kārttavirjja*, l. 4, and *jātā*, l. 23; *gh* instead of *h* in *Naghushaś*, l. 2, and *siṅghāsana*, l. 13; and *āmra* and *tāmra* are spelt *āmra* and *tāmra*, ll. 38 and 57.

The inscription belongs to a hitherto unknown branch of the Kalachuri family. It records a grant of land by the *Paramabhaṭṭāraka Mahārājādhirāja Paramāśvara*, the devout worshipper of Mahāśvara (Śiva), the glorious Sōḍhadēva, who meditated on the feet of the P. M. P., the glorious Maryādāsāgaradēva (l. 33). The introductory verses give an account of Sōḍhadēva's ancestors,

After the words *śāṁ svastī*, verses 1-4 eulogize the following mythical and legendary beings:—the Moon who was Atri's son, Budha, Purūras, Nahusha, Haihaya, Kṛitavirya, and Kārtavirya Arjuna.<sup>1</sup> In the family descended from the last there was a personage who by conquering Ayōmakha<sup>2</sup> and subduing the Krathas possessed himself of Kālāñjara (v. 5). This ornament of the Kalachuris, after having conquered his enemies, gave the kingdom to his younger brother, and the latter, Lakshmanarāja, in turn conquered Śvētapada<sup>3</sup> (v. 6). In Lakshmanarāja's family there was the king Rājaputra, who captured the lord of horses Vāhali (or Bāhali), defeated the kings of the east, and lowered the fame of Kīrtin and other princes (v. 7). From him sprang Śivarāja [I.], and his son was Śamkaragaṇa [I.] (v. 8). His son again was Guṇāmbhōdhidēva (Guṇasāgara [I.]), who had some dealings with a Bhōjadēva<sup>4</sup> and by a warlike expedition took away the fortune of the Gauḍa (v. 9). From his first wife Kāñchanadēvi this king had a son named Ullabha who, after reigning himself, placed on the throne his brother Bhāmānadēva (a son of Guṇasāgara from another wife named Madanādēvi), who had distinguished himself in a war with a king of Dhārā (vv. 10-15). Bhāmāna's son from Dēhaṭṭadēvi was Śamkaragaṇa [II.] Mugdhatuṅga (vv. 16 and 17); his son from the queen Vidyā was Guṇasāgara [II.] (vv. 18 and 19); his son from Rājavā was Śivarāja [II.] Bhāmāna (vv. 20-22); his son from Sōgalladēvi was Śamkaragaṇa [III.] (v. 23); and his son from Yaśōlēkhyadēvi was Bhīma (v. 24). The inscription then, after stating that Bhīma by the decree of fate lost his kingdom (or was dethroned), records that the king Guṇasāgara [II.] had by Lāvanyavati a son named Vyāsa and that this Vyāsa<sup>5</sup>—if I understand the text rightly—was raised to the throne, when the (royal) camp was at Gōkulaghaṭṭa, on Monday, the day of the eighth *tithi* in the bright half of the second Jyaisṭha of the year 1087 (given in words, v. 27). Vyāsa's son was the king Sōḍhadēva, who (in v. 30) is described as the life of Sarayūpāra (or 'the bank of the Sarayū'), and who is the donor of this grant. Since, as has been already stated, Sōḍhadēva is represented as meditating on the feet of

<sup>1</sup> Compare *Ep. Ind.* Vol. II, p. 5, and other inscriptions of the Kalachuris of Chēdi (or Pāhla).

<sup>2</sup> I do not know the legend here referred to. *Ayōmakha* is the name of a demon and of a mountain, *Kratas* the name of a race or people. The well-known mountain or fort of Kālāñjara was taken from the (Kalachuri) kings of Chēdi by the Chandēllas, who from it took the title *Kālāñjarādhipati*; but the Kalachurias of the South, at any rate, kept the hereditary title of 'lords of Kālāñjara, the best of towns.'

<sup>3</sup> This must be the name of a country, but the name has not yet been found elsewhere.

<sup>4</sup> The compound of which this name forms part is somewhat ambiguous. The Bhōjadēva referred to may be Bhōjadēva of Kanauj (see my *List of North. Inscr.* No. 14).

In line 28 of the text there seem to be references to a person named Sarva(?), but the text is damaged in that line, and the sense is not clear to me.



Maryādāsagaradēva, Maryādāsagara must be another name of his father and predecessor Vyāsa (the son of Guṇasāgara II.).

In the prose part of the inscription Sōḍhadēva from his residence at Dhulīāghatta (l. 32) informs the *Mahārājāi* (or *Mahārājās*), *Mahārājaputras*, *Mahāsādhisigrahikas* and other officials and the inhabitants concerned that, after bathing in the great river Gaṇḍakī on the occasion of the Uttarāyana-samkrānti on Sunday, the seventh *tithi* of the bright half of Pausa in the year 1134 (given in words, l. 39), he granted twenty *nālukas* of land in the fields of certain villages or hamlets to fourteen Brāhmaṇas whose names, *gōtras*, etc., and exact shares in the land are given in lines 40-50. Among the titles of officials enumerated here, and in the description of the several classes of inhabitants mentioned, there are some terms which I have not met before or about the proper reading of which I am doubtful: they are the terms *mahāmahan-taka*, *mahādānika*, *mahāpāndhākulika* (or *mahāpāndha* and *kulika*?) in line 34, and *vishayadā-nika*, *khaṇḍavālo*,<sup>1</sup> *valādāhira* (or *balādāhira*) and *bhaṭṭamākutika* (or *bhaṭṭa* and *mākutika*?) in line 35. The term *nāluka* (or, abbreviated, *nālu*), which also occurs in a plate of Gōvinda-chandra of Kanauj (above, Vol. V. p. 114, l. 19), apparently is derived from, and equivalent to, the Sanskrit *nalva*, a measure of distance equal to 400 (or, according to others, 100, or 120) *hastas*; what I do not understand in the present inscription is, that 'the land measuring twenty *nālukas*' in line 37 is further qualified by the expression *dēvakṣṭikāśṭha-parimita*. Nor am I able to give the meaning of the word *pāṭikā* in the expression *pāṭikayā vibhajya* which occurs in line 47.

The land granted by the king was in (the district of) *Ṭikarikā* that belonged to the *Guṇakala-vishaya* (l. 36). It formed part of the fields of *Mahārī-pāṭaka*, *Asathī-pāṭaka*, *Thiula-pāṭaka*, *Vaṇā-pāṭaka*, *Duārī-pāṭaka* and *Chhidādātēmbhā*, a group of villages bounded on the east by *Annāḍha*, on the north by *Ṭikari*, on the south by *Avāḍachana*, and on the west by *Chandulā*. The terms in which the land was given are well known from the grants of Gōvindachandra and other kings of Kanauj.

Each of the fourteen donees is described by a term indicating his place of residence or origin, and in each case the text gives the father's name, the *gōtra*, the number of *pravaras* (three or five), and the Vedic *śākhā*. The *gōtras* so mentioned are those of Kātyāyana, Kāśyapa, Kuśika, Kṛishṇātra (for Kṛishṇātrēya?), Kaundinya, Dhanuṛa, Pārāśara (or Parāśara), Bhāradvāja, Rāhula, Sāvarka and śrī-Śāṇḍilya; the *śākhās* the Bahvṛicha-ś., Chhandōga-ś., Vājasaneyā-ś., Mādhyandina-ś. and Yajur-ś. The donees and their fathers mostly have one of the titles *paṇḍita*, *dīkṣita*, *agnihōtrīn*, *devēdin*, *bhaṭṭa*, or simply *brāhmaṇa*. Among their proper names occur<sup>2</sup> Gōvindāyicheha, Chhāśchhl (gen. 'ikasya), Jākhā, Jālū (gen. 'ākasya), Tihuyapa-siha, Dāndū (gen. 'ākasya), Nimbō, Bhōgū, Māḍha, Mālḥē (gen. 'ikasya), Vāhmaṇa, and Sidhā (gen. 'ākasya). The adjectives derived from the names of the places of residence or origin of the donees are Kaṭaughanagrāmiya (from Kaṭaughanagrāma), Kahallīya (from Kahallī), Kulāndhiya (from Kulāndhī), Ṭikarikiya (from Ṭikari), Tālīkiya (from Tālī), Nāgara (from Nagara), Nikhatigrāmiya (from Nikhatigrāma), Mahuālikiya (from Mahuāli), Māthura (from Mathurā), Sāṅkasasthāniya (from Sāṅkasasthāna), and Hastigrāmiya (from Hastigrāma).—In the passage which records the exact partition among the donees of the land granted it is stated (in line 50) that one of the donees together with his 3 *nālus* of land received a dwelling-place.

After the ten benedictive and imprecatory verses already mentioned it is stated (in line 57) that this *tāmra-paṭṭa* was written by the *Ādāna-naibandhika* or 'recorder of orders' Janaka on Sunday, the sixth *tithi* of the dark half of Chaitra of the year 1135 (given in figures only):

<sup>1</sup> This would remind one of *khaṇḍarakula* which is common enough.

<sup>2</sup> Compare the list of names given above, Vol. IV. p. 171 ff.



and the inscription ends with the words: 'this is the own hand of the *Mahārājādhirāja*, the glorious *Sōghadēva*.'

I regret to say that I have not been able to identify with confidence any of the numerous localities mentioned in this inscription. The river *Gaṇḍakī* in which the king had bathed when making his donation must be the Gandak or Little Gandak of the United Provinces; but I have not found on their banks any name like *Dhullāghaṭṭa*. The *Sarayū* after which *Sōghadēva*'s territory appears to have been called *Sarayūpāra*<sup>1</sup> most probably is the river Gogra, which in Oudh is known by the names *Deoha*, *Surjoo* or *Sarayu*, as well as *Ghogra*.<sup>2</sup> The rivers would indicate in a general way where the *Gupakala-vishaya* and (the district of) *Ṭikarikā*, in which the villages containing the land granted were situated, should be looked for.

Of the three dates which the inscription contains, the date on which the grant was made regularly corresponds, for *Vikrama-Saṁvat* 1134 expired, to Sunday, the 24th December A.D. 1077, when the 7th *tīthi* of the bright half of *Pauṣa* ended 17 h. 21 m., and the *Uttarāyana-saṁkrānti* took place 5 h. 35 m., after mean sunrise. And the date on which the grant was written regularly corresponds, for the *Kārttikādi* *Vikrama* year 1135 expired and the *pūrṇimānta* *Chaitra*, to Sunday, the 24th February A.D. 1079, when the 6th *tīthi* of the dark half of the *pūrṇimānta* *Chaitra* ended 21 h. 42 m. after mean sunrise. From this it may be seen that the grant was written as much as fourteen months after the making of the donation. The date given in lines 28 and 29 for the accession of *Sōghadēva*'s father *Vyāsa* must fall in the *Kārttikādi* *Vikrama* year 1087 expired, because of the three years which might be denoted by the number 1087 that year alone contained an intercalary *Jyāishṭha*; and for the *Kārttikādi* *Vikrama* year 1087 expired the date corresponds to Monday, the 31st May A.D. 1031, when the 8th *tīthi* of the bright half of the second *Jyāishṭha* commenced 9 h. 47 m. after mean sunrise. It may seem somewhat remarkable that the week-day should have been connected here with a *tīthi* which commenced so late in the day, but this is no reason for suspecting the authenticity of the date; the accession of *Vyāsa* may have taken place late in the afternoon.

This last date, of A.D. 1031, is earlier than any date known to us from the inscriptions of the *Kalachuris* of *Chēdi*.<sup>3</sup> In my opinion, it shews that the founder of this new branch of the *Kalachuri* family, *Rājaputra*, cannot be placed later than the beginning of the 9th century A.D.

#### TEXT.<sup>4</sup>

##### First Side.

- 1 *Om*<sup>5</sup> *svasti* [1\*] <sup>6</sup>*Abhūt-Sōmah* *saumya-dyutir-amṛita-sūr-Atri-tanayaḥ* *sphurach-ohūḍā-ratnadh* *Smara-vijayinaḥ* *saṁhṛita-tamāḥ* | *Vu(bu)dhas-tasmāj-jātaḥ* *kumuda-vi[śa]da-jnā(jñā)na-sadanam* *grabagrāma-slā(ślā)gh* *· āva d b i r = a d h i k a* *saubhāgya-vasatib* || [1\*] <sup>7</sup>*Tasmāj-jaga-*
- 2 *t-patir-apatyam=abhūt=prabhūta-bhūpāla-manli-maṇi-chumvi(mbi)ta-pādapadmaḥ* | *sadma* *tvishām* *vinaya-vésma(śma)* *Purūravāḥ* *sa yasy-Ōrvasi(śl)* *priyatamā puratō* *va(bu)bhūva* || [2\*] <sup>8</sup>*Taj-janmā* *Naghu(hu)shaḥ* *kṛitī* *nijapada-bhramsa(śa)* *bhramākūta-bhṛid=yān=ōttapta-*

<sup>1</sup> Compare in the '*Sirkār Gorakhpūr*' names of parganas like *Bambūpāra*, *Bhāwāpāra*, *Chilūpāra*, *Dhurīpāra*, etc., in Sir H. M. Elliot's *Notes of the N. W. Provinces of India*, Vol. II. p. 119.

<sup>2</sup> See E. Thornton's *Gazetteer* (1857), p. 333. '*Deoha*' clearly is the *D[ai]śāid*, which we have in *D[ai]śāid-pāra* in a plate of *Jayachandra* of *Kanauj*, *Jad. Ant.* Vol. XVIII. p. 138.

<sup>3</sup> Their earliest certain date corresponds to the 18th January A.D. 1042; compare my *List of North. Ins.* No. 407. The *Saṁkaragana* who was a contemporary of *Kakkalla I.* may have been the *Saṁkaragana I.* of the present inscription.

<sup>4</sup> From impressions supplied by the Curator of the Lucknow Museum.

<sup>5</sup> Denoted by a symbol.

<sup>6</sup> Metre: *Śikharigā*.

<sup>7</sup> Metre of verses 3 and 4: *Śārdūlavikṛīṭa*.

<sup>8</sup> Metre: *Vasantatilakā*.

<sup>9</sup> Originally *-yia-* was engraved.



- 3 tapaschayēna bhagavān=Indrō=py-animārah kṛitah | tasy=āśi(śi)j-jita-  
saptasāgaradharā-dhuryah kulē Hathayas=tad-vansyah<sup>1</sup> Kṛitavirjja(ryya)-bhābhrid-  
abbavat=trātā trayi-vartmanah || [3\*] Tasmād=bharttar=abhūn=nirantarānamat-  
kshmapāla-chūḍāma-
- 4 ni-obchhāyā-samvalit-<sup>2</sup>Amghripaṅkaja-rajāh śri-Kārttavirjjo(ryyō)-rjjunah | yēn-  
ānanyasamāh kramān=nripatayah kimchit=kalōllilayā<sup>3</sup> dōrddanḍa-[jvar]i[pa]h<sup>4</sup>  
parēna [va(ba)]li[nām=ā]vā(bā)lyam=ullaughitāh || [4\*] Tatah<sup>5</sup> prabhriti-  
santatē
- 5 prapata-rāja-rāji-śi[ra]ś-charach-charapapaṅkajadvitaya-rēpur=āśi(śi)t-kulā [1\*] Ayō-  
mukha-jaya-Krath-ākramapa-siddha-Kālamjarah sphurat-paravarūthini-jaradarāpya-  
dāvanalah || [5\*] <sup>6</sup>Kalachuri-tilakah sa(śa)trūn(ū)=jivā
- 6 rājyam dadau laghu-bhrātuh | sa śri-Lakshmanarājah Svē(svē)tapadam yab  
punar-jjitavān |(ll) [6\*] <sup>7</sup>Tad-vansē visva(sva)-bharttā turaga-<sup>8</sup>patim-  
athō va(ba)ddhavān=Vāhalim yō yas=cha prā[chi]-kshatindr-ānavasara-karapa-  
khyāta-dōrddanḍa-darppah | rājā śri-
- 7 Rājaputrah sa bhayabhrid-abbaya-vyaktir=avyakta-garvrah kharvīkurvvan Kīrti-  
prabhriti-nripa-yasō-rāsi(śi)m=āśi(śi)n=manih || [7\*] Tatah<sup>9</sup> prithvinātha-  
dvitaya-varaptyah prabhur=abhūt=pramāthi sa(śa)trūgām samiti Śivarājah
- 8 Śivi(bi)r=iva | antas=tasmāj=jātah sa rapakarupā-vṛttir=asakrit=kahmā-<sup>10</sup>  
nāthah kshēmi prakṛiti-saralah Sam(sam)karaganah || [8\*] <sup>11</sup>Tat-sānur-  
ddhāma dhāmnam nidhir=adhika-dhiyam Bhōjadēv-āpta-bhūmih pratyāṅgitya  
prakārah<sup>12</sup> prathi-
- 9 ta-prithu-yasā(śā)h śri-Guṇāmbhōdhidēvah | yēn=ōddām-aikadarppa-dvipa-ghaṭita-  
ghaṭ-āghāta-samsakta-muktā-sōpān-ōddantur=āsi-prakata-prithu-pathēn=āhṛitā Gauḍa-  
lakshmiḥ || [9\*] Tasya<sup>13</sup> cha jyāyāsi jāyā mārtyā
- 10 kīrttir=iv=āparā | nāmā śri-Kāmohanadēvi Lakshmi=iva Mura-dvishah || [10\*]  
<sup>14</sup>Tasmād=asyām=anindyadyuti-rachita-phanī(pā)chakra[bhṛi]d-vakraśalyah śrimān-  
dēvah sītarchehih-sita-vitatayasā(śā)h krānta-bhūr=Ullabh-ākhyah [1\*]
- 11 drishṭē yasminn=akasma(smā)t-tarala-mṛigadpisām [m]ēkhalāgramthi-[d]antah<sup>15</sup>  
trāsād=astram cha sa(śa)trōh akhalati kara-talād=arthinām=artha-trishṇā || [11\*]  
Yad-bhūmyā vra(bra)hmalōkāyitam=udadhim=iva prāpya yam cha trasantah  
paksha-chohḥettar=mma-
- 12 hēndrād=dravād=avanibhṛitō=py=āsātē kshēma-bhājah | yō=sau sāmanta-sēvāmjali-  
valaya-valat-pādapadm-āśrita-śrih sāmyāt=simḍūra-mudrā-prabhritibhir=udayakshma-  
bhṛitō datia-vārttah || [12\*] Bhrātṛi-sēbhāc=cha yē-
- 13 na prasrad=uru-kari-śrēṇi-saṅgha[tṭa]-chaṇḍa-prājy-āji-khyāta-saṅga-prahata-ripa-  
si(śi)rah-pūjita-kahmātalēna [1\*] kṛi[pta]h<sup>16</sup> si[m]ghā(hā)sannsthō nija-vijayi-pa[d-ō]-  
ddhāra-Dhāravanīsa-[hṛishya]t-<sup>17</sup>sēnā-jayaśri-haṭhaha-

<sup>1</sup> Read -*caṇḍiyā*.<sup>2</sup> Read -*samvalit*.<sup>3</sup> Apparently altered to -*kalōllilayā*; read -*kalēr=llilayā*.<sup>4</sup> The *ākṣaras* in brackets are doubtful, here and in the following words of this verse.<sup>5</sup> The *ākṣaras* in brackets are doubtful, here and in the following words of this verse.<sup>6</sup> Metre: Prithvi.<sup>7</sup> Metre: Āryā. Every *ākṣara* of this verse is quite clear.<sup>8</sup> Metre: Sragdhara.—Read *Tad-raśā*.<sup>9</sup> The *ga* of *turaga* was originally omitted and is engraved below the line.<sup>10</sup> Metre: Śikhurī.<sup>11</sup> Read -*kahmā*.<sup>12</sup> Metre: Sragdhara.<sup>13</sup> Read *prakṛiti-prathi* (?); this alteration seems to have been made in the original.<sup>14</sup> Metre: Ślōka (Anushtubh).<sup>15</sup> Metre of verses 11-12: Sragdhara.<sup>16</sup> Read -*dasat*. I take *dasat* to be used in the sense of 'a pin.'<sup>17</sup> Originally *kṛipitah* was engraved, but the sign of the vowel *i* has been undoubtedly struck out, and *pa* may have been altered to *pta*.<sup>18</sup> I am doubtful about the correctness of the two *ākṣaras* in brackets. Only the letters *k* and *y* are certain.



- 14 rapa-kalā-dhāma Bhāmānadēvaḥ || [13\*] Putraḥ<sup>1</sup> śrī-Guṇasāgarasya  
Madanādēvyā[m] satām-agrapir-nnēmīr-nyāya-pathasya vēsma(śma) yasa(śa)sām  
dharmm-āmbhasām-arṇavaḥ | śrīmān-āśrita-vatsalāḥ Kali-kalā-vai.
- 15 mukhya-mukhya-sthitiḥ sthēmnaḥ sthānam-a[na]patā paripatēr-<sup>2</sup>bharttā  
kshitēr-ddhīra-dhīḥ || [14\*] Yas=chintāmagir-arthinām pranayinām pratyagra-  
kalpakalpadrumaḥ<sup>3</sup> sū(sū)rah sūrisarōrah-<sup>4</sup>āritarupivaktirāvji(bji)nī-
- 16 chandramāḥ | yasmin=Vāsukisamgi-Mamga(da)ra-gura-grāh-āhrit-ārisriyah samgāt  
sēraham=ajaśra(śra)m-aśra-salilam Vidyādharī-chakrahśam || [15\*] Śtasmat-  
tanayaḥ kṛitī nijagūṇa-vyāpt-ākṣilakṣmātala-
- 17 [bhāsvatsnbhra]-<sup>5</sup>yasa(śa)s-tīrakṛita-śāśiechhāyah prabhur=bhūddharah | kāntyā  
[śu]ddha-ohitir-guṇaiḥ sumanasām-apy=āspadam vismayē sa śrī-Sam(śam)kara-  
pūrvva śeṣa gaṇavān Dēhātādī(dē)vy-ātmajaḥ || [16\*] <sup>6</sup>Śrī-Bhāmānad-  
dīpād-a-
- 18 pari kṛitākṛita iv-āparō dīpaḥ | nijakṛita-maṇḍala-vēsma(śma)ni sa śrī-  
Sam(śam)karagaṇō dēvaḥ || [17\*] Vyōtan=ēv-ōdgata-pūṇa-sāgara-vidhōr-  
Lakṣmīr-ivā Śrī-patēḥ saubhāgyē Girij-ēva Manmatha-ripōḥ sū(śū)-
- 19 kh-ēva kalpāmgṛipē | saubhāgyōdgama-bhūtibhāra-vai(vi)saratkaṇḍ-ōllasatkandali  
tasya śrīyuta-Mugdhatsuṅga-nripatēḥ<sup>7</sup> dēvi ta Vidy-ābhīdhā || [18\*] Dāridra-  
[dru]ma-duḥkhasamtatilatām chebhētum<sup>8</sup> kuṭhār-ōpamō garjja-
- 20 tkumbharasamgha-tūla-hutabhu[g-bhū]pāla-chūdāmaṇiḥ || (i) mādyat-prānta-samasta-  
bhūpati-ghatā-sphōṭē Kṛitānt-ōpamō dēvaḥ śrī-Guṇasāgarō giri-samah<sup>9</sup> tasyāḥ  
pca[sō]tō nripaḥ || [19\*] Sau(śau)rēḥ Śrīr-iva Rōhip-iva Hi-
- 21 magōr-Ggaṇr-iva Gaṇḍābhṛitah Paulōm-iva Sa(śa)takratōḥ samabha[va\*]t-tasya  
priyā Rājavā | sū lōbbhō Śivarājam-ātmajam-Aja-prakhyam kshitau  
visru(śru)tam sau(śau)ry-audārya-guṇ-ālayam lalitayā pūtam girā satyayā || (ii)  
[20\*]
- 22 Sa śrīmān-nripa-śāśa(sa)nān-nripa-padam samprāpya sarvv-ārthinām=āśī(śī)t-  
kalpamahātatarar-nnījakul-āmbhōjākarō bhāskarah || (i) kiñcha spha(sphā)ratara-  
pratāpadahana-jvālāvalī-tāpitā nirvṛāṇam katham-apy=ayur-nna
- 23 jaladhīm tīrtv-āpī yasya dvishah || [21\*] Mukhyām<sup>11</sup> vṛittīm kila Kṛita-yugē  
yah Prithāv-ēva jā(yā)tō yas-Trētāyām-avasita-ripan Rāmabhadre prasiddhah |  
jyēsthām Pāpōḥ sutam-abhaja[ta\*] Dvāparō yah Kalau sa śrī-Bhā-
- 24 mēnē vinihita-padō<sup>12</sup> rājatē rāja-śavda(bda)ḥ || [22\*] <sup>13</sup>Tasmāt=sūnur-asūn-iva  
kshiti-talō yah pālayan<sup>14</sup> prācinah puṇyāchāraviśēṣa-tōshita-gurugrāmō guṇa-  
grāhipām<sup>15</sup> || (i) jātah Sam(śam)kara śeṣa Sam(śam)karaga-
- 25 pō dēvaḥ sadarppa-dvishām vidhvamsa.<sup>16</sup>prasabō-rthi-kalpavitāpi  
Sūgalladēvyām tataḥ || [23\*] Tatō<sup>17</sup> Bhimō-bhīṣhō naya-vinaya-sampatti-  
nilayō Yasōlōkhyādēvyās-tanaya iva Kūntyā[h] pitri-padō | [ha]san
- 26 [sa]llōkānām pramadabharajanm-ārusalilaiḥ sa(śu)bhāi[h\*] kumbhām[bhō\*]bhīḥ  
suspita-varamūrttir-vvilsati || [24\*] Asmin<sup>18</sup> rājya-parichyutē vidhi-vasā(śā)l-  
Lāvanya[va]tyām-abhūd-dēvyām śrī-Guṇasāgarān-narapatēr-utpa-

<sup>1</sup> Metre of verses 14-16: Śārdūlavikṛīṭa.<sup>2</sup> Read -kalpadrumaḥ.<sup>3</sup> The aksharas in brackets are doubtful; read Madanachakrabhāra.<sup>4</sup> Metre: Āryā.<sup>5</sup> Read -aripatēr.<sup>6</sup> Read -samah.<sup>7</sup> Read -padō. Originally *etjātō* was engraved, but it has been altered to *rājatō*.<sup>8</sup> Metre: Śārdūlavikṛīṭa.<sup>9</sup> Originally *gūṇigrāhīṭā* was engraved.<sup>10</sup> Metre: Śikharīṭ.<sup>11</sup> Originally *piri* was engraved.<sup>12</sup> Originally "*sarōrahōr*" was engraved.<sup>13</sup> Metre of verses 18-21: Śārdūlavikṛīṭa.<sup>14</sup> Read *chēttum*.<sup>15</sup> Metre: Mandākrāntī.<sup>16</sup> Originally *pāṇīya* was engraved.<sup>17</sup> Originally *vidhāśatō* was engraved.<sup>18</sup> Metre: Śārdūlavikṛīṭa.



- 27 nna-janmā tatah || (1) śrī-Vyāsaḥ sa Parāsa(śa)rād-iva munēr-Vyāsaḥ si(śi)su(śu)tvā-  
pi na prāptāḥ<sup>1</sup> tyāga-day-ādibhir-ggūṇa-gaṇaiḥ<sup>2</sup> yasy-āparē tulyatām || [25\*]  
<sup>3</sup>Kim-vā Va(ba)liḥ kim-ayam-Ushṇamarān(rī)chi-sūnūḥ kim Rāghavaḥ kim-u  
28 Nṛigaḥ kim-ayam Yayātiḥ | āvam janaḥ prati-dinam paritarkkayadbhir-yah  
stūyatē jagati Sasva-pa[d]ā<sup>4</sup> p[r]ati[śhṭha]ḥ || [26\*] Śrīmān<sup>5</sup> Sasva-  
pit[ūḥ] pa[dā] gatavati Jyēṣṭhē dvitīyē kramād-vārē Sitaruchēḥ sudhā-  
29 sudhavalē pekshē-śṣṭami-vāsarē | saptāsi(śi)ti-samanvitē dasa(śa)-guṇē  
samvatsarāṇām<sup>6</sup> śatē bhūpō Gōkulaghṭṭa-bhāji kṛṣṇakē bhāty-ēṣa  
lavdhō(bdhō)dayaḥ || [27\*] Tat-putrah sukṛitair-ijanaṣya nripatām-āsāditaḥ  
[avai]-  
30 r-guṇaiḥ<sup>7</sup> rājā nirjita-Kārttaviryacharitaḥ śrī-<sup>8</sup>Sōḍhadēvō-dhunā | satya-  
tyāga-vivēka-vikrama-naya-vyāpāra-visphārita-Prālēyāchalachūlanirmala-yaśō-dhauta-  
trilō-  
31 kitalaḥ || [28\*] <sup>9</sup>Praudhapratāpa-paritāpa[chay-āri]bhūpa-kirttēḥ sṛitā jalaṇidhin-api  
sapta tū[rṇam] | Laksh[mi]ḥ punar-ijaladhi-madbya-nivāsa-sai(śai)tyāt<sup>10</sup>  
śrī-Sōḍhadēva-charaṇām śara-

## Second Side.

- 32 ṇam prayātā || [29\*] [Sa\*]<sup>11</sup> śrīmat-Sōḍhadēvō-yam Sarayūpāra-jivitaḥ |  
viduṣhām-agraṇi[b\*] sū(sū)rō dharmma-rāsi(śi)ḥ prajāśva(śva)raḥ || 30 [11\*]  
Svasti | Dhulīṣṭghṭṭa-samāvāśāt<sup>12</sup> paramabhaṭṭāraka-mahārājā-  
33 dhīrāja-paramēśva(śva)ra-śrī-Maryādāsāgaradēva-pādānudyāta-parama b h a ṭ ṭ ā r a k a -  
mahārājādhirāja-paramēśva(śva)ra-paramamāhēśva(śva)ra-śrīmat-Sōḍhadēva-pādāḥ  
kalyāṇināḥ<sup>13</sup> | mahārājñi- |  
34 mahārājaputra- | mahāsāndhivigraḥika- | mahāmahaṇṭaka- | mahāpratihāra- |  
mahāsānāpati- | <sup>14</sup>mahākṣhapatalika- | mahāsādhānika- | mahāśrēṣṭhi- |  
mahādānika- | mahāpāndhākulika-<sup>15</sup> | sau(śan)lkika- | gaulki(lmi)ka- |  
35 ghṭṭapati-<sup>16</sup> tarapati-vishayādānika- | duṣṭasādhaka- | khaṇḍavāla- | valādhira-<sup>17</sup>  
prabhṛitn samasta-rājapurushān | bhāṭṭāmākutika-<sup>18</sup> | mahattama-pramukhān(ñ-)  
janapad-ādīmā-<sup>19</sup>cha mānayanti | vō(bō)dhayanti | samājñāpaya-  
36 nti cha | yathā | Viditam-astu bhavatām | <sup>20</sup>Guṇakala-vishaya-pratīva(ba)ddha-  
Tikarikāyām pūrvvā Annādha | uttarē Tikari | dakṣhiṇē Avadachapa |  
paśchimē Chandulīā | atra chatur-āghāt-ābhyanṭarē Mahīri-pāṭaka- | Asṭhi-  
pāṭa-

<sup>1</sup> Read *prāptāḥ*.<sup>2</sup> Read *-gaṇaiḥ*.<sup>3</sup> Metre: Vasantatilakā.— Read *Kim vā*.<sup>4</sup> The letters in brackets in this line are doubtful. *Sasva* seems to be certain both here and in the next verse.<sup>5</sup> Metre of verses 27 and 28: Śārdūlavikrīḍita.<sup>6</sup> Read *samvatsarāṇām*.<sup>7</sup> Read *-guṇaiḥ*.<sup>8</sup> Originally *śrīsa* seems to have been engraved.<sup>9</sup> Metre: Vasantatilakā.—The first Pāda of this verse is very indistinct in the impressions.<sup>10</sup> Read *-śaiṭyāt*.<sup>11</sup> Metre: Ślōka (Anuṣṭubh).<sup>12</sup> All the signs of punctuation from here to the word *gatā* in line 30 are superfluous.<sup>13</sup> Here and in other places below the rules of *sandhi* have not been observed.<sup>14</sup> Read *mahākṣha*.<sup>15</sup> This word is quite clear in the impressions; I am unable to explain it.<sup>16</sup> This sign of punctuation seems to have been struck out.<sup>17</sup> Read, perhaps, *śalādhira*; but the term is unknown to me.<sup>18</sup> Read, perhaps, *śāṭṭa*; *śāṭṭika*; but the latter term is unknown to me.<sup>19</sup> Originally *janapad*; *ślōka* was engraved.<sup>20</sup> From here to *sandhi* in line 47 the text forms one sentence, and the signs of punctuation in this part are really superfluous.



- 37 ka- | Thiula-pāṭaka- | Vanā-pāṭaka- | Duāri-pāṭaka- | Chchhidāḍḍēmbhā-  
kahētrēba dēvakūṭikābha-parimita-vinsati-<sup>1</sup>nāluka-parimāṣa bhūmi- || aśkēn-āpi  
bhūmi-nālu 20 bhūmi-īya[ti] sa-jalasthā | a-ā-
- 38 [mva(mra)]madhūka<sup>2</sup> si-vanavāṭika | sa-garttōcharā | sa-lōhalavapākara | sa-  
gōprachāra-tripa-pūrta-chataḥśmā-paryantā | samasta-bhāgabhogakara-rājapratyādāya-  
samētā | akiñchidgrāhyā | achāṭabhaṭapavēśā(śā)
- 39 parihṛita-sarvavapāḍā | ā-chandrārkkakabhityudadhi-samakālam chatustrinsat-  
samvatsar-<sup>3</sup>ādhik-aikādasā(śa)-sa(śa)ta-samvatsar<sup>4</sup> Pausa-māsi su(śu)kṣa-  
saptamyām Ravi-dinē | ady-ōttarāyapa-samkrāntau mahānadi-Gaṇḍakyaṁ vi-
- 40 dhivat anātvā āchamya iṣṭadēvatāpūjā-samanantaram sadarbha-ti[lo]daka-pāpina  
mātāpitṛc-ātmanas-cha puṇyayasō(śō)-bhivṛiddhaye paralōka-śrēyortham cha |  
Mabhuṭikiya-paṇḍitaNimvō(mbō)putra-Kā-
- 41 ſya(śya)pagōtra-tripavara-Vājasaneyasā(śā)khi-paṇḍita-Chchhāmchchhi-<sup>5</sup> Māthura-  
dikshitaRāmaputra-Dhaumragōtra-tripavara-Va(ba)hvṛichasā(śā)khi-dikshita-Gautama-  
Hastigrāmiya-dikshitaŚrīdharaputra-<sup>6</sup>Pārāsa(śa)ragōtra-tripavara-Mā-
- 42 dhyandinasā(śā)khi-agnihōtri-Bhāskara- | Nikhatigrāmiya-dikshitaDēvōśva(śva)ra-  
putra Kusi(śi)kagōtra-tripavara-Mādhyaṇḍinasā(śā)khi-agnihōtri(tri) - V ā h m a ś a -  
Māthura-vrā(brā)hmaṇaDēvadharaputra-Dhaumragōtra-tripavara-Va(ba)hvṛicha-
- 43 sā(śā)khi-divivēdi-Mālbhō- | Tālikiya-paṇḍitaGadādhara-putra-Sāvarapagōtra-pañcha-  
pravara-Chchhandōgasā(śā)khi-paṇḍita-Dāndū- | Sāṅkasasthāniya-Vṛi(bri)haspati-  
putra-Kātyāyanagōtra-tripavara-Va(ba)hvṛichasā(śā)khi-vrā(brā)hmaṇa-Mādhya-
- 44 K[uj]lāndh[i]ya-<sup>7</sup>Mahānandaputra-śrīSā(śā)ndilyagōtra-tripavara-Chchhandōgasā(śā)khi-  
paṇḍita-Jālū- | Nāgara-paṇḍitaMāhila-putra-Kō(kau)ndinyagōtra-tripavara-  
Chchhandōgasā(śā)khi-paṇḍita-Bhāskara- | Kāṭaughanagrāmiya-paṇḍi-
- 45 taBhōgūputra-Rāhulagōtra-tripavara-Va(ba)hvṛichasā(śā)khi-paṇḍita-Siddhō- | Kahalliya-  
bhaṭṭaSundara-putra-Bhāradvā(jdvā)jagōtra-tripavara-Va(ba)hvṛichasā(śā)khi-bhaṭṭa-  
Si(śi)vadāsa- | Kahalliya-ta(bha)ṭṭaJākhūputra-Bhāradvājagōtra-tripava-
- 46 ra-Va(ba)hvṛichasā(śā)khi-Tihuyapaśha- | Kahalliya-bhaṭṭaJākhūputra-Bhāradvāja-  
gōtra-tripavara-Va(ba)hvṛisa(cha)śā(śā)khi-Gōvindāyichcha- | Tikarikiya-[Bhā]skara-  
putra-Kṛishnātragōtra-<sup>8</sup>pañchapravara-Yajusā(śā)khi-vrā(brā)hmaṇaSam(śam)kara-
- 47 bhysā-chaturdasa(śa)-vrā(brā)hmaṇēbhyaḥ yathālikhita-gōtrapravaraḍibhyaḥ pāṭikayā  
vibhajya sā(śā)sanikṛitya sampradattā samābhīḥ || Sarvvair-ēva bhavadbhīr-  
anumantavyā | tannivāsi-janapadaśi-cha-āmishām ājñāra(śra)vaṇa-vi-
- 48 dhēyibhūya samasta-bhāgabhogakara-hiraṇya-pratyādāyān dadadbhīḥ sukhām  
sthātavyām || Aṭra vibhāgē paṇḍita-<sup>9</sup>Chchhāmchchhikasya<sup>10</sup> bhūmi-nālu 1½  
vrā(brā)hmaṇa-Gautamasya bhūmi-nālu 1½ ta[th]ā Bhāskarasya
- 49 nālu 1½ Mālbhāsya bhū-nālu 1½ Dāndūkasya nālu 1½ Mādhāsya nālu 1½  
dvi-<sup>11</sup>Bhāskarasya nālu 1½ Siddhūkasya nālu 1½ Si(śi)vadāsa nālu 1½  
Vāhmaṇasya nālu 1 Jālūkasya nālu 1
- 50 Tihuyapaśhasya nālu ½ Gōvindāyich[ch\*]asya nālu ½ Sam(śam)karadēvasya  
vasatyā saha bhūmi-nālu 3 evam vrā(brā)hmaṇa 14 bhūmi-nālu 20 dānam-  
ētat sarvvair-ēv-āmad-vansajaiḥ<sup>12</sup> pari-

<sup>1</sup> Read -vimsati-.<sup>2</sup> Read -samvatsar-.<sup>3</sup> I am slightly doubtful about this reading; what is actually engraved looks like K[uj]lāndh[i]ya-.<sup>4</sup> Read -Kṛishnātragōtra- (?).<sup>5</sup> Read -Chchhāmchchhikasya.<sup>6</sup> Read -samābhīḥ.<sup>7</sup> Read "kḍ" as -kḍa-.<sup>8</sup> Read -Chchhāmchchhikasya.<sup>9</sup> Read chatustrinsat-samvatsar-.<sup>10</sup> Perhaps altered to -Pard-.<sup>11</sup> Originally paṇḍita- was engraved.<sup>12</sup> Dvi- apparently stands for dvitīya-.



- 51 pāṇiyanā || ① || Tathā cha dharmma-sāḍa(śāḍa)kāḥ || Saṁ(śam)kham<sup>1</sup> bhadr-  
āsanam<sup>2</sup> chechhatram<sup>3</sup> var-āśvā(śvā) vara-vāraḥ | bhūmi-dānasya chibhāni  
phalam=etat-Purandara || 1 || Sarvvēśhām-ēva dānānām-ēka-janm-ānugam  
52 phalam | hātaka-kshiti-gauripām sapta-janm-ānu(nu)gam phalam || 2 || Bhūmim-  
yah pratigrihpati yāś-cha bhūmim prayachokhati [1\*] ubhau tau puṇya-  
karmāṇau niyatan<sup>4</sup> svargga-gāminau || 3 || Shashthim(śhīm) varsha-saha-  
53 śrā(śrā)pi svarggē śishthati bhūmi-dah | āchokhētā ch-ānumantā cha tāny-ēva  
narakē vasēt || 4 || Sva-dattām para-dattām vā yō harēt=tv  
vasundharām<sup>5</sup> | sa viśthāyām kṛmīr-bhūtvā pitṛibhiḥ saha pachyatē  
[1\*] 5 [1\*]  
54 Gām-ēkām svarṇam-ēkam vā bhūmēr-apy-ēkam-aṅgulam | harām=“narakam=  
āyāti yāvad-āhūtasamplavam || 6 || Sva-dattām para-dattām=“vā yatnād-raksha  
Yudhishthira | mahim mahābhritām śrēṣṭha dānāt<sup>7</sup> śrēyō=  
55 nupālanam || 7 || Ahām Rāghava Mārkaṇḍayā sapta-kalp-ānujīvakah | na  
sru(śru)tō na mayā dṛishṭah svayamdatt-āpahārakah || 8 || Va(ba)hubhir-  
vvasudhā dattā rājabhiḥ Sagar-ādibhiḥ [1\*]  
56 yasya yasya yadā bhūmis-tasya tasya tadā phalam || 9 || Iti<sup>8</sup> kamaladal-āmva(mba)-  
lōlām<sup>9</sup> śriyam-aunchintya jīvitam<sup>10</sup> cha | sakalam=idam-udāhṛitam cha  
vu(bu)ddhvā na hi puruṣaiḥ  
57 para-kīrttayō vilōpyāḥ || 10 || Samvat<sup>11</sup> 1135 Chaitra-va(ba)hula-shashthiyām ||  
Bavi-dinē | likhītō-yaṁ tāmra(mra)-paṭṭa ādēsa(śa)-naivam(bam)dhika-śrī-  
Janakēn-ēti || ① ||  
58 || tha || tha || || tha || Maṅgalam mahā-śrīḥ || tha ||  
59 Sva-hastō-yaṁ mahārājādhirāja-śrīmat-Sōghadēvasya ||

No. 10.—LUCKNOW MUSEUM PLATE OF KIRTIPALA;

[VIKRAMA.]SAMVAT 1167.

By F. KIELHORN, PH.D., LL.D., O.I.E.; GÖTTINGEN.

This plate was brought by a tenant to a fair at Bhatpar in the Gōrākhpur district, United Provinces, and sold as waste to a copper-smith. Dr. W. Hoey who heard of this followed up the plate to another district and, having recovered it, presented it in September 1898 to the Provincial Museum, Lucknow. I edit the inscription which it contains from excellent impressions, sent to Dr. Hultzsch by the late Mr. E. W. Smith.

This is a single copper-plate which measures about 11½" broad by 1" high, not including a semicircular projection<sup>12</sup> which rises from the middle of the top and is about 4" broad and 3¼" high. On the front side of this projection there is a neatly engraved figure of the god Vishnu

<sup>1</sup> Metre of verses 1-9: Ślōka (Anuṣṭubh).

<sup>2</sup> Perhaps altered to *niyatan*, which it should be.

<sup>3</sup> Read *harām*.

<sup>4</sup> Metre: Pūṣpitāgrā.

<sup>5</sup> Read *manasya-jīvitam*.

<sup>6</sup> Similarly shaped is e.g. the Gurmā (in Gōrākhpur district) plate of Jayāditya II., *Jour. Beng. As. Soc.*

Vol. LXX. Part I. Plate I. In the Gōrākhpur grant of the time of the same prince (see my *List of North. Inscri.* No. 604) the projection is at the proper right side of the plate.

<sup>7</sup> Read *chhatram*.

<sup>8</sup> Originally *varundharām*.

<sup>9</sup> Read *dānānām*.

<sup>10</sup> Read *-dattām*.

<sup>11</sup> Read *-ambavinda-lōlām*.

<sup>12</sup> Read *śamāt*.



in his boar incarnation,<sup>1</sup> with a small figure of a woman (representing the earth) resting, as it seems, on one of the god's arms. The god himself is represented as standing over a serpent, in front of which there is a flower. On the back the projection contains the engraving of a conch-shell. The writing commences immediately beneath the projection and covers the whole of the first side and two-thirds of the second side of the plate. It is well preserved nearly throughout. The size of the letters is between  $\frac{1}{16}$  and  $\frac{1}{8}$ ". The characters differ little from the ordinary Nāgarī. The language is Sanskrit, but some of the names towards the end of the inscription appear in their vernacular forms or rather in forms based on them. Lines 2-12 contain six verses, five of which give the genealogy of the donor, and lines 21-33 contain benedictive and imprecatory verses. Of the introductory verses two (verses 2 and 6) are incorrect. Owing to carelessness on the part of the writer or engraver the text, besides numerous minor errors, contains several corrupt passages, one or two of which I am unable to correct with confidence. In respect of orthography it may suffice to state that the letter *v* denotes both *v* and *b*, and that the dental sibilant is often used for the palatal.

The inscription records a grant of land by the *Paramabhāṣāraka Mahārājādhirāja Paramāśvara*, the devout worshipper of Mahāśvara (Śiva), the glorious **Kīrtipāladēva**, who by inheritance had obtained the lordship over *Uttarasamudra*, and who meditated on the feet of the *P.M.P.*, the devout worshipper of Mahāśvara (Śiva), the glorious **Vikramapāladēva**, who had acquired the lordship over *Uttarasamudra* by his own arms (ll. 18-21). The document differs from other grants in this that it does not contain an order to officials and others, but simply records the fact that the king made a certain donation.

The text, after the auspicious word *śrīḥ*, commences with the words "this is the own hand of the glorious **Kīrtipāladēva**," words such as we ordinarily find at the end of a grant. Then follow the words *śm śm śrasti*, and a verse glorifying the god Paśupati (Śiva). After that, verses 2-6 give the donor's genealogy. There was a king (*uripa*) **Bhuvanapāla**, an ornament of the rulers of the earth of the family of *Sāvarṇi* (*Manu*), descended from the Sun. His son was **Vikramapāla**, who by his own arms acquired the sovereignty over *Saumyasindhu* (i.e. *Uttarasamudra*). And his son again was **Kīrtipāla**.

This **Kīrtipāla**, having worshipped the god *Nārāyaṇa* (*Vishṇu*), in his presence, on a date which will be considered below, gave two villages to the *Brāhmap*, the *Thakkura* *Prahasitaśarman*, who was born at a *bhaṣṭa*-village, viz. the village of *Ḍavirāmakula* in the *Śrāvastīya-vishaya*, belonged to the *Gautama gōtra*, and was a son of the *Paṇḍita* *Viśvarūpa* and grandson of the *Paṇḍita* *Kēśava*. Both villages were in the *Daradagaṇḍakī* country (*dēśa*); one was the village of *D[amba]ūli* (or perhaps *Dēvaūli*), which belonged to (the) *Saśhō[ravi]śā* (district), and the other the village of *Vikara*, belonging to (the) *Shō[thā]visā* (district; ll. 12-17).

The names of three of the localities mentioned in the preceding paragraph unfortunately are partly so indistinct in the original that I am unable to make them out with certainty; and I have not succeeded in identifying any of the places on the maps at my disposal. With the passage describing the birth-place of the donee we may compare above, Vol. III. p. 357, l. 38, *Śrīvastī-maṇḍanā(lā) Kāśīllī-bhaṣṭagrāma-vinirggatāya*;<sup>2</sup> the name *Daradagaṇḍakī* must be connected with the river *Gaṇḍakī* (the Great or Little Gandak in the United Provinces); and the names of the two districts remind one of similarly ending names of districts in the grants

<sup>1</sup> Compare *Gupta Inscr.* p. 159. In the *Jour. Beng. As. Soc.* Vol. XVII. Part I. p. 306, Captain J. C. Cunningham, describing a sculptured representation of *Vishṇu* as the boar, at *Pathārī*, says: 'The statue is about 4½ feet high; it is covered with figures disposed in ranks; it has a diminutive woman hanging by the tusk of the god, and the remains of a serpent may be traced on the ground on which it is standing.'

<sup>2</sup> Compare also *Ind. Ant.* Vol. XVII. p. 121, l. 35, *Śrī-Maṇḍagaddī-dhātupāṭī-Takkārikābhāṣṭagrāma-vinirggata*.



of the kings of Kananj. With the name Davirāmakula one may perhaps compare the name 'Ramkola,' which occurs in the Gorākhpur district, *Indian Atlas*, sheet No. 102, long. 83° 54', lat. 26° 54'.

The donation, in lines 15 and 16, is stated to have been made on the second *tithi* of the bright half in the month Phālguna, at a *saṁkrānti* of *Bṛihaspati* (or Jupiter), on a Saturday, in the year 1167, given in words; and the same *date*, without the reference to Jupiter's position, are repeated in figures in line 40. So far as I know, in quoting a *saṁkrānti* of Jupiter the date is quite unique. For the Vikrama year 1167 expired it regularly corresponds to Saturday, the 11th February A.D. 1111, when the second *tithi* of the bright half of Phālguna commenced 0 h. 47 m. after mean sunrise. As the true longitude of Jupiter at mean sunrise of this day by the *Sārya-siddhānta* was 1° 0' 25', Jupiter had entered the sign *Vṛishabha* 12 h. 2 m. before mean sunrise of the given day. The result shews that, instead of saying *Bṛihaspati-saṁkrāntau*, the writer might have said, more accurately, *Bṛihaspatiḥ-Vṛishabha-saṁkrāntau*, 'at the time of Jupiter's entrance into the sign *Vṛishabha*.'

After recording the grant, the inscription in line 21 ff. has two verses containing prayers addressed to the Earth, and after that a number of benedictive and imprecatory verses, introduced by the words "speech of the sacrificer (or donor) after granting the land." These verses are followed in lines 34-39 by the names of 17 persons, each of which has prefixed to it a title shewing his rank or occupation or official position. Of these titles those which I do not remember to have met elsewhere are *Aśṭavarṅika*, *Daiṇḍṛika*, *Mahārthadūsanika* (?) and *Śaśākhadhārin*. Of the names themselves *Ānūka*, *Jāgūka*, *Kṛṣṇavapadma*, *Mahachanda*, *Mahika*, *Rāndhūka*, *Sāśikhāka* and *Sihada*<sup>2</sup> may be drawn attention to.—The grant itself is called in line 39 a *tāmraṛya paṭṭakam*; it was caused to be engraved by the *Paṇḍita* Rāndhūka, and engraved by the goldsmith Gaṇeśvara (ll. 39 and 40).

I have not found hitherto any reference to the kings or chiefs of *Uttarasamudra* and am unable to locate their principality. Apparently it must have been somewhere between the Gogra and Gandak rivers and Népāl.

### TEXT.<sup>3</sup>

#### First Side.

- 1 Śrīḥ || Śrīmat-Kīrttipāla-dēvasya sva-hastō-yam ||
- 2 Ōm<sup>4</sup> ōm svasti || Jayatī<sup>5</sup> sakala-[ś]avda(bda)grāma-nirmāṇa-kalpa(lyā)ḥ prajāta-  
jana-nikāya-dhva-
- 3 sta-saṁsāra-sa(śa)lyāḥ | Paśu(śu)patir-anuruddh-āś(śa)śa-dēv-ādi-pālyāḥ priyatama-  
himadhṛiktudmalli-<sup>6</sup>
- 4 kāmōda-mālyāḥ || [1\*] <sup>7</sup>Ās[1]t-samasta-bhuvana-pratipālana-ladhva(bdha)-samjñāḥ  
Sa(śa)kr-ōpamō Bhuvanapāla-
- 5 nṛipa[ḥ\*] prasiddhaḥ | yas-Tivrabhānu-samavāpta-sa(śa)rimayaṣṭi-Sāvarṇni-va[n]sa-<sup>8</sup>  
vasudhēśva(śva)ra-sō(śa)khara-
- 6 śrīḥ || [2\*] Tasy-ātmajā(jō) nijabhuj-ārjita-Saumāsinv-<sup>9</sup>trājādhipatya iha  
Vikramapāla-nāmā | ya-

<sup>1</sup> Compare *Ind. Ant.* Vol. XV, p. 112, l. 12, *śaśikhā-saṁkrāntau*.

<sup>2</sup> See the names *Jāgūka*, *Padumō* and *Sihada* in the list given above, Vol. IV, p. 171 ff.

<sup>3</sup> From impressions supplied by the Curator of the Provincial Museum, Lucknow.

<sup>4</sup> Denoted by a symbol.

<sup>5</sup> Metre: *Mālinī*.

<sup>6</sup> In the original the reading given here is quite clear; I can only suggest *-Himadhādhṛid-malli-*.

<sup>7</sup> Metre of verses 2-4: *Vasantatilakā*. The first Pāda of verse 2 contains three syllables too many.

<sup>8</sup> Read *-samāsa-*.

<sup>9</sup> Read *-Saurasindha-*, a synonym of *Uttarasamudra* in lines 19 and 20 below.

- 7 d-vikramēṣa<sup>1</sup> paripālita-bhūmichakram=ahny=akka-vōdhitam=iva prativuṣṭasāśi<sup>2</sup> || [3\*]  
Yas=ch=āgam-ōkta-
- 8 vivu(ba)dh-ārvva(rehcha)na-vipra-vṛinda-santarppaṇ-ābhyaudaya-vṛiddhi-paramparā vān |  
ni[r]jjitya sarvva-va(ba)lavat-ripu-maṇḍa-
- 9 lāni lōbbhē sukhaṁ paramam=Indra-nibhaḥ sabhāyām || [4\*] <sup>3</sup>Tasmād=a[ja\*]ni  
sat-putraḥ Kirttipālaḥ pratāpavān |
- 10 Sūryād=iva Manu=ddhanvī mūrttiśrī-jita-Manmathaḥ || [5\*] <sup>4</sup>Yēn=ōddaṇḍa-  
viḍamva(mba)n-ōdyata-vṛi(bṛi)hat-kōdaṇḍa-ni[r\*]yach-chhara-
- 11 vrāt-ōddaṇḍam=akhaṇḍi maṇḍalam=alaṁ [cha]ḍa-dvishāṁ khaṇḍasa(śa)ḥ |  
bhūbbhin-maṇḍala-maṇḍanēna va(ba)linā takvā(tkā)-
- 12 ladaṇḍa-srijā<sup>5</sup> dōrddaṇḍa-dvaya-vikrama-pratibhuvā prāptam cha rājyam nijam ||  
[6\*] Śrī-Stāvastāya-<sup>6</sup>vishaya-Davi-
- 13 rāmak[uj]la-grāmē<sup>6</sup> bhāṭṭagrām-ā(ō)tpanāya Gautama-gōtrāya paṇḍita-śrī-  
Kēsa(śa)va-nāpra<sup>7</sup> paṇḍita-śrī-Vinva(śva)-
- 14 rūpa-putrāya tṛakkura-śrī-Prahasitasa(śa)rmmapa(ṇḍ) vrā(brā)hmaṇḍya prakṣālita-  
pāda-samyag-archchita-mū[r\*]ttayō saṁ-
- 15 pūjita-śrīmad-bhagavan-Nārīyaṇ-āgrē Phāl[gu]nē māsi su(śu)kṣa-pakṣa-  
dvitīyāyām Vṛi(bṛi)haspati-saṁkrā-
- 16 ntau Sauri-dinē saptashasṭy-adhikē ēkādasasavatsarē<sup>8</sup> śrī-Daraḍagaṇḍaki-  
dō[sē(śē)]<sup>9</sup> Sashō[ravi?]sā-pratīva(ba)-
- 17 ddha[h]<sup>10</sup>D[amva(mba)]ūli-<sup>11</sup>grāma-Shō[tbā?]visā-pratīva(ba)ddha-Vikarā-grāma<sup>12</sup>  
saalāka<sup>13</sup> sa-jalan sa-sthalan sa-āmra-ma-
- 18 dhūkau sa(śva)sā(śā)-yuktan sā(śā)saṁkrītya paramata(bha)tṭāraka-mahārājādhirāja-  
paramēśva(śva)ra-para-
- 19 mamāhēśva(śva)ra-nijabhujoḥpārjīt-Ōttarasasū(mu)dr-ādhipatyā-śrīmad-Vikramapāla-  
dōva-charaṇānu-
- 20 dhyāta-paramabhāṭṭāraka-mahārājādhirāja-paramēśva(śva)ra-paramamāhēśva(śva)ra-kram-  
āpt-Ōttarasa-
- 21 mudr-ādhipatyā-śrīmat-Kirttipālādēvō dadau |(||) Tvam<sup>14</sup> Dharō sa[r]vva-  
savō(ttvā)nām-ālayē<sup>15</sup> Vra(bra)hma-nirmō(rmmi)tē | ā-
- 22 dhārō sarvva-bhūtānām-ataḥ sā(śā)ntim prayachohha mē || [7\*] Lakshmi-  
tū(rū)pōḍa Viṣṇau tvam sū(mū)rtti-bhūtā Yi(pi)nā[kina]ḥ | saṁ-

<sup>1</sup> Here again the writing in the original is quite clear; I would suggest *-ahny=arkka-ōdhitam=iva prativuṣṭasāśi*, but am not sure that this is the intended reading.

<sup>2</sup> Metre: Ślōka (Anuṣṭubh).

<sup>3</sup> Metre: Śārdūlavikrīḍita.

<sup>4</sup> The metre is faulty, but the reading is quite clear in the original, and I do not see what correction could be suggested. The author apparently pronounced *srijā* as *srijā*.

<sup>5</sup> Read *-Śrīdevastāya*.

<sup>6</sup> The sign for *ś* of *śā* may have been struck out, and in my opinion the reading should be *-grāma-āḍṭṭa*.

<sup>7</sup> Read *-nāpra*.

<sup>8</sup> Read *-adhika ēkādasasavatsarē*.

<sup>9</sup> After the *akṣara dē* there are two marks in the plate showing that something has been omitted, and on the margin at the bottom of the plate is the *akṣara dē* with the figure 9, indicating the 9th line from the bottom (i.e. line 16).

<sup>10</sup> This sign of *visarga* may have been, and should be, struck out.

<sup>11</sup> Possibly the name in the plate may be *Dhēvali*.

<sup>12</sup> Here one would have expected *-grāma*.

<sup>13</sup> Originally *saalāka* was engraved, but the vowel *i* of the first syllable has been struck out; perhaps it was wrongly put in the place of the sign for *sa* which one would have expected at the end of the preceding word (*grāma*). I am unable to explain *saalāka*, and can only suggest that the right reading may be either *sa-pālāka* or *sa-pallika*. *Sa pālāka* occurs frequently in the grants of Northern India of the same period; and for *sa-pallika* compare *sa-pallik-ōpāta* in the Gurmā plate of Jayāditya II., *Jour. As. Soc.* Vol. LXIX. Part I. p. 91, l. 12.

<sup>14</sup> Metre of verses 7-20: Ślōka (Anuṣṭubh).

<sup>15</sup> Read *-ālayē*, and further on *-nirmmitā* and *dhārāḥ*.





*First Side.*

[illegible]







- 23 sâra-sâgarâd=asmân=samoddhara Vasundharâ || [8\*] Bhûdân-ânantaram yajamâna-  
[vâkya]m || Bhûmim yâb prati-  
24 gri[hâ]ti yâs=cha bhûmim prayachchhati | ubhau tau puṇya-karmâpau  
niyataṁ svargga-gâminau || [9\*] Si[m\*]hâ-

## Second Side.

- 25 sanam tathâ chchhatram(ttram) var-âsvâ(âvâ) vara-vârapâb | bhûmi-dânaṣya  
chihnâni phalam svarggas=tath=aiva cha || [10\*] Va(ba)hubhir-vvasudhâ  
[datt]â râ-  
26 jabhâ(bhi)ḥ Sagar-âdibhir-yasya yasya yadâ<sup>1</sup> bhûmis=tasya tadâ<sup>2</sup> tadâ phalam ||  
[11\*] Prâg=dattâm bhûmim viprêbhyo yatnâd-raksha Yudhishtîra | mahyâm  
ma-  
27 bhbhritâm êrêshtha dânaçh=chhrêyô=nupâlana[m] || [12\*] Âsphôṭayanti pitarâḥ  
pravalganti pitâmahâb | bhûmi-dâtâ kulê jā-  
28 taḥ sa naḥ santâranyisyati || [13\*] \*Ghôrâs=cha dârapâb pâsâ(â) u=  
ôpasarppanti bhûmi-dam |(11) [14\*] Pitarâḥ pitrilôka-sthâ dēva-  
29 loka divaukasâḥ | santarppayanti dâtâram bhûmêḥ prabhavatâm vara || [15\*]  
Gâm-êkâm svarapam-êka[m\*] ra(cha) bhûmêr=apy-êkam=atgu-  
30 lam [1\*] haran=narakam=âyâti yâvad-âhûtasamplavam || [16\*] Vindhy-âṭavishv-atôyâsu  
su(su)shka-kôṭara-vâsinâḥ | kṛishṇasarppâ [h]i  
31 jâyantê yê haranti vasunva(ndha)râm || [17\*] Shaasthîm(shîm) varsha-  
sahasrâpi sva[r]ggô vasati bhûmi-dah | âchchhêtâ(ttâ) ch-ânumantâ va(cha)  
tâ-  
32 ny-êva narakam(kê) vasô(sê)t || [18\*] Sva-dattâm para-dattâ[m] vâ yô harêta  
vasundhva(ndha)râm | sa vishthâyâm kṛimir=bhûtvâ pitribhiḥ sa-  
33 ha pachyatê || [19\*] Patanty=asrû(êrû)ni [ra]datâm dinânâm=api sidatâm |  
vrâ(brâ)hmapânâḥ hritê kshêtrê hatyâttvipurusham<sup>4</sup> ku-  
34 lam || [20\*] Mahâpurôhita-ṭhakkura-êri-Vânu(su)dēvaḥ | mahâpurôhita-êri-Êrîdharâḥ |  
dharmmâdhikarâṇika-êri-Ma-  
35 sivarâḥ<sup>5</sup> | daivâgârika-êri-Kêsa(sa)vapadumâ || sam(âam)khadhâri-êri-Va(vâ)ma-  
harîḥ | paṇḍita-êri-Rânû(ndhâ)kaḥ | upâdhyâ-  
36 ya-êri-Risikêsaḥ | upâdhyâya-êri-Ânûkaḥ | upâdhyâ[ya\*]-êri-Sihaḍaḥ | puṇa ta-êri-  
Sâmkhâkaḥ | daivajña-  
37 êri-Ratichha(ka)raḥ | va(ṭha)kkura-êri-Dêvapâlaḥ | mahâkshapaṭalika-êri-  
Mahira(cha)ndaḥ | âstāvarggika-êri-Jâ-  
38 gûkaḥ | karaṇakâstha-êri-Vapapâlaḥ<sup>6</sup> | mahâtthâ[sâ]sanika-êri-Mahikaḥ<sup>7</sup> |  
sa(ma)hâadhanika-êri-  
39 Haripâlaḥ || \*Sarvva-pâtra-parijñâ[n]âd=dattam tâmrasya paṭṭakam || Khânitarâ  
paṇḍita-êri-Rânû(ndhâ)kêna ||

<sup>1</sup> This word was originally omitted and is engraved on the margin at the top.

<sup>2</sup> This word also is engraved on the margin at the top, wrongly for *tasya*.

<sup>3</sup> Half of this verse has been omitted by the writer. \* Read *Asyâd=tri-purushâḥ*.

<sup>4</sup> Read *Śatidharaḥ*. \* Possibly the reading may be *-Varapadika*.

<sup>5</sup> The vowel *ê* of the akshara *ttâd* may have been struck out. The akshara in brackets is faintly engraved; it looks as if originally *sa* had been engraved and as if this had been either struck out or altered to *ed*. Read *mahâtthâsanika-(?)*.

<sup>6</sup> Originally *-Mâtikaḥ* was engraved, but the *d* of *mâd* is struck out.

<sup>7</sup> This is half a Śloka.



40 khaṇitam<sup>1</sup> suvarṇpakāra-Gaṇḍeva(śva)rēpa || Samvat<sup>2</sup> 1167 Phālva(lgu)na-sudi  
2 Sa(śa)nau pradattam=iti || gva<sup>3</sup> ||

# No. 11.—LAR PLATES OF GOVINDACHANDRA OF KANAUJ;

[VIKRAMA-]SAMVAT 1202.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

These copper-plates were found at the village of *Lār* in the Gōrākhpur district, United Provinces, the 'Lār' of the *Indian Atlas*, sheet No. 103, long. 84° 2', lat. 26° 14'. They were handed over to Dr. W. Hoey by Babu Ramsaran Singh and Babu Mahadeo Singh, and presented by him to the Provincial Museum, Lucknow, in September 1898. My account of them is based on impressions, sent to Dr. Hultzsch by the late Mr. E. W. Smith.

The plates are two in number, each of which, to judge from the impressions, measures about 1' 3½" broad by 11" high, and is inscribed on one side only. There is a ring-hole in the centre of the lower part of the first plate and a corresponding hole in the centre of the upper part of the second plate; and together with the impressions of the plates there has been sent to me the impression of a circular seal, about 2½" in diameter, which bears in high relief, across the centre, the legend *śrīmad-Gōvindaśa[n]dradēva[ś]*, in Nāgarī letters about ⅔" high; above the legend, apparently a figure of Garuḍa; and below the legend, a conch-shell.—The first plate contains 21 and the second 17 lines of writing, which is generally very well preserved. The size of the letters is about ⅓". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *ḥ* is denoted by the sign for *ṣ*, except in the word *babhrāmura*, l. 11; the dental sibilant is frequently employed instead of the palatal, and the palatal occasionally instead of the dental; and the words *āmra* and *tāmra* are written *āmra* and *tāmra*, in lines 19 and 37.

The inscription is one of the *Paramabhāṣṭāraka Mahārājādhirāja Paramādeva Gōvinda-chandradēva*.<sup>4</sup> The king records in it that, when in residence at Mudgagiri, after bathing in the Ganges on the occasion of the *Akeḥaya-tritīyā* festival, on Monday, the third *tithi* of the bright half of the month *Vaiśākha* in the year 1202 (given both in words and in figures, ll. 20 and 21), he granted the village of *Pōtāchavaḍa* in the *Pāndala pattalā*, in *Gōvisālaka* that belonged to *Dudhālī* in *Saruvāra*, to the *Thakkura Śrīdhara*, the son of the *Thakkura Mādhava* and son's son of the *Thakkura Uddharaya* (?), a *Brāhmap* (learned in the four *Vēdas*) of the *Kāśyapa gōtra*, whose three *pravaras* were *Kāśyapa*, *Āvatsāra* and *Naidhruva*.—The taxes specified (in line 26) are the *bhāgabhāgakara*, *pravaṇikara* and *turushkadanḍa*. The grant (*tāmra-pattaka*) was written by the *Karaṇika*, the *Thakkura Sēlhaṇa*.

The date regularly corresponds, for the *Kārtikādi* Vikrama-Samvat 1202 expired, to Monday, the 15th April A.D. 1146, which was entirely occupied by the third *tithi* of the bright half of the month *Vaiśākha*.<sup>5</sup> Of the localities, Mudgagiri is the modern Monghyr, the 'chief town and administrative head-quarters of the Monghyr district, Bengal; situated on the south bank of the Ganges.' Regarding the other places or districts mentioned, I can only say that *Saruvāra*

<sup>1</sup> Wrong for *khāṇam*.

<sup>2</sup> Read *sahecat*.

<sup>3</sup> Compare the symbol which looks like *chāḥ*, e.g. above, Vol. IV. p. 101, note 8.

<sup>4</sup> Compare the inscriptions edited by me above, Vol. IV. p. 29 ff., and Vol. V. p. 113 ff.

<sup>5</sup> The *tithi* commenced 6 h. 47 m. before mean sunrise and ended 1 h. 4 m. after mean sunrise of the next day, and was therefore, for the Monday, a *prathamā-tritīyā*.—The date would show that the date of the inscription edited by me above, Vol. V. p. 113, must after all be taken to correspond to Monday, the 19th April A.D. 1143, because the king could not have bathed in the Ganges both at Benares and at Monghyr on one and the same day.



occurs also in the Pālī plate of Gōvindhachandra referred to by me above, Vol. V. p. 114, note 4, in the passage *Saravārā-* (or, more probably, *Saravāra*) *Ōpavala-pāthakā* | *Sirasi-pattalāyāṁ* || *Pālī-grāma-*. Of the localities mentioned in this passage, Pālī is the village 'Palee' in *Indian Atlas*, sheet No. 102, long. 83° 25', lat. 26° 30'; Sirasi is 'Sirsi,' *ibid.* sheet No. 87, S.E., long. 83° 9', lat. 26° 32'; and Ōpavala survives in Unaula, (Unoula, Unaola, Anaola, Aonla),<sup>1</sup> a name of one of the parganas in the western part of the Gōrākhpur district. As the Ōpavala *pāthaka* (with Sirasi and Pālī included in it) according to the Pālī plate formed part of Saravāra, this would indicate in a general way where the localities mentioned in the present inscription should be looked for; but I have searched for them in vain on the maps at my disposal.

EXTRACT FROM THE TEXT.<sup>2</sup>

## First Plate.

- 15 . . . . .<sup>3</sup>śrīmad-Gōvindhachandradēvō vijayī ||<sup>4</sup> Sar[u]vārē  
Dudhālī-samvaddha-<sup>5</sup>Gōvisālakē Pāndala-pattalāyāṁ<sup>6</sup>  
16 Pōtāchavaḍa-grāma-nivāsi(ā)nō nikhila-janapadān-upagatān-api cha rāja-rājū-  
yavarāja-mantri-purōhita-sēnāpati-pratihāra-  
17 bhāṇḍāgārik-ākṣhapatālika-bhīṣhag-naimittik-āntahparika-dōta-  
karituragapattanākarasthānagōkulādhikāri-<sup>7</sup>purushān-ājūāpayati vō(bō)dha-  
18 jaty-ādisati cha yathā viditam=astu bhavatām yath-ōparilikhita-grāmāḥ sa-jala-  
sthalaḥ sa-lōha-lavaṇ-ākaraḥ sa-matay-ākaraḥ sa-  
19 madhūk-āmva-<sup>8</sup>vana-vāṭikā-viṭapa-tripa-yūti-gōchara-paryantaḥ sa-giri-gahana-viḍhānāḥ  
sa-gartī-ōsharāḥ s-ōrdv(rddhv)-ādhaḥ<sup>9</sup> chatur-āghāta-viśu(su)ddhaḥ  
20 sva-simā-paryantaḥ dvvadhika-dvādāśa-śata-samvatsarē<sup>10</sup> Vaisā(śā)khē<sup>11</sup> mā[si]  
su(su)kṣa-pakṣhē tṛtīyāyām tithau Sōma-dīnē śakatō-pi sa-  
21 yat<sup>12</sup> 1202 Vaisā(śā)kha-sudi 3 Sōmē ady-ēha Mudgagī[ri]-samāvāś  
akṣhaya-tṛtīyāyām Gaṅgāyām vidhivat-saṅtvā

## Second Plate.

- 22 maṁtra-dēva-muni-manuja-bhūta-pitṛi-gaṇāś=tarppayitvā timira-pātala-pātana-paṇu-  
mahasam=Ushparōchisham=upasthāy=Aushadhipati-  
23 sa(śa)kala-sē(śē)kharaṁ samabhyarchehya tribhuvana-trāstur=Vvasudēvasya pūjām  
vidhāya prachura-pāyasēna haviśā havirbhujam hutvā mātāpi-  
24 trōr-ātmanā=cha pupya-yasō(śō)-bhivriddhayē samābhir-gōkarṇa-kūśalatā-pūta-  
karnat-ōdaka-pūrvvakam Kāśya(śya)pa-sagotrāya Kāśya(śya)p-Ā-

<sup>1</sup> In the *Indian Atlas*, on the margin of sheet No. 87, S. E., we have 'Unaula,' in *Archaeol. Survey of India*, Vol. XXII, p. 68, 'Unaola' and 'Anaola,' and in the *Imperial Gazetteer*, 2nd ed., Vol. V, p. 166, 'Aonla.' According to Thornton's *Gazetteer*, 'Unoula' is the principal place of the pargana of the same name (in the Gōrākhpur district); it is described as a small town, 12 miles south of Gōrākhpur, in lat. 26° 32' and long. 83° 21'. If this is correct, it must be the 'Buknowlee' of the *Indian Atlas*, sheet No. 102, 2½ miles north-west of 'Palee.' The same sheet, 10 miles south by west from 'Palee,' contains the name 'Oonowlee.'

<sup>2</sup> From impressions supplied by the Curator of the Provincial Museum, Lucknow.

<sup>3</sup> Up to this, the text is practically identical with the text of the Kamanī plate of Gōvindhachandra, published above, Vol. IV, p. 100 f.

<sup>4</sup> Read -samvaddha-

<sup>5</sup> This sign of punctuation is superfluous.

<sup>6</sup> Read -pattalāyāṁ; the second yā most probably is struck out already in the original.

<sup>7</sup> The two akṣharas kārī were originally omitted and are engraved on the margin at the foot of the plate.

<sup>8</sup> Read -dama-

<sup>9</sup> Here and in some places below the rules of sandhi have not been observed.

<sup>10</sup> Read -samvatsarē.

<sup>11</sup> The second akṣhara of this word originally was śē. <sup>12</sup> Read saktat.

- 25 vatsyā(śa)ra-Nai[dhra]va-tripravarāya      thakkura-śri-[U]dharapa-<sup>1</sup>pauttā(trā)ya  
     thakkura-śri-Mādhava-putrāya      va(cha)turtē(rvvē)davidyāvijitaTanamjaya-<sup>2</sup>  
     vā(brā)hma-
- 26 pa-thakkura-śri-Śrīdharāya chaṇḍr-ārkkam yāvach-ehhāsankṛitya pradattō mandā<sup>3</sup>  
     yathādīyamāna-bhāgabhogakara-pravaṇ-kara-tarushkadapda-pra-
- 27 bhṛiti-niyatāniyat-ādāyān-ājūāvidhēyī<sup>4</sup> dāsyath-ēti || chha || Bhavanti ch-ātra  
     smṛiti-slō(ślō)kāḥ ||<sup>5</sup>
- 37 . . . . . Likhitam-idaṁ      tāmva-<sup>6</sup>paṭṭakam  
     karapika-<sup>7</sup>thakkura-śri-Sēlhanēna [||\*]
- 38 Taḍāgānām sahasrēṇ-<sup>8</sup>śva(śva)mēdha-sa(śa)tēna cha | gavām kōṭi-pradānēna  
     bhūmi-ha[r]ttā na su(śu)dhyati || ॥ (||) Māṁgalam mahā-śriyam<sup>9</sup> [||\*]

### NO. 12.—A NOTE ON THE BUGUDA PLATES OF MADHAVAVARMAN.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

Wishing to publish the accompanying photo-lithograph of the Buguda plates of Mādhavavarman, the text of which I have given above, Vol. III. p. 41 ff., Dr. Hultzsch has asked me to write a note on the alphabet of that inscription. In complying with his request, I take the opportunity of correcting one or two errors which I have allowed myself to commit eight years ago, and of adding a few remarks on certain expressions which occur in the formal part of Mādhavavarman's grant.

In my previous account I have represented the donor, Mādhavavarman, as a son of Sainyabhita. As pointed out by Dr. Hultzsch, above, Vol. VI. p. 144, note 1, the facts of the case are that Sainyabhita is a *surname* of Mādhavavarman himself, and that this Mādhavavarman Sainyabhita was a son of Yaśōbhita. Moreover, a reconsideration of verse 11 of the inscription leads me to think that Mādhavavarman also had the *viruda* Śrinivāsa.—The name of the village granted I have stated to be Puipīṇa; I now see that the actual reading of the name, in line 36, is either *Puipīṇ* or, more probably, *Pāipīṇ*. For the form of the initial *i*, here used, we may compare the sign for *i* in -ādhyāi, above, Vol. III. p. 342, l. 17, Plate.

In the passage enumerating the persons to whom the order is addressed, my text, in line 35, has *vyavahāriṇāḥ sa[dhā]raṇa-*, which I have proposed to alter to *vyavahāriṇāḥ sādādhāraṇa-*. I now see that the *akṣara* in brackets should be read *ka*, the word intended being *sa-karaṇa-*. The terms *vyavahārin* and *karaṇa* occur together also in lines 14 and 15 of the Gumsūr plates of Nētiphaṇja, *Jour. Beng. As. Soc.* Vol. VI. Plate xxxiii. (where the published text, *ibid.* p. 669, has *bhyupadraviṇam* and *karaṇa*); and *karaṇa* and *vyavahārika* we find together in the Gauhaṭi plates of Indrapālavarman, the Nowgong plates of Balavarman, and the Bargāon plates of Ratnapālavarman (*ibid.* Vol. LXVI. Part I. p. 126, l. 7, and p. 291, l. 10, and Vol. LXVII. Part I. p. 111, l. 54).

The term *saliladhārā-puraḥsarṇa* in line 40 I had proposed to alter to the grammatically correct <sup>9</sup>*paraḥsarām*. But whatever may be the rules of grammar, *saliladhārā-puraḥsarṇa*

<sup>1</sup> Read -try-Uddharapa- (?).

<sup>2</sup> Read -Dhanamjaya-. Dhanamjaya is the name of a Vyāsa.

<sup>3</sup> Read *mand*.

<sup>4</sup> Read <sup>5</sup>*vidhyāśāyā*.

<sup>5</sup> Here follow the eleven verses commencing *Bhūmīḥ gaḥ pratigrihṇatī, Śaśāṇaḥ bhadr-dānam, Soraṇa-tānabhāṇaḥ, Bahubhīr-vasatī, Śaśāṇaḥ caruḥ-sahasrāṇi, Na viśam viśam, Gāu-śāśa, Yāu-śāśa dātāni, Vāt-dhāra-śikhramam, Sva-dattān para-dattān vā, and Vāri-Māśa-arangśāśa*.

<sup>6</sup> Read *tāmva*.

<sup>7</sup> Originally *kārapika*- was engraved.

<sup>8</sup> Read <sup>9</sup>*śrīṇa atā*.

<sup>9</sup> Read *-śrī*.



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ii a.

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ii b.

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turns out to be so well established a term that it should not be altered. We find it, sometimes spelt incorrectly, in the plates of the time of Śaśāṅkarāja, above, Vol. VI. p. 145, l. 21; in one of the grants of Daṇḍimahādēvi, *ibid.* p. 142, l. 33; the Gañjām plates of Prithivivarmadēva, above, Vol. IV. p. 200, l. 19; the Kudopali plates of Mahābhavagupta II., *ibid.* p. 259, l. 17; and the Purī plates in *Jour. Beng. As. Soc.* Vol. LXIV, Part I. p. 126. Instead of it, we have *salīla-dhārā-puraṣarēṣa vidhinā* in the plates of Vidyādharaḥhañja, *ibid.* Vol. LVI, Part I. p. 160, l. 6; *dhārāsalīla-puraṣarēṣa vidhinā* in the Gumsūr plates of Nēṭṭriḥhañja, *ibid.* Vol. VI. p. 669; and *udakapūrvēṣa* in the Chicacole plates of Nandaprabhañjanavarman, *Ind. Ant.* Vol. XIII. p. 49, l. 4.

Like the expressions just now enumerated, the term *akarīkrīṭya* in line 40 of our grant seems to be peculiar to inscriptions from the Gañjām district and the countries adjacent to it, in which it occurs frequently. Instead of it we also find, in inscriptions from the same localities, *akarateṣa*, or, as in the Chicacole plates of Nandaprabhañjanavarman, simply *akaram*.

The term *lācchāṭam*, which we have in line 50, also occurs in the plates of Nēṭṭriḥhañja, the plates of Vidyādharaḥhañja, and the plates of Prithivivarmadēva, all from the Gañjām district.

The characters employed in these plates are the same as those of e.g. the Gumsūr plates of Nēṭṭriḥhañja, of which a rough lithograph is given in *Jour. Beng. As. Soc.* Vol. VI. Plate xxxiii.; the plates of Vidyādharaḥhañja, of which there is a photo-lithograph *ibid.* Vol. LVI. Part I. Plate ix.; and the Gañjām plates of Prithivivarmadēva. They represent a variety of the northern alphabet which has developed out of the northern alphabet such as we find it in the [Gañjām] plates—below denoted simply by the letter Ś.—of the time of Śaśāṅkarāja of the Gupta year 300,<sup>1</sup> published with a photo-lithograph above, Vol. VI. p. 144, and which I would call the **Gañjām variety of the northern alphabet**.

Of initial vowels the text contains *a*, *ā*, *i*, *ī*, and *u*. Of these, *a* and *ā* are denoted by one and the same sign, which, as may be seen from a comparison with the sign for *ā* in line 26 of Ś., is really the sign for *a* only; see *Ādityadēvasya*, l. 39, *akarīkrīṭya*, l. 40, *apī*, l. 42, and *śakṣēptā*, l. 49. The sign for *i* is nearly the same as that used in Ś.; compare the *i* of *wa* in line 6 of the latter with the *i* of *indōr-* in line 1 of the present plates. The sign for *ī* occurs only in *Puṣṭipāṇḍ* (or *Pāṇipāṇḍ*), l. 36, and that for *u* e.g. in *utkīrṇam*, l. 50.

Of the signs for medial vowels only *ā*, *u* and *ī* call for remarks. In *īā*, *āchhā* (the *ā* of which does not really differ from the sign for *ā*), and occasionally in *īā*, the *ā* is denoted by a small hook, turned upwards and attached to the top of the consonant-sign; see *jaṭṭā*, l. 4, *vāchhā*, l. 13, and *chārāṣya*, l. 38, and compare in Ś. *taṣā*, l. 6, *guṣā*, l. 14, and *kaṣṭhā*, l. 7. The sign for *ā* used (exceptionally) in *īā* at the end of line 25 may be compared with the sign for *ā* in *pā* at the end of line 1 of Ś.—For either of the vowels *u* and *ī* we have<sup>2</sup> (similarly to what is the case in Ś.) two signs; compare *puṣṭarīkaḥ*, l. 22, and *kumbha*, l. 23; *mūrtti*, l. 7, and *bhūmi*, l. 18 (and with the last again compare *bhūmi* in lines 25 and 26 of Ś.). There is a fifth sign, resembling the ordinary sign for *ī* in Ś., which is employed by the writer of the present

<sup>1</sup> The inscription is dated in the Gupta year 300, and the grant recorded in it was made at an eclipse of the sun. During the time which could correspond to a Gupta year 300 there was no solar eclipse which was visible in the Gañjām district. The two solar eclipses nearest to that time which were visible in the Gañjām district were one of the 4th November A.D. 617, and one of the 2nd September A.D. 620.—Perhaps I may state here that in line 22 of the same inscription, in the place of the corrupt *śakṣayanīyā*, we must in my opinion read *śakṣayanīyā*. The term *śakṣayanīyā* occurs also (corrupt) in one of the [Gañjām] grants of Daṇḍimahādēvi, above, Vol. VI. p. 139, l. 34.

<sup>2</sup> I have disregarded in the above the exceptional denotation of *u* and *ī* after *r*, e.g. in *gerura*, l. 4, and *prarādā*, l. 20; compare in Ś. *śakṣarādā*, l. 1.—In line 19 of the present plates the writer has really written *mamādā*, not *mamādā*.







The plates are three in number and measure about 9½" in breadth and about 5½" in height. Their edges are not raised into rims. The first plate is engraved only on the inner side, and the second on both sides. The third plate is full of writing on the inner side and bears one additional line, which records the name of the engraver, a little above the middle of the outer side. Some of the lines on the inner side of the third plate are so deeply cut that they show through on the outer side. The writing is on the whole in a state of very good preservation. In the syllable *nai* of l. 10, a square hole was cut into the plate by the engraver and a fresh piece of copper inserted into the hole. This was probably done in order to correct the syllable *nai*, which may have been spoiled accidentally in the original engraving. On the left side of each plate is bored a roughly square hole for a ring to connect them. The ring, which had not yet been cut when the plates reached my office, is about 4½" in diameter and about ¾" in thickness. Its ends are secured in the lower part of a circular seal, which measures 3½" in diameter and closely resembles the seal of the Rājīm plates of the same king.<sup>1</sup> The seal bears, in relief on a deep countersunk surface, across the centre a legend in two lines; at the bottom a floral device; and at the top a figure of Garuḍa, facing the front and somewhat worn, with a *chakra* on his proper right and a *śaṅkha* on his proper left.

The alphabet is of the same box-headed type as in the Rājīm plates. The *jihvāmūliya* occurs in l. 36, and the secondary form of *jh* in *ujjhita* (l. 13). No distinction is made between the secondary forms of *ri* and *ṛi* (in *bhōktriṇām*, l. 26), and between *ḍ* and *ḍh* (in *gūḍhō gūḍhah*, l. 12). In ten instances (*kīriṭa*, l. 3; *lakṣmī*, ll. 4 and 32; *tyāgi*, l. 13; *kāmini-kriḍāna*, l. 16; *śri*, ll. 18, 19, 21; *śūchī*, l. 20) the secondary form of *i* is marked by a point in centre of the mark for *i*; but in the majority of cases the *i* is not distinguished from the *ī*. The *r* of *śri* (ll. 1, 2, 18, 19, 21, 25) has the same shape as the secondary form of *ri*. Final *t* occurs in *sampat* (l. 8), *dadyāt* (l. 36) and *vaśt* (l. 37), and final *m* in *°kritām* (l. 2). In l. 40 we have the numerical symbols for 7, 9, and 20.

The language is Sanskrit, mostly prose; but there is one verse on the seal and another in l. 1 f., and six verses from the *Smṛitis* are quoted in ll. 30-40. As in the Rājīm plates, the vernacular form *samvatsara* occurs in l. 40. As regards orthography, *v* is used instead of *b* in *vahala* (l. 5) and *Indrasala* (l. 18), and *b* instead of *v* in *bapushī* (l. 11) and *abhibiddhaye* (l. 28 f.). The *anusāra* before *ś* is changed into *ṣ* in *nistṛiṣṭa* (l. 4 f.), *vaśṭasya* (l. 18 f.), *tristṛiṣṭaḥ* (l. 27), and *nṛiṣṭaḥ* for *nṛiṣṭaḥ* (l. 32). Between a vowel and *r*, *i* is always doubled, except in *ch-ḍra*, l. 34; in *jagatrāya* (l. 1) *tra* is used for *ttra*, and in *śtad-ḍaya* for *śtad-ḍaya* (l. 32) *ḍa* is used for *ḍḍa*.

Like the Rājīm plates, this inscription records a grant by Tivaradēva, as he is called on the seal and in the opening verse, or Mahāśiva-Tivararāja (l. 21). On the seal he is styled 'sovereign of Kōśala,' and in l. 19 he is stated to have "acquired the sovereignty of the whole of Kōśala."<sup>2</sup> He was the son of Nannadēva of the family of Pāṇḍu, and the grandson of Indrabala (l. 18 f.). Nannadēva and his father Indrabala, who was a son of Udayana of the lunar race, are mentioned also in an inscription at Sirpur, which has been published by Professor Kielhorn,<sup>3</sup> who has also found the names of Udayana of the Pāṇḍava family, and perhaps of Indrabala, in a fragmentary inscription of the Nāgpur Museum.<sup>4</sup> According to the same scholar, Tivaradēva must be assigned to about the middle of the eighth century of the Christian era.<sup>5</sup>

<sup>1</sup> Dr. Fleet's *Gupta Inscriptions*, Plate xlv.

<sup>2</sup> This epithet seems to have been omitted accidentally by the engraver of the Rājīm plates (l. 16), where *prṛpta* corresponds to *prṛpta-sakala-Kōśal-dhīpatya* in the Baloda plates (l. 19).

<sup>3</sup> *Ind. Ant.* Vol. XVIII. p. 179. In l. 4 of this inscription, I would correct *Nannadēva-dhīya* into *-dhīyair*: compare e.g. *Narādēvara* in *South-Ind. Inscri.* Vol. I. p. 36 and note 2.

<sup>4</sup> Above, Vol. IV. p. 257.

<sup>5</sup> Above, Vol. IV. p. 258.



Tivaradēva's edict was issued from Śrīpura (l. 2), which Dr. Fleet has identified with the modern Sirpur,<sup>1</sup> and is dated on the 27th day of the month Jyāishṭha in the 9th year of his reign (l. 40), i.e. about two years after the Rājim plates. The king granted the village **Meṅkiḍḍaka** in the district of **Sundarikāmārga** (l. 22) for the benefit of a rest-house (*sattra*) which had been established at **Bilvapadraka** at the request of his son-in-law **Nannarāja** (l. 25 f.). I am unable to identify the geographical names mentioned in the preceding sentence.

TEXT.<sup>2</sup>

## First Plate.

- 1 श्री<sup>3</sup> [॥\*] जयति 'जगजयतिलकचितिशृङ्खलभवनमङ्गलस्तम्भः [॥\*] श्रीमत्ती-  
वरदेवी
- 2 धीरियः<sup>4</sup> सकलपुण्यकृताम् ॥ [१\*] सखि श्रीपुरासमधिगतपञ्चमहागन्दा-  
नेकन-
- 3 तनूपतिकिरीटकोटिदृष्टचरणनखदर्पणोद्भासितोपकण्ठदिक्षुः प्र-
- 4 कटरिपुराजलक्ष्मीः<sup>5</sup> केयपाशाकर्षणदुर्लभितपाणिपङ्कजः<sup>6</sup> निशितनि-
- 5 'क्षिप्रघनच[१\*] तपातितारिहिरदकुम्भमण्डलगलहलशोणितः<sup>7</sup>
- 6 सटासिक्तमुक्ताफलप्रकरमण्डितरणाङ्गणः<sup>8</sup> विविधरत्नसंभारला-
- 7 भलोभविजृम्भमाणारिचारवारिवाडवानलखन्द्रीदय इवाकृतकरीडे-
- 8 गः श्रीरोद इवाविर्भूतानेकातिशायिरत्नसम्पत् ॥ गङ्गानिव भुजङ्गोडा-
- 9 रचतुरः<sup>9</sup> पराभृष्टशुक्लचनेष्ठाश्चनकोमलकपोलकुङ्कुमपत्र-
- 10 भङ्गः शिष्टाचारव्यवस्थापरिपालनैकदत्तचित्तः [॥\*] अपि च प्राज्ञने तप-

## Second Plate; First Side.

- 11 सि यशसि रहसि चेतसि चक्षुषि वपुषि<sup>10</sup> च पूजितो जनेनास्मिदृतया  
नि-
- 12 तान्तमपितृती गूढो गाढं स्वच्छः प्रसन्नो यौवनेन चालङ्कृतः<sup>11</sup> स्वामी म-
- 13 'वनप्यवहुलपनोदुष्कृतकुटुम्बोपि नितान्तत्यागी रिपुजनप्रच-
- 14 ण्डोपि सौम्यदर्शनो भूतिविभूषणोपपश्यस्वभावः [॥\*] किञ्चासन्तुष्टो
- 15 धर्माजने<sup>12</sup> न सम्पत्तामि स्वल्पः क्रोधः<sup>13</sup> न प्रभावे शुब्धो यशसि न प-
- 16 रवितापहारे सक्तः<sup>14</sup> सुभाषितपु<sup>15</sup> न कामिनीक्रीडासु प्रतापानल-
- 17 दग्धाग्नेपरिपुकुलतूलराशिमुद्दिनशिलायैलघवलयशोराशिप्र-
- 18 काशितदिगन्तः कान्तः प्रकृत्या 'श्रीमदिन्द्रवलसूनीरलङ्कृतपाण्डुव-

<sup>1</sup> *Gupta Inscriptions*, p. 293.<sup>2</sup> Read 'जगजय'.<sup>3</sup> Read 'हङ्गल'.<sup>4</sup> Read 'पाण्डुल'.<sup>5</sup> Read 'कीर्ति'.<sup>6</sup> From the original copper-plates.<sup>7</sup> Read 'पङ्कज'.<sup>8</sup> Read 'वाङ्मयी'.<sup>9</sup> Read 'वसव्य'.<sup>10</sup> Read 'तेषु'.<sup>11</sup> Expressed by a symbol.<sup>12</sup> Read 'सिंह'.<sup>13</sup> Read 'वपुषि'.<sup>14</sup> Read 'धर्माजने'.<sup>15</sup> Read 'दिन्द्रवल'.



७ ८ ९ १० ११ १२ १३ १४ १५ १६ १७ १८ १९ २०  
 १ २ ३ ४ ५ ६ ७ ८ ९ १०  
 ११ १२ १३ १४ १५ १६ १७ १८ १९ २०  
 २१ २२ २३ २४ २५ २६ २७ २८ २९ ३०  
 ३१ ३२ ३३ ३४ ३५ ३६ ३७ ३८ ३९ ४०  
 ४१ ४२ ४३ ४४ ४५ ४६ ४७ ४८ ४९ ५०  
 ५१ ५२ ५३ ५४ ५५ ५६ ५७ ५८ ५९ ६०  
 ६१ ६२ ६३ ६४ ६५ ६६ ६७ ६८ ६९ ७०  
 ७१ ७२ ७३ ७४ ७५ ७६ ७७ ७८ ७९ ८०  
 ८१ ८२ ८३ ८४ ८५ ८६ ८७ ८८ ८९ ९०  
 ९१ ९२ ९३ ९४ ९५ ९६ ९७ ९८ ९९ १००

११ १२ १३ १४ १५ १६ १७ १८ १९ २०  
 २१ २२ २३ २४ २५ २६ २७ २८ २९ ३०  
 ३१ ३२ ३३ ३४ ३५ ३६ ३७ ३८ ३९ ४०  
 ४१ ४२ ४३ ४४ ४५ ४६ ४७ ४८ ४९ ५०  
 ५१ ५२ ५३ ५४ ५५ ५६ ५७ ५८ ५९ ६०  
 ६१ ६२ ६३ ६४ ६५ ६६ ६७ ६८ ६९ ७०  
 ७१ ७२ ७३ ७४ ७५ ७६ ७७ ७८ ७९ ८०  
 ८१ ८२ ८३ ८४ ८५ ८६ ८७ ८८ ८९ ९०  
 ९१ ९२ ९३ ९४ ९५ ९६ ९७ ९८ ९९ १००



22 22  
24 24  
26 26  
28 28  
30 30

32 32  
34 34  
36 36  
38 38  
40 40



- 19 इत्य<sup>1</sup> श्रीनन्ददेवस्य तनय[<sup>2</sup>] प्राप्तसकलकीसलाधिपत्यः स्वपुण्य-  
20 सभारप्रशमिताशेषजगदुपद्रवः स्वप्रज्ञासूचीसमुद्भूताखि-

*Second Plate ; Second Side.*

- 21 लक्ष्मणकः परमवैष्णवी मातापितृपादानुज्ञातः श्रीमहाशिवस्तीवरराजः<sup>3</sup>  
22 सुन्दरि कामार्गीयमेष्टिदुके प्रतिवासिनः समान्नापयति [1<sup>4</sup>] विदितमस्तु  
23 भवता<sup>5</sup> यथायं ग्रामो यावद्रविशशिताराकिरणप्रतिहतघोराश्वकारं  
24 जगद्वर्तितते तावदुपभोग्यस्त्वनिधिः सौपनिधिरचाटभटप्रवेश्यः  
25 सर्वकरसमेतः समधिगतपञ्चमहाशब्दप्रियजामाह्वयी-  
26 नन्दराजविभ्र[1]स्था विस्वपटके परिकल्पितस[2]भोक्तृणां यद्य[1<sup>6</sup>]प्रा-  
27 तन्नाम[णा<sup>7</sup>]दिजनानां<sup>8</sup> विवृतः प्रत्यहमुपभोगाय अधिष्ठानेन च  
28 प्रतिपालना<sup>9</sup> कार्यैस्त्वनया व्यवस्थयास्माभिर्म[1<sup>10</sup>]तापिचोरात्मनश् पुण्याभि-  
29 वृद्धये<sup>11</sup> प्रतिपादित इत्युप[ल<sup>12</sup>]भ्य यथोचितभोगभागमुपनयन्तः[<sup>13</sup>] सु-  
30 खं प्रतिव[2]धेति ॥ भाविनश् भूमिपालानुदिश्येदमभिधीयते [1<sup>14</sup>] भू-

*Third Plate ; First Side.*

- 31 मिप्रदा दिवि ललन्ति पतन्ति हन्त इत्या मही<sup>15</sup> नृपतयो नरके  
32 नृशङ्का[<sup>16</sup>] 1<sup>17</sup>] एतद्वय<sup>18</sup> परिकलव्य चलाच्च लक्ष्मीमायुस्तया कुरुत यद्-  
33 व[त]मभोटः<sup>19</sup> [॥ २<sup>20</sup>] अपि च [1<sup>21</sup>] रक्षापालनयोस्तावत्कल<sup>22</sup> सुगति-  
दुर्गती [1<sup>23</sup>] को नाम  
34 स्वर्गमुत्सृज्य नरक<sup>24</sup> प्रतिपद्यते ॥ [३<sup>25</sup>] व्यासगीताद्याच<sup>26</sup> श्लोकानुदाह-  
[२<sup>27</sup>]न्ति [1<sup>28</sup>] अग्ने-  
35 रपत्य<sup>29</sup> प्रथमं सुवर्णं भूर्वैष्णवी सूर्य[सुताय] गावः[1<sup>30</sup>] दत्त[1]स्त्रयस्तेन  
36 भवन्ति लोका यद्[1<sup>31</sup>]चन<sup>32</sup> गाव महीच दद्यात् ॥ [४<sup>33</sup>] यष्टिवर्ष-  
सहस्राणि  
37 स्वर्गं मोदति भूमिदः [1<sup>34</sup>] यच्छेत्ताच्चानुमन्ता च तान्येव नरके  
वसेत् ॥ [५<sup>35</sup>] वद्-  
38 भिर्वसुधा दत्ता र[1<sup>36</sup>]जभिस्सगरादिभिः [1<sup>37</sup>] यस्य यस्य यदा भूमि-  
तस्य<sup>38</sup> तस्य तदा

<sup>1</sup> Read 'वैष्णवी'.

<sup>2</sup> Read 'जनानां' विवृतः.

<sup>3</sup> Read 'नृशङ्का'.

<sup>4</sup> Read 'एतद्वय'.

<sup>5</sup> Read 'नरक'.

<sup>6</sup> Read 'अग्ने'.

<sup>7</sup> Read 'शिवस्तीवर'.

<sup>8</sup> Read 'कार्यैस्'.

<sup>9</sup> Read 'मही'.

<sup>10</sup> Read 'भीष्ट'.

<sup>11</sup> Read 'गीताद्याच'.

<sup>12</sup> Read 'आच्छेत्ता चानु'.

<sup>13</sup> Read 'भवता'.

<sup>14</sup> Read 'वृद्धये'.

<sup>15</sup> Read 'चमसा'.

<sup>16</sup> Read 'रकले'.

<sup>17</sup> Read 'पत्यं प्रथमं सुवर्णं भूर्वैष्णवी'.

<sup>18</sup> Read 'भूमिपाल'.

- 39 फलं ॥ [६\*] स्वदत्ता<sup>१</sup> परदत्ताम्ना यन्नाद्रव युविठिर [१\*] मही-  
महीमता<sup>२</sup> श्रेष्ठ  
40 दानाच्छ्रेयोनुपालनमिति ॥ [७\*] प्रवर्द्धमानविजयराज्ये सम्बन्ध<sup>३</sup> ८  
श्रेष्ठ दि २० ० [११\*]

*Third Plate ; Second Side.*

- 41 उत्कीर्ण<sup>४</sup> शार्ङ्गमालिकसोन्नपागसूनुना बोधयारीनः<sup>५</sup>

*Seal.*

- 1 श्रीमत्तीवरदेवस्य कोसल[र]धिपतेरि[रं] [१\*]  
2 शास[न] ध[र्मा]वृ[द्ध]र्त्त<sup>६</sup> स्वतमाचन्द्रत[र]र[क्त] [१८\*]

#### TRANSLATION.

*Om.* (Verse 1.) Victorious is the glorious Tivaradēva, the foremost of all performers of meritorious acts, (and) the auspicious pillar (*supporting*) the mansion—the family of kings (*who are*) ornaments of the three worlds.

(Line 2.) Hail! From Śrīpura,—he who illuminates the neighbouring regions by the mirror of the nails of (*his*) feet, which are rubbed by the edges of the diadems of many bowing princes who have obtained the five great sounds; whose sprout-like hand rudely pulls the abundant hair of the goddess of Fortune of kings (*who are his*) declared enemies; who adorns the battle-field with heaps of pearls, which are drenched with copious streams of blood (*and*) which drop from the round temples of hostile elephants, struck down<sup>7</sup> by the heavy blows of (*his*) sharp sword; (*who is*) the submarine fire to the ocean of (*his*) enemies, swelling with the desire of acquiring a mass of various gems; who does not cause distress by (*heavy*) taxes, just as the rising moon does not cause distress by (*hot*) rays; who, like the milk-ocean, displays a wealth of many surpassing jewels; who is skilled in uprooting the wicked, just as Garuḍa is skilled in picking up snakes; who, (*by making them widows*), wipes away the collyrium below the eyes, and the saffron marks on the tender cheeks, of the wives of (*his*) enemies; whose mind is bent exclusively on maintaining the rules of good conduct;

(L. 10.) who, moreover, is spontaneously worshipped by men on account of (*his*) penance, performed in a previous birth; who is quite insatiable in (*acquiring*) fame; who is very reserved in (*keeping*) secrets; who is quite pure in mind; whose eyes are pleasant; and whose body is ornamented with youth; who, though he is a master (*sardmin*), does not talk much (while the god Svāmin, i.e. Kārttikēya, has many, viz. six, faces);<sup>8</sup> who, though not free from the desire

<sup>१</sup> Read स्वदत्ता परदत्ता वा.

<sup>२</sup> Read महीमहीमता.

<sup>३</sup> The *rw* of सम्बन्ध seems to be engraved on an erasure and differs from the *rw* occurring in ll. 8, 14 and 32; but in the corresponding passage of the Rājim plates (l. 36) the *rw* is quite distinct.

<sup>४</sup> Read उत्कीर्णमूर्ति.

<sup>५</sup> The *cisarga* here represents a full stop.

<sup>६</sup> The photo-lithograph of the seal of the Rājim plates also reads *स्वित*, while the printed text (*Gupta Ins.* p. 284) has *स्वित*.

<sup>७</sup> I do not consider it absolutely necessary to alter *paṭita* into *paṭita*, as proposed in *Ind. Ant.* Vol. XIVII. p. 2. 0.

<sup>८</sup> *Lopasa* means both 'talking' and 'the mouth.'



for (conquering) the earth (*ku*),<sup>1</sup> is very liberal; who, though very fierce to enemies, is of gentle aspect; who, though adorned with majesty (*bhāṭi*), is not cruel in disposition (while Śiva is both smeared with ashes (*bhāṭi*) and cruel in disposition);

(L. 14.) who, moreover, is never satisfied in acquiring merit, but the contrary in accumulating wealth; who is devoid of anger, but not of power; who is covetous of fame, but not of taking the property of others; who is fond of clever remarks, but not of playing with women; who by the fire of (*his*) valour burns the families of all (*his*) enemies (*like*) heaps of cotton; who by the mass of (*his*) fame, white as the mountain of ice, illuminates the quarters; who is handsome by nature;

(L. 18.) the son of the glorious Nannadēva,— (*who was*) the son of the glorious Indrabala (and) adorned the race of Pāṇḍu,—the glorious Mahāśiva-Tivaraṛāja, who has acquired the sovereignty of the whole of Kōśala; who by the abundance of his merit has allayed all the calamities of the world; who has removed all thorns (*or small enemies*) with the needle of his wisdom; (*who is*) a devout worshipper of Viṣṇu; (and) who meditates on the feet of (*his*) mother and father,— issues (*the following*) command to the inhabitants of Menkiḍḍaka, which belongs to (*the district of*) Sundarikāmarga :—

(L. 22.) "Be it known to you that, for the increase of the merit of (*our*) mother and father and of ourselves, we have granted this village, to be enjoyed as long as the world endures, in which terrible darkness is dispelled by the rays of the sun, the moon and the stars; together with treasures; together with deposits; not to be entered by regular or irregular troops; accompanied by all taxes; in order to feed daily thirty Brāhmaṇas or other men who happen to arrive (and) who use the rest-house established at Bilvadraka at the request of (*our*) beloved son-in-law, the glorious Nannarāja, who has obtained the five great sounds; and under the condition that (*this charity*) has to be maintained by the (*local*) authority."<sup>2</sup>

(L. 29.) "Knowing this, you shall dwell in happiness, delivering (to the *sattra*) the proper share of the enjoyment."

(L. 30.) And the following is addressed to future rulers of the earth.

[Here follow two of the customary verses.]

[L. 34.] And with reference to this they quote (*the following*) verses sung by Vyāsa.

[Here follow four other verses.]

(L. 40.) The year 9 in the increasing reign of victory; the 27th day of Jyēṣṭha.

(L. 41.) (*This edict was*) engraved by Boppapāga, the son of the goldsmith<sup>3</sup> Sottrapāga.

Seal.

(V. 8.) This edict, the object of which is the increase of merit, of the glorious Tivaraḍēva, the sovereign of Kōśala, (*shall*) endure as long as the moon and the stars.

<sup>1</sup> In order to understand the *śiṣṭhā*, the primary meaning of *ku-ṭṭiṣṭhā*, viz. 'mean greed,' must be also kept in mind.

<sup>2</sup> *Sauṃya* means also 'moon-like,' while the word *prachandā*, 'very fierce,' hints a comparison with the sun (*chayādāna*).

<sup>3</sup> Or, perhaps, 'by the town (of Bilvadraka).' The meaning of *adhiṣṭhāna* is doubtful.

<sup>4</sup> *Arkaṣṭhika* is a Sanskrit form of the Kanarese *arkasthika* or *arkastle* (above, Vol. III. p. 215), 'a goldsmith,' which Dr. Kittel (*Kannada-English Dictionary*, s.v. *arka*, 2) derives from *arka*, 'metal.' In the Eastern Ganga copper-plates we find the Prakṛit form *arkas[d]ika* (above, Vol. III. p. 19) and the (apparently erroneous) Sanskrit form *arkasthika* (*Ind. Ant.* Vol. XVIII. p. 145) and *arkasthika* (*ibid.* Vol. XIII. p. 123). The *arkasthika* has to be distinguished from the *arkasthika*, an officer who wrote grants, but did not engrave them; see above, Vol. IV. pp. 126 and 128, and compare *ibid.* pp. 121, 129 and 210. Professor Bühler's and Monsieur Senart's remarks (*Indische Palaeographie*, p. 94 f., and p. 99 above) have to be modified in accordance with this result.



### No. 14.—INSCRIPTIONS ON THE THREE JAINA COLOSSI OF SOUTHERN INDIA.

By E. HULTSCH, Ph.D.

In the course of my two last cold-weather tours I had occasion to visit the sites of the three famous monolithic images at Śravaṇa-Belgoḷa in the Hassan district of the Mysore State and at Kārkaḷa and Vēpūr in the South Canara district of the Madras Presidency. For descriptive notices of these monuments the reader is referred to Mr. Rice's *Inscriptions at Śravaṇa-Belgoḷa*, Introduction, p. 29 ff., and Mr. Sewell's *Lists of Antiquities*, Vol. I. pp. 231 and 236 f. The largest and most ancient of them is the one at Belgoḷa, which, according to Mr. Rice, is 57 feet high and was set up by the minister Chāmunda-rāja between A.D. 977 and 984. The second, at Kārkaḷa, is 41' 5" high and was erected by the chief Vira-Pādya in A.D. 1432. Along with the two inscriptions on the image at Kārkaḷa, I publish an inscription (E. below) on a neighbouring pillar which was raised by the same Vira-Pādya in A.D. 1436. The smallest and most recent of the three monoliths is the one at Vēpūr, which is 35 feet high and was established by the chief Timmarāja in A.D. 1604.

The saint or god whom the three images represent is called in Sanskrit Bāhubalin or Bhujabalin<sup>1</sup> and was believed to have been the son of Ādijina (G. below), i.e. the first Jina Rishabhanātha.<sup>2</sup> His vernacular name was Gummaṭa (D.), Gummaṭṣa (G.), Gommaṭa or Gommaṭṣvara.<sup>3</sup>

The inked estampages from which I am publishing the Kārkaḷa inscriptions (Nos. C., D. and E. below) were prepared by my peons. Those of the Belgoḷa and Vēpūr inscriptions (Nos. A., B., F. and G.) had to be done by Jains under my supervision, because none but Jains are permitted to touch the images at Belgoḷa and Vēpūr.<sup>4</sup>

#### A.—On the proper right side of the colossus at Belgoḷa.

This inscription (No. 52a of 1902) was first published by Mr. Rice,<sup>5</sup> who, however, did not succeed in reading the second word in l. 2.

The alphabet and language of the first and third lines are Kanarese. The second line is a Tamil translation of l. 1 and consists of two words, of which the first is written in the Grantha and the second in the Vaṭṭeḷuttu alphabet. The first two lines record that Chāmunda-rāja caused to be made the image at the foot of which the inscription is engraved, and the third line, that Gaṅga-rāja caused to be made the buildings which surround the image.

In Mr. Rice's opinion, these inscriptions "are undoubtedly of the period when that work was completed."<sup>6</sup> A comparison of the alphabet of l. 1 with that of the epitaph of Mārasimha II.<sup>7</sup> and of the alphabet of l. 3 with that of an inscription of Gaṅga-rāja<sup>8</sup> has convinced me that Mr. Rice is correct, i.e. that l. 1 belongs to the time of Chāmunda-rāja, the minister of the two Gaṅga kings Mārasimha II. and Rāchamalla II.,<sup>9</sup> and that l. 3 belongs to the time of Gaṅga-rāja, the minister of the Hoysala king Viśṇuvardhana.<sup>10</sup> The second line is probably contemporaneous

<sup>1</sup> See the Inscriptions C. and F. below.

<sup>2</sup> *Inscriptions at Śravaṇa-Belgoḷa*, Index, s. v.

<sup>3</sup> Mr. Walhouse had the same experience; see *Ind. Ant.* Vol. V. p. 37.

<sup>4</sup> *Inscriptions at Śravaṇa-Belgoḷa*, No. 76.

<sup>5</sup> *Op. cit.* Introduction, p. 22.

<sup>6</sup> No. 78 of 1893 (*Inscriptions at Śravaṇa-Belgoḷa*, No. 59).

<sup>7</sup> Above, Vol. V. pp. 171 and 173.

<sup>8</sup> Compare *Ind. Ant.*, Vol. II. p. 134.

<sup>9</sup> Above, Vol. V. No. 18, Plate.

<sup>10</sup> Dr. Fleet's *Dyn. Kon. Distr.* p. 499 f.



*Jaina Colossus at Sravana-Belgola.*



E. HULTZSCH, PHOTO.

WIELE & KLEIN, HALF-TONE.







No. 1.

ಶ್ರೀ ವಸುಕೇಶವರಾಜೇಂದ್ರ  
ಶ್ರೀ ಶಾಸ್ತ್ರಾರಾಜಂ ಸುಬ್ರಹ್ಮಣ್ಯ  
ಶ್ರೀ ಗಂಗಾಧರಪುತ್ರಯವರಾಜೇಂದ್ರ

No. 2.

ಶ್ರೀ ಶಾಸ್ತ್ರಾರಾಜೇಂದ್ರ ಕವಿವರಾಜ  
ಶ್ರೀ ಗಂಗಾಧರಪುತ್ರಯವರಾಜೇಂದ್ರ



with the first line. In Mr. Rice's opinion, ll. 1 and 2 were engraved between A.D. 977 and 984,<sup>1</sup> and l. 3 between A.D. 1115 and 1118.<sup>2</sup>

TEXT.<sup>3</sup>

- 1 Śrī-Chāmunda-rājaṃ māḍisidam
- 2 Śrī-Chāmunda-rājaṃ<sup>4</sup> [śe]yṇ[v]ittāṇ<sup>4</sup>
- 3 Śrī-Gaṇḍarājaṃ suttālayavaṃ māḍisida

## TRANSLATION.

- (Line 1.) The glorious Chāmunda-rāja caused (*this image*) to be made.  
 (L. 2.) The glorious Chāmunda-rāja caused (*this image*) to be made.  
 (L. 3.) The glorious Gaṇḍarāja caused the enclosure to be made.

## B.— On the proper left side of the colossus at Belgoja.

This inscription (No. 52b of 1902) also was first published by Mr. Rice.<sup>5</sup>

The alphabet is Nāgarī and the language is Marāṭhī. The first line is a translation of l. 1 of the preceding inscription (A.), and the second line of l. 3 of the same inscription. As the type of the alphabet of ll. 1 and 2 is quite identical, it may be assumed that both lines were engraved in the time of Gaṇḍarāja, whose name occurs in the second line. The Marāṭhī language was perhaps adopted for the benefit of Jaina pilgrims from the Marāṭha country.

TEXT.<sup>6</sup>

- 1 Śrī-Chāmunda-rājēṃ karaviyalēṃ
- 2 Śrī-Gaṇḍarājēṃ suttālēṃ karaviyalēṃ

## TRANSLATION.

- (Line 1.) The glorious Chāmunda-rāja caused (*this image*) to be made.  
 (L. 2.) The glorious Gaṇḍarāja caused the enclosure to be made.

C.— On the proper right side of the colossus at Karkaja;  
Śaka-Samvat 1353.

This inscription (No. 63 of 1901) was first published in a tentative manner by Dr. Burnell.<sup>7</sup> Mr. Rice's reprint of Dr. Burnell's text<sup>8</sup> contains a few improvements, based on a copy which was supplied to him by the late Brahmaśūri Sastri, the well-known Jaina scholar of Śravaṇa-Belgoja.

The alphabet is Kanarese, with the exception of the colophon *Śrī-Pāṇḍyārāya* in l. 15, which is in Grantha characters. The inscription consists of two Sanskrit verses and a few words in Sanskrit prose (l. 14 f.). It records that the chief *Vīra-Pāṇḍya* (l. 11) or *Pāṇḍyārāya* (l. 15), who was the son of *Bhairavēndra* of the lunar race, caused to be made the image of *Bāhubatī*, on which the inscription is engraved.

<sup>1</sup> *Inscriptions at Śravaṇa-Belgoja*, Introduction, p. 22.

<sup>2</sup> *Loc. cit.* p. 23; see *Ind. Ant.* Vol. XXIII. p. 116, Nos. 17 and 18.

<sup>3</sup> From two inked stampages.

<sup>4</sup> The *vīḍ* after *rdja* and *ittā* is expressed by a dot (*puḍi*) at the top of the letter. There is another unexplained dot behind *rdja*.

<sup>5</sup> *Inscriptions at Śravaṇa-Belgoja*, No. 75.

<sup>7</sup> *Ind. Ant.* Vol. II. p. 353.

<sup>8</sup> From two inked stampages.

<sup>9</sup> *Inscriptions at Śravaṇa-Belgoja*, Introduction, p. 31 f.

According to verse 1, Vira-Pāṇḍya was prompted to undertake this work by the Jaina priest Lalitakirti, who belonged to the lineage of Panasōge<sup>1</sup> and to the *Dśīgasa*. The same verse occurs in another Kārkaḷa inscription<sup>2</sup> of Immaḍi-Bhairarasa of the family of Jinadatta,—apparently one of the successors of Vira-Pāṇḍya,—who built the Chaturmukhabasti at Kārkaḷa in Śaka-Saṃvat 1508 (expired), the Vyaya year. It follows from this, that the Jaina *śaḍmins* of Hanasōge bore the hereditary title Lalitakirti<sup>3</sup> and were the spiritual preceptors of the chiefs of Kārkaḷa.

The day on which the image was consecrated fell into the (expired) Śaka year 1353 (in numerical words, 1. 5 f., and in figures, 1. 14 f.), the cyclic year Virōdhikṛit. According to Professor Kielhorn's calculation, the date corresponds to Wednesday, the 13th February A.D. 1432.<sup>4</sup>

TEXT.<sup>5</sup>

- 1 श्रीमद्देशीगणे ख्या-
- 2 ते पनसोगिवलीखरः<sup>6</sup> ।
- 3 योभूजलितकी-
- 4 र्त्वाख्यस्तन्मुनीद्रोपदे-
- 5 शतः ॥ [१\*] खस्ति योगकभूपते-
- 6 स्त्रिशरवर्द्धीदोर्विरोध्या-
- 7 दिक्कद्वये फाल्गुनसौ-
- 8 म्यवारधवलशीद्वा-
- 9 दशोसत्तिथौ । श्रीसोमा-
- 10 न्वयभैरवेद्रतनु-
- 11 जश्रीवीरपांघेयिना नि-
- 12 र्माप्य प्रतिमाच वा-
- 13 इवलिनो जीयाख-
- 14 तिष्ठापिता ॥ [२\*] शकवर्ष
- 15 १३५३ [॥\*] श्रीपांघराय [॥\*]

## TRANSLATION.

(Verse 1.) At the advice of that chief of sages, named Lalitakirti, who was the lord of the lineage (*śraṭi*) of Panasōge, (which arose) in the holy (and) famous *Dśīgasa*,—

(V. 2.) Hail! In the (cyclic) year Virōdhyaḍikṛit<sup>7</sup> (which corresponded) to (the year measured by) three, the arrows (5), the fires (3) and the moon (1) of the glorious Śaka king,<sup>8</sup>

<sup>1</sup> This is the modern Hanasōge in the Yeḍatore tāluka of the Mysore district. See Mr. Rice's *Ep. Carr.* Vol. IV., Introduction, p. 16.

<sup>2</sup> No. 62 of 1901. For a very incorrect transcript of this record see *Ind. Ant.* Vol. V. p. 40 ff. The *tithi* of the date is the sixth, and not the fifth as the published transcript has it.

<sup>3</sup> Thus the *śaḍmins* of Śravaṇa-Belgoja and Mūḍahidure have the title Chārukirti, and those of Humcha the title Dēvēndrakirti.

<sup>4</sup> *Ind. Ant.* Vol. XXIII. p. 119, No. 42.

<sup>5</sup> From an inked estampage.

<sup>6</sup> Read "श्रीगवली".

<sup>7</sup> I.e. 'Śrī' beginning with *Virōdhya*, which is an artificial way of expressing *Virōdhyaḍikṛit*.

<sup>8</sup> I.e. Śaka-Saṃvat 1353.



(on) a Wednesday in Phālguna, on the auspicious *tithi* of the holy *dvādaśī*<sup>1</sup> of the bright (fortnight),—an image of Bāhubalin was here caused to be made and was consecrated by the glorious lord Vira-Pāṇḍya, the son of Bhairavendra of the glorious family of the Moon. Let (this image) be victorious!

(Line 14.) The Śaka year 1353.

(L. 15.) O glorious Pāṇḍyarāya!<sup>2</sup>

**D.—On the proper left side of the colossus at Kārkaṣa.**

This inscription (No. 64 of 1901) consists of one verse in the Kanarese alphabet and language, and two words in Nāgarī characters and Sanskrit prose (L. 7). Like the preceding inscription (C.), it records that the image was caused to be made by Pāṇḍyarāya (ll. 2 f. and 7), the son of Bhairavendra. But the image is here stated to be one of Gummāṣa, the lord of Jinās.

**TEXT.<sup>3</sup>**

- 1 'सुखिनुतभैरवे-
- 2 द्रकुमारश्रीपांच-
- 3 रायनिंदतिमु-
- 4 ददि । कारित गुमट-
- 5 जिनपतिचारुश्रीम्-
- 6 त्ति कुडुगी निमगभिम-
- 7 तमं ॥ श्रीपांचराय जय [॥\*]

**TRANSLATION.**

Let it grant you (every) wish,—the beautiful holy image of Gummāṣa, the lord of Jinās, which was caused to be made with great delight by the glorious Pāṇḍyarāya, the son of Bhairavendra who was praised by wise men! O glorious Pāṇḍyarāya, be victorious!

**E.—On the Brahmadvastambha in front of the colossus at Kārkaṣa;**

Śaka-Samvat 1358.

This inscription (No. 65 of 1901) is written in the Kanarese alphabet and language. It consists of one verse, which is preceded by a short prose passage, and records that Vira-Pāṇḍya, the son of Bhairava of the family of Jinadatta,—the same prince whose name we have found in the two preceding inscriptions (C. and D.),—set up this pillar which bears at the top an image of Brahman. The date was the 12th *tithi* of the bright fortnight of Phālguna in Śaka-Samvat 1358 (current), the cyclic year Rākṣasa, i.e. A.D. 1436.

**TEXT.<sup>4</sup>**

- 1 ॥ यकटपन १३५८ राक्षससंवत्तर[द फ]ाल्गुन शु
- 2 १२ तु ॥ 'जिनउत्तान्वयभैरवतनयश्री[वी]रपा-

<sup>1</sup> I.e. on the twelfth *tithi*.

Compare the colophon of the next inscription (D.).

<sup>2</sup> From an inked stampage.

<sup>3</sup> From an inked stampage.

\* Metre: Kanda.

\* Metre: Kanda. Read 'जिनदत्ता'.

3 चतुपतिगे वरमं । मनमोक्षधीय[त्तु] नेच[त्ति]द  
4 जिनभक्तं ब्रह्मणीगे निमगभि[मत]मं ॥

#### TRANSLATION.

On the 12th (*tithi*) of the bright (*fortnight*) of Phālguna in the Bākshasa year (which corresponded to the year) 1358 of the Śaka king. Let it grant you (*every*) wish,—(*the image of*) Brahman, the devotee of Jina, who took up his abode<sup>1</sup> (*here*) in order to grant with pleasure (*every*) desire to the glorious prince Vira-Pāṇḍya, the son of Bhairava of the family of Jinadatta !

F.— On the proper right side of the colossus at Vāpūr;  
Śaka-Samvat 1525.

A fairly correct transcript of this inscription (No. 72 of 1901) was published by Mr. Rice in the Introduction to his *Inscriptions at Śrāvapa-Belgoḷa*.<sup>2</sup>

The inscription is disfigured by a crack, which has injured one or more letters in almost every line. The alphabet is Kanarese, and the language is Sanskrit verse. In several instances the letter *d* is closed and consequently identical in shape with *dh*. This remark applies also to the next inscription (G.).

The inscription records that Timmarāja of the family of Chāmupḍa set up the image of the Jina named Bhujabalin<sup>3</sup> at Ēnūra (the modern Vēpūr). This chief was the younger brother of Pāṇḍya, the son of queen Pāṇḍyaka, and the nephew and son-in-law of Rāyakuvara.<sup>4</sup> From the fact that the inscription mentions his uncle and mother, but not his father, it may be concluded that he and his family practised the *aṣṭya-santāna*, i.e. the inheritance through nephews. Even now the Jaina laymen (*śrāvaka*) of South Canara follow this rule, while the Jaina priests (*indra*) practise the *makkaḷa-santāna*, i.e. the inheritance through sons.

Timmarāja is stated to have set up the image at the instance of the Jaina priest Chārūkirti,<sup>5</sup> who belonged to the *Dśāgapa* and was the pontiff of Belgoḷa (the modern Śrāvapa-Belgoḷa). Hence the latter must have been the spiritual preceptor of his family. This suggests that the Chāmupḍa to whose family Timmarāja belonged (l. 14 f.) may be identical with the minister Chāmupḍarāja who had set up the colossal statue at Belgoḷa.<sup>7</sup>

The day on which the image was consecrated fell into the expired Śaka year 1525 (in numerical words, l. 4 f.), the cyclic year Śōbhakṛit. Professor Kielhorn kindly contributes the following calculation :—

"The date regularly corresponds, for Śaka-Samvat 1525 expired = Śōbhakṛit, to Thursday, the 1st March A.D. 1804, when the 10th *tithi* of the bright half ended 3 h. 33 m., and the *nakṣatra* was Pushya from 1 h. 58 m. (or 2 h. 38 m.), after mean sunrise.—The sign Mithuna was *lagna* from about 5 h. 20 m. to about 7 h. 20 m. after true sunrise, i.e. the time indicated by the date is about midday."

<sup>1</sup> Read °दीक्षु.

<sup>2</sup> I. e. who was set up by the king.

<sup>3</sup> *Loc. cit.* p. 32. The transcript supplied to Mr. Rice contains three misreadings :—*Indu-Pushyakt* for *Guru-Pushyakt* (l. 7); *Ēndra* for *Ēndra* (l. 10 f.); and *anaj-Ēndra-su-rāj-dhāt* for *anaj-Timmarāj-dhāt* (l. 14).

<sup>4</sup> This is a synonym of *Bhūjabalin* in the Karkala inscription, C. above.

<sup>5</sup> In the next following inscription (G.) he is called Rāyakuvara. *Kuvara* is a *śodhara* of *kumara*.

<sup>6</sup> Compare above, p. 110, note 3.

<sup>7</sup> See p. 106 above.

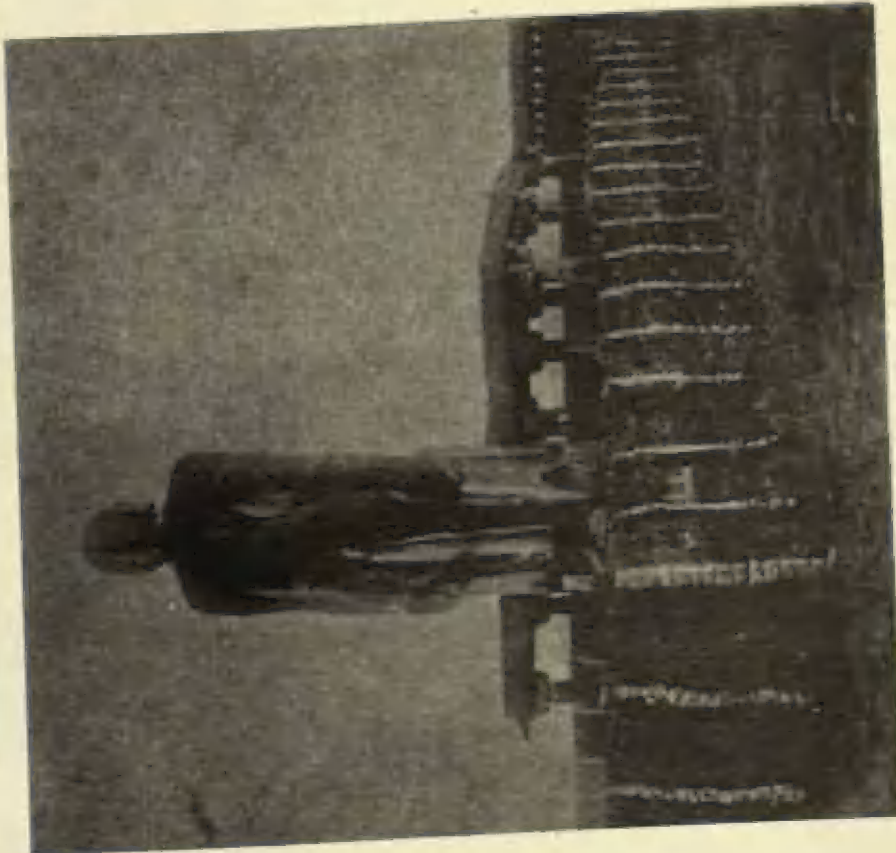


VENUR.



WIELE & KLEIN, HALF-TONE.

KARKALA.



S. MULTESON, PHOTO.





TEXT.<sup>1</sup>

- 1 श्रीमत्परमगंभीरस्वाहा-
- 2 दामीचलाङ्क[नं] । जीयासै-
- 3 लोक्षनायस्व शास[नं] जिनशास-
- 4 नं ॥ [१<sup>\*</sup>] शक्रवर्षेवतीति[सु वि]षया-
- 5 चिग्रहेदुषु । व[र्त्तमा]ने शोभत-
- 6 ति वत्सरे फाल्गुना[ख्ये ॥] [२<sup>\*</sup>] मासेष शु-
- 7 क्लपचेष्टदशम्यां शु[क्ल]पक्षे । सु-
- 8 लम्ने मिथुने देशी[गणां]रदिनेशितः
- 9 [॥] [३<sup>\*</sup>] वैष्णुकाख्यपुरीपट्टची[र]ांशुचिनिशा-
- 10 पतिः । चारुकी[र्त्ति]सु[नि]र्हिष्यवाक्यादे-
- 11 नूरपत्तने ॥ [४<sup>\*</sup>] श्री[र]ायकुवरस्वाय
- 12 जामाता त[त्त्वही]दरी- । पांचका-
- 13 ख्यमहादेव्याः [सु]पुत्रः पांचभू-
- 14 पतिः । [५<sup>\*</sup>] अ[त्त]ज[स्ति]मरा[जा]ख्यधामुं-
- 15 डान्वय[भूष]कः । अस्मा[प]यत्प्रति[ष्ठाप्य]
- 16 भुजवत्खाख्यकं जिनं ॥ १<sup>१</sup> ॥ शुभमस्तु ॥

## TRANSLATION.

(Verse 1.) Let it be victorious,—the holy religion of the lord of the three worlds, the religion of Jina, the unfailing characteristic of which is the extremely profound scepticism!<sup>2</sup>

(Vv. 2-6.) After the Saka years (measured by) the objects of the senses (5), the eyes (2), the arrows (5) and the moon (1)<sup>3</sup> had passed, while the (cyclic) year Śōbhakṛit was current, in the month named Phālguna, on the brilliant (?) tenth tithi of the bright fortnight, in (the nakshatra) Pushyaka (combined with) Thursday, (and) in the auspicious lagna Mithuna,—at the divine order of the sage Chārūkirti, the sun on the firmament of the Dēśigaga (and) the moon in the milk-ocean of the pontificate<sup>4</sup> of the town named Belgula,—he who was named Timmarāja, the ornament of the family of Chāmunda, the son-in-law of the glorious Rāyakuvara, the virtuous son of his sister—the great queen named Pāṇḍyaka, the younger brother of prince Pāṇḍya, consecrated and set up the Jina named Bhujabalin at the town of Enūra.

(Line 16.) Let there be prosperity!

G.—On the proper left side of the colossus at Vēṇūr;  
Saka-Samvat 1526.

This inscription (No. 73 of 1901) consists of two verses in the Kanarese alphabet and language. Like the preceding inscription (F.), it records that the image was set up by Timma.

<sup>1</sup> From two inked stampages.

<sup>2</sup> Read ५.

Compare e.g. *South-Ind. Inscri.* Vol. I. No. 152, verse 2, and No. 153, verse 1.

<sup>3</sup> I.e. Saka-Samvat 1526.

Regarding poṭṭa see *South-Ind. Inscri.* Vol. I. p. 159, note 1.

the younger brother of Pāṇḍya, the son of queen Pāṇḍyaka, and the nephew of Rāyakumāra. But the image is here stated to be one of the Jina Gummaṭṭēśa, the son of Ādijina, and Timma is stated to have belonged to the lunar race and to have ruled over the kingdom of Puñjajike.<sup>1</sup>

The date (v. 1) is identical in every detail with that of the preceding inscription (F.); but the Śaka year is here 1526 (in words) current, while there it was 1525 expired.

Two shrines in front of the Vēṇūr image contain two inscriptions (Nos. 74 and 75 of 1901) which are dated in the same year. The shrine on the proper left is a *chaityālaya* of Chandranātha and was built by two queens of Vira-Timmarāja-Oḍeyaru *alias* Ajilaru, "the beloved chief disciple of the holy Chārūkirtidēva," viz. Pāṇḍyakadēvi *alias* Vardhamānakka, and Mallidēvi. The shrine on the proper right is a *chaityālaya* of Śāntiśvara and was built by . . . *alias* Binnāpi, another queen of the same chief.<sup>2</sup>

#### TEXT.<sup>3</sup>

- 1 श्रीशकवर्षम<sup>4</sup> गणि[सि स]ासिरदिं मि-
- 2 गुवटदुल्लिक्कु[कु]ा शतदिष्यता[ॐ]नेय
- 3 श्रीभक्तदन्द फाल्गुनाख्यमासायि-
- 4 [त]युक्कपक्षदशमी गुरुपुश्वद यु-
- 5 [मम]ल[मन]दोळ्देशिगणा[य]गखगुरु-
- 6 पंडितदे[व]न दिव्यवाक्व[दि] ॥ [१\*] राय.<sup>5</sup>
- 7 कुमार[नी]प्पुवळियं सति पांद्य-
- 8 कदेवि[य पुवनव]<sup>6</sup> सीमायतवं-
- 9 श[धु]र्थेनुरुसाहसि पांद्याद-
- 10 पानुजनुद्दानराधेयनुदा-
- 11 र[पुंजळि]केपट्टवनाळ्व नृपायणि
- 12 तिंमभूभुजं श्रीयुतनं प्रति[ठि].
- 13 [सि]द[न]ादिजिना[ळ]ज[नं जि]नगुं[म]टेयनं ॥ [२\*]

#### TRANSLATION.

(Verse 1.) In the year Śōbhakṛit (*which was*) the glorious Śaka year counted by twenty-six after one hundred having the number five, exceeding one thousand,<sup>7</sup> (*on*) the tenth *tithi* of the bright fortnight falling into the month named Phālguna, in (the *nakshatra*) Pushya (*combined with*) Thursday, (*and*) in the *lagna* Yugma,—at the divine order of the *Gurupāṇḍitādēva*<sup>8</sup> who is the foremost of the *Dētigana*,—

(V. 2.) Prince Timma, the beautiful nephew of Rāyakumāra, the son of the virtuous Pāṇḍyakadēvi, the chief of the great family of the Moon, the very daring younger brother

<sup>1</sup> The kingdom (*rājya*) of Puñjajī or Puñjajike is mentioned also in two other inscriptions at Vēṇūr (Nos. 78 and 80 of 1901).

<sup>2</sup> A very inaccurate translation of Binnāpi's inscription was given in *Ind. Ant.* Vol. V. p. 38, note.

<sup>3</sup> From two inked stampages.

<sup>4</sup> Metre: Utpalāmāle.

<sup>5</sup> I cannot find the name of this metre; it is a *samāśṛitta* of 4 times 23 syllables.

<sup>6</sup> The doubtful syllable *tea* looks as if it had been corrected from *ga*.

<sup>7</sup> This is a "poetical" way of expressing Śaka-Samvat 1526.

<sup>8</sup> This title refers to Chārūkīrti of Beḷgaḷa; see l. 9 f. of the preceding inscription (F.).



of prince **Pāṇḍya**, a **Rādhēya** (Karna) in excellent gifts, the foremost of princes, who was ruling the noble kingdom of **Puñjālika**, consecrated here (*the image of*) the blessed **Jina Gummaṭṭēsa**, the son of **Āḍijina**.

## NO. 15.—TWO JAINA INSCRIPTIONS OF IRUGAPPA.

By E. HULTSCH, Ph.D.

### A.—Dated in the Dundubhi year.

From an inscription on a lamp-pillar in front of a Jaina temple at Vijayanagara<sup>1</sup> it is known that the general **Chaicha** or **Chaichapa** and his son **Iruga** or **Irugapa** were hereditary ministers of king **Harihara II.** of Vijayanagara. An inscription at Śravaṇa-Belgoja states that the general **Chaicha** or **Chaichapa** had already been the minister of **Bukkarāya**,<sup>2</sup> i.e. of **Bukka I.**, the predecessor of **Harihara II.**

The subjoined Tamil and Grantha inscription (No. 41 of 1890) is engraved on the base of the north wall of the store-room in the Jaina temple of Vardhamāna at Tirupperuttikkupru<sup>3</sup> near Conjeeveram. It records that the village of **Mahēndramaṅgalam** in the division of **Māvaṇḍūr**<sup>4</sup> was granted to the temple by the minister **Irugappa**, the son of the general **Vaichaya**. The donor is of course identical with **Irugapa**, the son of **Chaichapa**, who was mentioned in the preceding paragraph. He is stated to have made the gift for the merit of **Bukkarāja**, the son of **Arihararāja**, i.e. **Bukka II.**, the son of **Harihara II.** Hence the Dundubhi year in which the grant was made must correspond to A.D. 1362. But Professor Kielhorn has shown that the details of the date do not work out correctly.<sup>5</sup>

### TEXT.<sup>6</sup>

- 1 Svasti śr[i]ḥ [||\*] Dundubhi-varsham Kāt[tig]ai-[m]āḍatt[i]l pūrvva-pakshattu-  
Tt[i]ḡgaṭ-kiḷamaiyum pauraiyum<sup>7</sup> perṟa Tā(kā)tt[i].
- 2 gai-nā mahāmaṇḍalēśvara Arihararāja-kumāraṇ śrīmat(d-)Bukkarājan dharmmam  
āga Vaichaya-ḍaṇḍanātha-putraṇ
- 3 Jain-ōttamaṇ Iruga[pa]-mahāpradhāni Ti[rup]paruttikkupru-nāyaṇār Traiḷōkyavalla-  
bharkku pūjaikku
- 4 śālaikkum tiruppanik[ku]m Māvaṇḍūr-pporil Mahēndramaṅgalam nāḡ-pāḡk-  
ellaikum ipai-ili paḷlichebandam-āga chandr-āḍitya-varaiyum naḍakka-ttaruvittār  
a. Dharmm[ō]-ya[ā-ja]yatu a.

### TRANSLATION.

Hail! Prosperity! (In) the Dundubhi year, (on) the day of Kāttigai (Kṛittikā), which corresponded to a Monday and to the full-moon *tithi* of the first fortnight in the month Kāttigai,— for the merit of the glorious *mahāmaṇḍalēśvara* **Bukkarāja**, the son of **Arihararāja**,— the best of Jinas, the great minister **Irugappa**, the son of the general **Vaichaya**, caused to be

<sup>1</sup> South-Ind. Inscri. Vol. I. No. 152.

<sup>2</sup> Inscriptions at Śravaṇa-Belgoja, No. 82. The Śubhakṛit year in which this inscription is dated corresponds to A.D. 1422, and not to A.D. 1362 as Mr. Rice thinks.

<sup>3</sup> No. 61 on the Madras Survey Map of the Conjeeveram taluka.

<sup>4</sup> This is evidently Māvaṇḍūr, 5 miles from Conjeeveram; see Mr. Sewell's *Lists*, Vol. I. p. 166. I cannot identify Mahēndramaṅgalam.

<sup>5</sup> Above, Vol. VI. p. 329, No. 1.

<sup>7</sup> The syllable *perai* is entered below the line.

<sup>6</sup> From two inked stampages.

given to Trailókyavallabha, the god of Tirupparuttikkunru, for worship, for the alms-house and for repairs of the temple,— (the village of) Mahēndramaṅgalam in the division (*paruru*) of Māvandūr, (up to its) boundaries on the four sides, as a tax-free *paḷlichchandaṁ*,<sup>1</sup> to continue as long as the moon and the sun. Let this pious gift be victorious'

#### B.—Dated in the Prabhava year.

This Grantha inscription (No. 42 of 1890) is engraved on the roof of the *maṇḍapa* in front of the shrine in the same temple as the preceding inscription (A.), and consists of one Sanskrit verse in the Śārdūlavikrīḍita metre. It records that the *maṇḍapa* on which it is found was built by the same general Irugappa, the son of the general Vaichaya, at the instance of (his spiritual preceptor, the Jaina priest) Pushpasēna, in the year Prābhava. This year might be meant for Parābhava=A.D. 1366-67, which would, however, fall into the reign of Bukka I. Hence it follows that Prābhava is used on account of the metre instead of Prabhava=A.D. 1387-88, which falls into the time of Bukka II.,<sup>2</sup> the contemporary of Irugappa.<sup>3</sup>

In this inscription the temple of the Jina Vardhamāna is said to have been included in Kāñchi, of which Tirupparuttikkunru<sup>4</sup> was evidently considered a suburb.

#### TEXT.<sup>5</sup>

- 1 Śrīmat(d.)Vaichaya-daṇḍanātha-tanayas=samvatsarē Prābhavē saṁkhyāvān=Irugappa-daṇḍanripatis=śrī-Pushpasēn-ājñayā ||
- 2 śrī-Kāñchi-Jina-Varddhamaṇa-nīlayasy=āgrē mahā-maṇḍapam saṁgīt-ārttham-achikarach=cha śīlayā baddham samantāt sthalam || ॐ

#### TRANSLATION.

In the year Prābhava, at the order of the holy Pushpasēna,— the wise general Irugappa, the son of the glorious general Vaichaya, caused to be built, in front of the temple of the Jina Vardhamāna at the prosperous Kāñchi, a great hall for concerts and (caused to be) paved with stones the space all round.

### No. 16.— TWO BRAHMI AND KHAROSHTHI ROCK-INSRIPTIONS IN THE KANGRA VALLEY.

By J. PH. VOGEL, LL.D.

The first of these two rock-inscriptions was discovered by Sir E. C. Bayley at Kanhiāra, three miles to the east of Lower Dharmasāla on the bank of the Mānji torrent, and was edited by him in 1854 from drawings made by Lieutenants Crofton and Dyas.<sup>6</sup> In 1875 it was reproduced again and discussed by General Cunningham.<sup>7</sup>

The second inscription I found last summer in the course of an archaeological tour in the Kāngra district near a place called Paṭhyār, situated nine miles south of Kanhiāra on the bank of the Baner rivalet, at a distance of about one mile from the Dādā Travellers' Bungalow.

<sup>1</sup> This term means 'land belonging to a Jaina temple'; see *South-Ind. Inscr.* Vol. II. p. 52, note 2, and above, Vol. IV. p. 138.

<sup>2</sup> See above, Vol. VI. p. 329 f.

<sup>3</sup> See p. 116 above.

<sup>4</sup> See above, A. i. 3.

<sup>5</sup> From an inked stampage.

<sup>6</sup> *J. A. S. B.* Vol. XXIII. p. 57.

<sup>7</sup> *Arch. Survey Reports*, Vol. V. p. 175, Plate xlii.



The two inscriptions are so nearly alike in script, substance and general character that it appears desirable to publish them together, the more so as the Kanhiāra inscription has not yet been edited satisfactorily and the Paṭhyār inscription, as far as I know, has not been noticed before by any archæologist.

The legend in both cases is given in two different alphabets,—Brāhmī and Kharōṣṭhī, though evidently of two very different periods. In each case the inscription contains only two words in both scripts, whereas a third word occurs in one script only. But at Kanhiāra this additional word belongs to the Brāhmī, while at Paṭhyār it forms part of the Kharōṣṭhī legend. The explanation of this third word is somewhat difficult. Otherwise the reading may be said to be beyond doubt, owing to the enormous size and the clearness of the letters, which are deeply cut in hard granite boulders. Finally two auspicious symbols are in each case added after the Brāhmī legend, one of which is the well-known *svastika*.

The Kanhiāra inscription was read by Sir E. C. Bayley as follows :—*Krishnayasas ārāma* in Kharōṣṭhī, and *Krishnayasasya ārāma madangisya* in Brāhmī. I may state at once that the correct reading of the first word appears to be *Krishnayasas* and *Krishnayasasya* respectively, whereas the length of the first *a* of *ārāma*, as a matter of fact, is not expressed in Kharōṣṭhī.<sup>1</sup> He explains it as “the garden of Krishnayasas, to which in the second inscription some wag has apparently added the epithet *madangisya* (corpulent) from *med* (fat) and *anga* (body).”

Cunningham, however, preferred to consider *ārāma* as a synonym of *vikāra*, translating it by “the monastery of Krishnayasas,” and even went so far as to derive the name Kanhiāra from *Kanhiya-yasas-ārāma*, Kanhiya being a synonym of *Krishna*. The third word he read *madangisya*, and he thought it to be “the name of the district or possibly of the recorder of the inscription.”

Now, before entering upon any discussion of these doubtful points, it will be well to examine the other inscription, which from its similarity is likely to contribute fresh evidence. The Paṭhyār inscription consists of two lines, cut into one stone. The upper line gives the two words in Brāhmī followed by a *svastika* and a foot-print. In the lower line, which was partly buried in the ground, is the Kharōṣṭhī legend, which consists of three words. The Brāhmī letters are of considerable size, the final one being not less than 1½' high. The Kharōṣṭhī characters are much smaller (5" to 9"). Thus, notwithstanding the difference in the number of letters, both lines are about equal in length, viz. 7½'.

It is evident at once that the two words in Brāhmī correspond to the second and third words of the Kharōṣṭhī legend. I read them *Vayulasa pukariṇa*<sup>2</sup> or, in correct spelling, *Vāyulasa pukharinī*, the meaning being simply “Vāyula's lotus-pond.” With regard to the first word of the Kharōṣṭhī, the meaning is less obvious. Manifestly it is a genitive defining the proper name *Vāyulasa*. It seems to me almost certain that it has to be read *rathidarasa*, i.e. in Sanskrit *rathitarasya*. The *i* may be either short or long. If short, the word is to be taken as the comparative of *rathin*; if long, of the Vêdic *rathi*. The meaning remains the same, viz. ‘charioteer’ (from *ratha*). According to the *St. Petersburg Dictionary* the word *rathitara* occurs as a proper name in the *Vishṇupurāṇa* also. But the meaning which has to be assigned to the word in the Paṭhyār inscription is, I believe, a different one. *Rāthi* is the name of an agricultural caste in Kāōgra.<sup>3</sup> If Vāyula really was a Rāthī, we may infer that, in the time of the inscription, the Rāthīs were not inhabitants

<sup>1</sup> I have to point out that the *a* has a small horizontal stroke to the right. But it is little prominent and may be a natural hole in the rock.

<sup>2</sup> The length of *a* in *ed* is expressed only in the Brāhmī. The *a*-stroke of *ya* is not found in the Brāhmī, but is perfectly clear in the Kharōṣṭhī legend.

<sup>3</sup> *Gazetteer of the Kangra District*, Vol. I. (1883-84), p. 58 f.



of that fertile part of the valley to which Paṭhyār certainly belongs. For, if this had been the case, a man belonging to the Rāṣṭhī caste would hardly have designated himself as such in order to distinguish himself from his neighbours. This, as far as I can see, is the only historical conclusion which can be drawn from the Paṭhyār inscription. Its chief interest, therefore, is purely palaeographical.

If we compare the two inscriptions, it is obvious that the Paṭhyār stone exhibits a much earlier type of script than the Kanhiāra one. This is evident in part from some of the Kharoṣṭhī letters, e.g. the *z*, which at Paṭhyār has the closed shape of the Aśoka period, whereas at Kanhiāra it is open as in the Śaka-Kushana inscriptions. On the whole, however, the Kharoṣṭhī of both inscriptions is fairly identical. But a striking difference is shown in the Brāhmī legends. The Kanhiāra inscription was assigned by Bayley and Cunningham to the first century after Christ. Possibly it is later. The *y* with its three vertical strokes of equal length agrees best with forms of the 2nd and 3rd centuries.<sup>1</sup> The *d* shows a great resemblance to the type of this letter in the 2nd century.<sup>2</sup> The *m* is angular instead of rounded as in the more ancient type. The *ś*, on the contrary, with its straight strokes, has a more archaic form. So has the *g*, which is angular and not rounded.

The Brāhmī type of the Paṭhyār inscription, however, corresponds entirely with that of the Aśoka period — the earlier Maurya type as Professor Bühler called it — and therefore can safely be said to belong to the 3rd century B.C.<sup>3</sup> We may infer that both Brāhmī and Kharoṣṭhī were known and used in the Kāṅgra valley from that time until the first or second century after Christ.

It is a fact worth noticing, that, while the indigenous character had developed considerably during the course of the three or four centuries, the foreign alphabet had practically remained the same. The most plausible explanation would be that in those parts the Brāhmī was the popular script used in commerce and common life, while the use of the Kharoṣṭhī was limited to official documents and was in consequence fairly constant. The greater importance attached to the Brāhmī may also appear from its taking the first place in the Paṭhyār inscription and from the larger size of the letters, though it must be admitted that the fuller reading is given in Kharoṣṭhī. In the Kanhiāra inscription the Brāhmī has the additional word. But in both inscriptions the *maṅgalas* are placed after the Brāhmī and not after the Kharoṣṭhī.

Now, to return to the Kanhiāra inscription, it remains to be considered whether the newly found inscription throws any light on its meaning. First of all one feels inclined to assign to the word *āraṃa* the ordinary meaning of 'garden,' and not that of 'monastery' as Cunningham did.<sup>4</sup> For, considering that Vāyula found it worth while to cut an inscription which would stand the ages, simply to indicate that he was the owner of a lotus-pond, there is no reason to assume that Kṛishṇayaśas did not do the same with regard to his garden. Moreover, in the case of a monastery the founder would preferably have written his name on the building, and not on two boulders lying near it.

With regard to the doubtful term *medaṅgiśya*, we may with Cunningham reject Bayley's supposition that the word was added by some wag in order to ridicule Kṛishṇayaśas. It would have been a very poor joke indeed and scarcely worth the trouble of cutting into hard granite. And are we to believe that the same wag had cut the two *maṅgalas* also, possibly to make amends for the offence? Corpulence, moreover, is looked upon with a different eye by the Hindū

<sup>1</sup> See Bühler's *Indische Palaeographie*, Plate iii. 31, XV. and XVIII.

<sup>2</sup> *Ibid.* 2, XI.

<sup>3</sup> Since writing the above, I had an opportunity of showing the impression to Dr. M. A. Stein, who, judging from a superficial examination of the Kharoṣṭhī, thought that the inscription was rather of the early Śaka type.

<sup>4</sup> This meaning is not even mentioned in the *St. Petersburg Dictionary*.

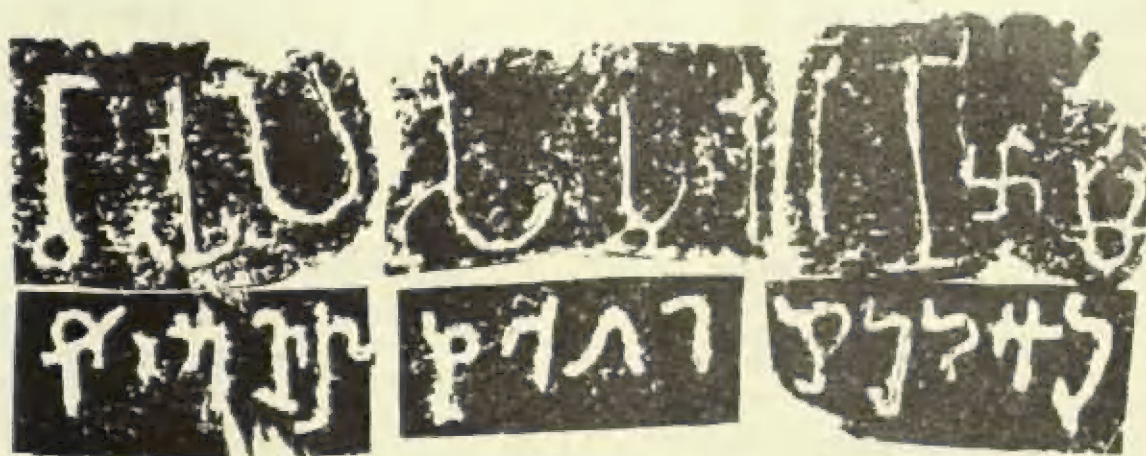


*Rock-Inscriptions in the Kangra Valley.*

KANHIARA INSCRIPTION.



PATHYAR INSCRIPTION.



E. H. TZSCH.

SCALE 07.

WIELE & KLEIN, PHOTO-ZINCO.

From inked estampages supplied by Dr. J. Ph. Vogel.





and by the European. Large and round limbs were considered characteristics of a *mahāpuruṣa*,<sup>1</sup> and every traveller in India will get the impression that this is the case even now.

Most probably the third word in both inscriptions indicates the caste or clan of the person mentioned. Among the meanings assigned to the word *māda* by the *St. Petersburg Dictionary* there is that of 'a certain mixed caste.' But this explanation would have to be abandoned, if with Cunningham we read *mādaṅgiya*. It is true that the *ā*-stroke is ordinarily attached to the right, not to the left leg of the *m*; but, on the other hand, we never find the *e*-stroke turned to the right. Comparing the manner in which the *ā*-stroke is attached to *p*, *s* and *h*, we must consider Cunningham's reading correct. Unfortunately *mādaṅgiya* is as difficult to explain as *medaṅgiya*. If we ignore the *i* in the penultimate syllable, it would correspond to the Sanskrit *Mātanga*; but that a member of this caste would be the owner of a garden and bear the name of *Kṛishṇayāsa* is scarcely admissible.

It was stated above that one of the two *maṅgalas* added to the Brāhmī legend is the *svastika*. The other Cunningham interpreted as an abbreviation of the syllable *śā*. This, however, does not seem very probable considering that that sacred syllable is always found at the beginning, never at the close of a sentence. But when we compare the two inscriptions in this respect, we discover a remarkable resemblance between the two *maṅgalas* also. The mystic sign of the Kanhiāra inscription appears to be nothing but an ornamental development of the foot-print. It would be hazardous to draw from these signs any conclusions with regard to the creed of the authors. It is true that the foot-print and the *svastika* are favourite signs of good omen with the Buddhists; but it should be borne in mind that they are equally honoured by the Hindūs in general and probably were so even in pre-Buddhistic times.

One point still remains to be discussed,—the language. In the older inscription it is Prākṛit or Middle-Indian of the Śaurasēni-Mahārāṣṭrī, not of the Māgadhi type, as appears from the *r* in *pukkarisa*.<sup>2</sup> In the Kanhiāra inscription there is a difference of language in the two legends. The Kharōṣṭhī legend is written in a Prākṛit of which the distinction made between the three sibilants is a remarkable feature. The language of the Brāhmī legend would best be characterised as Sanskritised Prākṛit, such as came into vogue among the Northern Buddhists with the rise of the Mahāyāna system. Thus linguistic evidence also would assign to this inscription the same time of origin as was found probable in view of palaeographic considerations. That Cunningham was wrong in calling the language simply Sanskrit scarcely needs to be demonstrated.

## NO. 17.—TWO INSCRIPTIONS OF TAMMUSIDDHI.

SAKA-SAMVAT 1129.

By H. Lüders, Ph.D.; GÖTTINGEN.

The first of the following two stone inscriptions is engraved on the east wall of the Natarāja shrine in the *Vaṭāranyēśvara* temple at *Tiruvālaṅgādu*, 3 miles N.-N.-E. of the Chinnamapēt Railway Station in the North Arcot district. The second is on the north wall of the central shrine of the *Vāchiśvara* temple at *Tiruppāṣūr*, 2 miles W.-S.-W. of *Tiruvallūr* in the *Tiruvallūr tāluka* of the Chingleput district. They are now edited for the first time from inked estampages supplied to me by Dr. Hultzsch.<sup>3</sup>

<sup>1</sup> A. Grünwedel, *Buddhistische Kunst in Indien*, sec. ed. (1900), p. 138.

<sup>2</sup> See Professor Pischel's *Grammatik der Prākṛit-Sprachen* (1900), p. 24.

<sup>3</sup> Nos. 405 and 407 of the Government Epigraphist's collection for the year 1896.



Both of them are intended to commemorate the donations of a king **Tammusiddhi** or **Tammusiddha**, who belongs to a family of Telugu chiefs of whom numerous records have been discovered since 1892 in the Chingleput, North Arcot, Nellore and Kistna districts. On these materials Mr. Venkayya has based his valuable account of the Chôḍas of the Telugu country in the *Annual Report for 1899-1900*. However, as none of the inscriptions made use of by Mr. Venkayya have been published until now, I shall confine my remarks to the facts furnished by the following two inscriptions alone.

The **Tiruvālaṅgāḍu** inscription is damaged in a few places, but the illegible passages can easily be restored, partly from the context alone, and partly with the help of the **Tiruppāṣūr** inscription. It is written in **Grantha** characters. The size of the letters varies from  $\frac{1}{4}$ " to 2". Line 8 contains the rare subscript sign for *jha* in *nirjharā*. The language is **Sanskrit**, and, with the exception of the concluding words *svasty-asu*, the whole text is in verse. As regards orthography, it may be pointed out here that in the middle of a word *i* is written instead of *d* before a sonant consonant in the word *patma* in ll. 1, 2, 3, and in *bhavarabhir* in l. 21.

After two introductory verses in praise of the donor, who, as stated above, is called both **Tammusiddhi** (ll. 2, 17, 18) and **Tammusiddha** (ll. 1, 20, 21), the inscription gives his genealogy, which shows the characteristic features of the Chôḍa genealogies.

It begins with some mythical ancestors. From the lotus of Vishnu's navel sprang **Brahma** (vv. 3, 4), from him **Marichi**, from him **Kāśyapa** (v. 5), from him the **Sun** (v. 6), and from him **Manu** (v. 7), in whose family there were born many kings (v. 8). This is the genealogy of the solar race as taught in the *Purāṇas*.<sup>1</sup> It is found also in the **Udayāndiram** plates of **Prithivipati II**.<sup>2</sup> and those of **Vīra-Chôḍa**,<sup>3</sup> as well as in the *Kaliṅgattu-Parani*<sup>4</sup> and the *Vikīrama-Śōḷa-Uḷ*,<sup>5</sup> but in the last three passages the third name appears as **Kāśyapa** or **Kāchohipāṇ** instead of **Kāśyapa**. The *Vikīrama-Śōḷa-Uḷ* differs besides in placing **Kāśyapa** before **Marichi**, and the **Udayāndiram** plates of **Prithivipati II**. omit **Manu**.

The inscription next mentions three kings who form the connecting link between these sages of old and the direct ancestors of **Tammusiddhi**. The first of them, born in the lineage of **Manu**, is **Kalikāla** (v. 9). **Kalikāla** is identical, of course, with the ancient half-mythical Chôḍa king whose name is generally given as **Karikāla**. The various traditions about him have been collected by Dr. Hultzsch.<sup>6</sup> In the present inscription we are told that he constructed the banks of the **Kāvēri**, and that, when he had lifted Mount **Mēru** with his play-staff, the quarters were greatly disturbed or confounded. The story about the construction of the banks of the **Poggi** or **Kāvēri** is alluded to also in the *Kaliṅgattu-Parani*,<sup>7</sup> the *Vikīrama-Śōḷa-Uḷ*,<sup>8</sup> and the large **Leyden** grant.<sup>9</sup> The second legend, implied by the words of the inscription, is not known to me, but it is probably connected in some way with another legend recorded by the two Tamil poems. According to the *Kaliṅgattu-Parani* **Karikāla** inscribed on the side of Mount **Mēru** the whole history of the Tamil race as foretold by the **Rishi Nārada**, and in the *Vikīrama-Śōḷa-Uḷ* he is spoken of as "the king who set his tiger-banner on the mountain whose summit gleams with crystal waterfalls," where the mountain meant by the poet would seem to be again Mount **Mēru**.

<sup>1</sup> See, e.g., *Agnipurāṇa*, 3, 2:—

*Vishvambhājajā Brahmā Marichir-Brahmapaṇ sutaḥ |*

*Marichir Kāśyapa-tarmit Sāryō Vainarotō Manah |*

Compare also 372, 1 f.; *Ādiparva*, I, 70, 19 f.; 2, 110, 5 f.

<sup>2</sup> *South-Ind. Inscr.* Vol. II. p. 382.

<sup>3</sup> Above, Vol. III. p. 90 f.

<sup>4</sup> Canto 8, vv. 9, 10; *Ind. Ant.* Vol. XIX. pp. 330, 340.

<sup>5</sup> *Ind. Ant.* Vol. XXII. pp. 144, 147 f. **Manu** is not mentioned here by name, but alluded to as "the stern sire who drove his chariot over his son to soothe a cow in dire distress."

<sup>6</sup> *South-Ind. Inscr.* Vol. II. p. 377 f.

<sup>7</sup> Canto 8, v. 20; *loc. cit.* pp. 331, 341.

<sup>8</sup> *Loc. cit.* pp. 144, 145.

<sup>9</sup> *Archaeological Survey of Southern India*, Vol. IV. p. 206.



The verses 10 and 11 are devoted to a king who is said to have been born in the lineage of Kalikāla, and to have had two names,—**Madhurāntaka**, i.e. 'the death to Madhurā,' and **Pottapi-Chōla**. The former name he acquired by conquering **Madhurā**, the capital of the **Pāṇḍyas**, whose women he made widows; the latter was given to him for having founded, in the country of the **Andhras**, the town of **Pottapi**. **Madhurāntaka Pottapi-Chōla** is a name frequently met with as that of a local chief in the inscriptions at Conjeeveram, the ancient **Kāñchīpura**; in the list compiled by Mr. Sewell<sup>1</sup> it occurs more than thirty times. Provided, however, that all these inscriptions are to be referred to the same person, it is impossible that that chief of **Kāñchīpura** should be identical with the ancestor of **Tammusiddhi**; for one of his inscriptions is dated in the 18th,<sup>2</sup> and another in the 21st year of **Tribhuvanachakravartin Rājārājadēva**,<sup>3</sup> which correspond to A.D. 1233-34 and 1236-37, respectively. He must have been a much younger member of the family, and Mr. Venkayya, for other reasons, is inclined to identify him with **Chōla-Tikka**, who probably was the successor of **Tammusiddhi**.<sup>4</sup> The identification of **Pottapi**, which **Madhurāntaka Pottapi-Chōla** is said to have founded, must be left to future researches.<sup>5</sup>

In **Madhurāntaka Pottapi-Chōla**'s race was born **Tilugaviḍya** (v. 12). The only feat recorded of him is the erection of a pillar of victory with a figure of **Garaḍa** at the top of it at **Ujyapuri**.<sup>6</sup> **Ujyapuri** may be the modern **Ujīpuram** or **Ujjapuram**, 18 miles east-south-east of **Koljēgāl** in the **Coimbatore** district. Mr. Sewell states that there is an old ruined fort at that place,<sup>7</sup> and there is no difficulty in assuming that one of these **Telugu Chōlas** should have extended his conquests beyond the **Kāverī**, if another boasts even to have taken **Madhurā**.

With verse 13 begins a coherent genealogy of the direct ancestors of **Tammusiddhi**. In **Tilugaviḍya**'s family was born king **Siddhi** (v. 13). His younger brother was **Betta (I)**, who had several sons (v. 14), the eldest of whom was **Dāyabhima** (v. 15). **Dāyabhima**'s younger brother was **Īrasiddhi** (v. 16). He again had three sons, **Manmasiddhi** or **Manmasiddha**, **Betta (II)**, and **Tammusiddhi**, whose mother bore the name of **Śrīdēvi** (vv. 17-20). Of these only **Siddhi**, **Dāyabhima** and **Manmasiddhi** are described in terms implying that they actually reigned, while of **Betta II** it is expressly stated that, being given to the practice of austerities, he conferred, after the death of **Manmasiddhi**, the government on his younger brother **Tammusiddhi**.

In verse 21 we are informed that in the **Śaka year 1129** (= A.D. 1207-8) **Tammusiddhi** allotted to the lord of **Vaṭṭavi** all the revenues due to the king in the villages belonging to the temple. The inviolability of this order is enjoined in the two concluding verses (22, 23). As regards the name of the god, it is apparently derived from that of the village where the temple is situated, **Vaṭṭavi** or its modern synonym **Vaṭṭarāya** being Sanskrit renderings of the Tamil **Tiruvālaṅgāḍu**, 'the holy banyan forest.'

The **Tiruppāṣūr** inscription closely resembles the **Tiruvālaṅgāḍu** inscription in outward appearance as well as in its contents. It is written in **Grantha** characters, about 1½" high. The form of the subscript *jha* in *nirjjhara* in l. 19 slightly differs from that of the **Tiruvālaṅgāḍu** inscription, the loop to the left having disappeared here altogether. The initial *ś* also has a

<sup>1</sup> *Lists of Antiquities*, Vol. I, p. 178 ff.

<sup>2</sup> No. 37 of the Government Epigraphist's collection for 1893.

<sup>3</sup> *Lists of Antiquities*, Vol. I, p. 187 (No. 277). Mr. Sewell mentions also an inscription (No. 74) dated "in Śaka-Saṁvat 1232, in the 24th year of his reign."

<sup>4</sup> *Loc. cit.* p. 19. In the genealogical table, *ibid.* p. 18, Mr. Venkayya mentions a certain **Madhurāntaka Pottapi-Chōlasiddhi** who belonged to another branch of the **Telugu Chōlas**. But he also cannot possibly be the person of that name in the present inscription, as he is represented as a descendant of **Telugabijjana**, whereas the **Madhurāntaka Pottapi-Chōla** of our inscription was an ancestor of that king.

<sup>5</sup> [See *South-Ind. Insor.* Vol. III, p. 33, note 1. The *Postal Directory of the Madras Circle* mentions a village "Potapi" near "Tongootoor" in the Pullampēt taluka of the Cuddapah district.—E. H.]

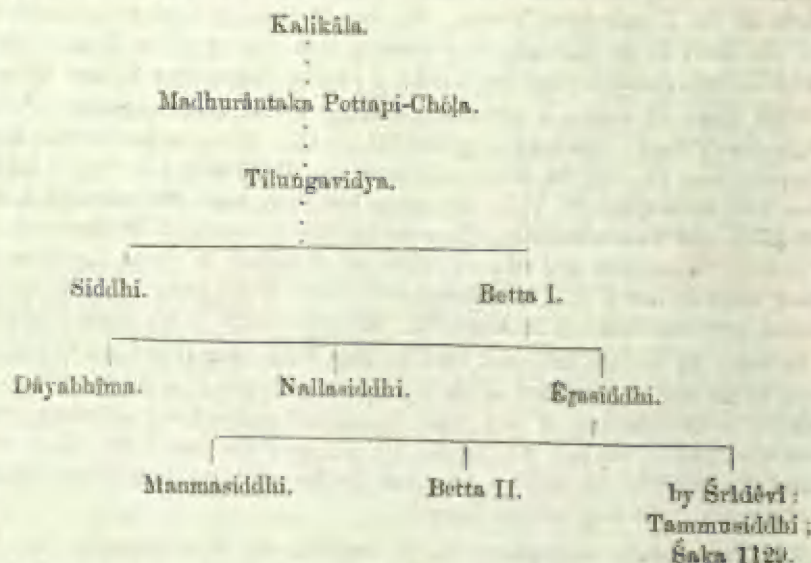
<sup>6</sup> Or, possibly, **Ujyapuri**. The quantity of the initial vowel cannot be made out from the text, as it is united here with the final vowel of the preceding word (*yha=Ujyapuriydm*).

<sup>7</sup> *Lists of Antiquities*, Vol. I, p. 215.



very peculiar form in l. 61, whereas in l. 11 it appears in the usual shape. The language is **Sanskrit**, and the whole is in verse, with the exception of the words *svasty-ashtu* at the end. Here also a sord consonant is written instead of a sonant in *patma* (ll. 2, 3, 4) and *bharatbhīr* (l. 64), and besides in *ḍrikbhīām* (l. 4) and *dik dakṣiṇā* (l. 35).

Of the 23 verses of the Tiruvālaṅgāḍu inscription 16 reappear in this inscription, occasionally with slight variations.<sup>1</sup> With respect to the earlier part of the genealogy (vv. 2-9) it is to be noticed that the verses about Manu and Tiluṅgavidya are omitted here. That portion also which deals with the direct line of Tammusiddhi's ancestors (vv. 10-17) shows one important point of difference. No mention is made of Betta I. and of Dāyabhīma. Instead of the two verses devoted to them in the Tiruvālaṅgāḍu inscription we find here a verse (11) stating that in king Siddhi's family was born king Nallasiddhi. In the following verse Eṇasiddhi is called his younger brother, which term in the identical verse 16 of the Tiruvālaṅgāḍu inscription applies to Dāyabhīma spoken of in the preceding verse, and it might therefore easily be imagined that Dāyabhīma and Nallasiddhi were only different names of the same king. Fortunately, an inscription at Tiruvoggiyūr,<sup>2</sup> quoted by Dr. Hultzsch in his *Annual Report for 1893*, paragraph 13, leaves no doubt that they were two distinct persons, and the pedigree to be derived from the two inscriptions edited here is thus to be arranged in the following manner :<sup>3</sup>—



Besides the name of Nallasiddhi the Tiruppāśūr inscription contains little that is new. Nallasiddhi seems to have taken possession of Kāñchi or Conjeeveram; for in verse 11 it is said, with a well-known pun, that, when the southern quarter had obtained him as her husband, she was *yaḥita-kāñchi-gaṇā*, which may be understood as 'having dropped her girdle' or 'having lost Kāñchi.' In verse 15 we are told once more, but in a more explicit way, that after the death of Manmasiddhi the government passed without any disturbances into the hands of Tammusiddhi, Betta II. being of a religious turn of mind and therefore renouncing his claims to the throne in favour of his younger brother.

The verses 18 and 19 record that in the Śaka year 1129 (= A.D. 1207-8) Tammusiddhi allotted to the lord of Pāṣipura the revenues due to the king in the villages belonging to the

<sup>1</sup> The name of the town founded by Madhurāntaka Pottapi-Chōla is here spelled Pottappi (v. 9).

<sup>2</sup> No. 104 of the Government Epigraphist's collection for the year 1892.

<sup>3</sup> The purely fictitious first portion has been omitted here.



temple, and that in the same year he presented the village of **Kaivaṇṭūr** to the god. Pāṣipura, of course, is nothing but the Sanskrit name of Tiruppāsūr. The village of Kaivaṇṭūr, as Dr. Hultzsch informs me, is identical with **Kaivaṇṭūr**,<sup>1</sup> 1 mile W.-N.-W. of Tiruppāsūr.

## A.—TIRUVALANGADU INSCRIPTION.

TEXT.<sup>2</sup>

- 1 Svasti śri-Tammusiddhāya tasmai yat-sainya-rēṣava[ḥ] [1\*] [Brahma-pa]tma(dma)-  
spriśas=śamkē bhāvi-bhū-spriṣṭi-hētavaḥ || [1\*] Jayati vijayi-chāpaḥ kshālita-  
ś[ś]aṇa-[pāpa]=satata-madhura-lā-
- 2 paḥ prāpta-vidyā-kalāpaḥ [1\*] vitata-vitarāṇa-āpaś=śatru-māyā-durāpaḥ pra[śamita]-  
kali-tāpas=Tammusiddhi-khamāpaḥ || [2\*] Udadhi-śayana-bhājāḥ Patma(dma)-  
nābhāsyā nābhēḥ kim=api nikhila-hētur-jjātam=śścha-
- 3 ryya-patma(dma)m [1\*] yad=abhajad=api spriṣṭēḥ pūrvvam=ētasya drigdhya[m]  
mridu-kathina-ma]hōbhyaṁ=miṇa-ōmṇilāni || [3\*] Tasmād=Viriṣchir=abhavat  
suchiran=tad-a-
- 4 ntar=vrāsād=iva prakāṣayann=rajaśaḥ pra[vrittim] [1\*] ya[ḥ] Śrīśa-ta[ipa-paṇi-maṇi]-  
maṇi-prarūḍha-bimbas=srijaṇn=iva babhau sadriśas=sahāyāṇaḥ || [4\*]
- 5 Marichir=udagāt=tasmād=uday-ādrē=iv=ānśumān [1\*] [tataḥ] Kāśyapa  
prakāśa iva nirgataḥ || [5\*] Asmāj=ja[gat\*]-trita[ya-maṇḍala-rat]madipaś=chhanda-
- 6 s-tanus=timira-kānana-dāvavahniḥ [1\*] di[k\*]-kālayōḥ kim=aperaṁ vyavahā[ra\*]-  
hētu[ḥ] kō=py=āvirāsa vasudhādhipa-vamśa-kandaḥ || [6\*] Tasmād=klā-
- 7 bdaḥ pūrvvō guṇair=nnikhila-nīti-patha-prayōktā [1\*] dēvō Manus=apadi gōptan-  
iv=āvatirṇas=tan-maṇḍal-ānta[ra\*]-gata[ḥ] p[urushaḥ] purāpaḥ || [7\*] Babhū-
- 8 vur=ullāsita-kīrtti-nirjjharā Manōḥ kulē=emin bahavaḥ khamābhṛtaḥ [1\*] divas-  
prithivyōr=api yair=nniyantṛibhir=nnirāṇkuśō nīti-pathaḥ pravarttita[ḥ] || [8\*]
- 9 Tat-kulē Kalikālōlo-bhūtā [Kāvēri-tīra-kṛin=ripaḥ] [1\*] [yat-kē]lī-yasṭi-talitē  
Mērau vyatikṛitā diśaḥ || [9\*] Jātō=aya vamsē Madhurām viji-
- 10 tya paśchād=ndañchana(n-Ma)dhurāntak-ākhyāḥ [1\*] nitānta-mukt-ābha[ra\*]pāḥ  
prachandāḥ Pāṇḍy-āṇḍanāḥ prāg=iva yaś=chakāra || [10\*] Jishpur=Andhrēshu  
yāḥ kṛitvā purim Pottapi=samūjitām [1\*]
- 11 tatas=tat-pūrvva-[Chō][1\*]-ākhyāḥ prakhyāta-bhujā-vikramaḥ || [11\*] Tad-vamśē =  
Tilumgavidya-nripatir=yyēn=ōjyapuryyām=asau chañchata(t)-kīrtti-patākayā  
tilakita-stambhaḥ pratishṭhāpi-
- 12 taḥ [1\*] yasy=āgrē Garuḍan=nirīkshya sahaja-snōhēna sūtē sthītē maddhyē-  
vyō[ma] vilambatē dinapatiḥ prāyas=tad-ādi kṣapam || [12\*] Tat-kulē  
Siddhi-bhūpālāḥ pālayām=ā-
- 13 sa mēdinim [1\*] yadīya-dōḥ-pad-āyattam=artthi-pratyartthi-jīvitam || [13\*] Annjaṇn-  
ābhavat=tasya Betta-bhūpaḥ pratāpavān [1\*] tasy=āpi jajūirē putrās=trātārāḥ  
śarap-ārthhinām || [14\*] Dāyabhimō n[ripa]-
- 14 s-tēshā[m] jyēshṭhaḥ kahōḥlm=apālayat [1\*] yat-pāṇis=śātrava-śrīṇāḥ=kōś-ākriśhi-  
kaśh[ā\*]yitaḥ || [15\*] Tasy=Airasiddhi-nripatis=sahajāḥ kanyān=dāran=nirāya  
kalim=asya punaḥ-pravēśam [1\*] rōddhum pravri[t]ta

<sup>1</sup> No. 63 on the *Madras Survey Map* of the Tiruvallūr taluka.

<sup>2</sup> From inked stampages supplied by Dr. Hultzsch.

<sup>3</sup> The sign for *ryya* looks rather strange, but it cannot possibly be meant for anything else.

<sup>4</sup> The *visarga* has been added below the line.

<sup>5</sup> Read =*asṭhānām*.

<sup>6</sup> Read =*sahāyāṇa*.

<sup>7</sup> Read *Kalikālōlo-bhūtā*.

<sup>8</sup> The *chō* has been added below the line.

- 15 iva yaḥ prachuraṁ yaśa[h\*] sva[n\*]=dik-sīmasu sphaṭika-sāla-nibha[m babandha ||]  
[16\*] [A]sy-ābhavann-avani-maṇḍala-rakhitāraḥ putrās-traya[h\*] sphurita-  
pauruṣa-bhūṣaṇās-tē [i\*] yair-anvitaḥ prasavitā suchiraṁ vyarājat-tējō-  
16 mayair-iva n[i\*]jair-nayanais-Tripōtraḥ || 17\*] Jyāy[ān-ēśhām]=Maumasiddh-  
śvaraḥ kaḥmām kaḥūr-āmbhōdhi-śyāma-simā[m] śaśāsa [i\*] nity-ōdañchad-yad-  
yaśaḥ-pañjar-āntar-vvyōma dhyāmaṁ kōkila-  
17 tvam bibharti || [18\*] Tatra svar-lōkam-ārūḍhō madhyamō Be[ttā-bhū]patih [i\*]  
tapasvi rājyam-ādhatta Tammusiddhau kaniyasi || 19\*] Sa Śrīdēvyām-  
Ērasiddhi-kṣhitīśā[j\*]-jāta[h\*] śrīmāu=Maumasiddh-ānujaṇmā [i\*] dhātṛim-ā-  
18 tān-drā(trā)yamāpas=samastām-ast-ārātis-Tammusiddhi-kṣamāpaḥ || [20\*] Asmai  
Vaṭāṭaviśāya Śak-ābdō dhira-  
19 yāyini [i\*] grāmēśh-asya nripa-grāhyam prādād-āyam-asēhataḥ || [21\*] Ētat  
kaḥōgībhritām-amēu-jatā-  
20 lair-mmakutair-dhritam [i\*] jagat[t\*]-traya-prasiddhasya Tammusiddhasya śāsanam ||  
[22\*] Yatnēna dharmma-sarapiḥ parirakṣa-  
21 pīyā s-ēyam bhavabhi(dbhī)r-akhilair-iti Tammusiddhaḥ [i\*] āgāmināḥ praṇayātē  
nripatin-ajastan-dūran-natēna śira-  
22 sā na śarā-  
23 sanēna || [23\*]  
24 Svasty-astu || [i\*]

## TRANSLATION.

(Verse 1.) Hail to that glorious **Tammusiddha**, the dust of whose troops, which touches the lotus of Brahman, (will be) the cause, I imagine, of creating the future world!

(V. 2.) Triumphant is king **Tammusiddhi**, whose bow is victorious, who has washed off all sins, whose talk is always sweet, who has acquired the whole range of sciences, who has poured out the water of donation, who is difficult to be overcome by the tricks of (his) enemies, (and) who has appeased the torments of the Kali (age).

(V. 3.) From the navel of Padmanābha<sup>1</sup> reposing on the waters sprang a certain wonderful lotus, the cause of all things, which, on account of his (*Vishnu's*) eyes emitting light now soft, now fierce,<sup>2</sup> used to close and to open even before the creation.

(V. 4.) From this (lotus) sprang Virūchi,<sup>4</sup> who, manifesting, as it were, the action of *rajas*<sup>5</sup> because (he) dwelt long in its interior, seemed to create companions similar (to himself), when his image was reflected by the crest-jewels of the snake (which formed) the couch of the husband of Śrī.<sup>6</sup>

(V. 5.) From him rose Marichi as the sun from the eastern mountain. From him (again) went forth Kaśyapa as the light from that (sun).

<sup>1</sup> After this stands a sign much like the sign for medial *s*; and though it would be possible to read *getulaa*, I think that it is intended to mark the end of the proper grant, as the spiral is used in Kanarese inscriptions.

<sup>2</sup> *I.e.* Vishnu.

<sup>3</sup> [Vishnu's right eye is the sun, and his left eye the moon; compare above, Vol. III. No. 24, verse 3.—E.H.]

<sup>4</sup> *I.e.* Brahman.

<sup>5</sup> The word *rajas* must be understood here in its double sense of 'pellen' and 'energy,' the latter being the quality predominant in Brahman, especially at the time of creation; compare the introductory stanza of Bāṇa's *Kaddambari*.

<sup>6</sup> *I.e.* Vishnu.



(V. 6.) From him originated a certain bulb (*which was the origin*) of a race<sup>1</sup> of kings, the auspicious jewel-lamp to the three worlds, the body of which is the Vêda,<sup>2</sup> which was a fire destroying the forest of darkness, the cause, moreover, of fixing quarters and times.

(V. 7.) The divine Manu quickly descended from thence, he who first acquired the title of king, who had plenty of virtues, (and) who composed all the rules of policy, in order to rule this (world), like the primeval spirit (Vishnu) who resides in the orb of that (sun).

(V. 8.) In this family of Manu were many kings who made their fame rush along like torrents,<sup>3</sup> rulers even of heaven and earth who laid down the principles of (just) policy without opposition.

(V. 9.) In that family was king **Kalikâla** who constructed the banks of the **Kâvéri**. When (he) had lifted Mount Mêru with his play-staff, the quarters were greatly disturbed.

(V. 10.) In his race was born he who, after his conquest of **Madhurâ** getting renowned by the name of **Madhurântaka**, cruelly caused the **Pândya** women to take off completely their ornaments (so that they were) as before (when they had been wearing fine pearl ornaments) ;<sup>4</sup>

(V. 11.) Who, crowned with victory (and) famous for the strength of (his) arm, after having founded in (the country of) the **Andhras** the town called **Pottapi**, bore the title of **Chôla** preceded by that (name).

(V. 12.) In his race (was) that king **Tilûṅgavidya** who erected the famous pillar adorned with a waving banner of fame at **Ujyapuri**; I am sure, it is since that time that the sun tarries for a moment in the midst of the sky,<sup>5</sup> (his) charioteer<sup>6</sup> stopping out of brotherly affection, when he perceives the **Garuḍa** at the top of that (column).

(V. 13.) (Born) in his family, king **Siddhi** ruled the earth, on whose arms and on whose feet depended the life of his clients and that of his enemies (respectively).

(V. 14.) His younger brother was the mighty king **Betta**. To him also were born sons who defended those who asked them for protection.

(V. 15.) The eldest of them, king **Dâyabhimâ**, whose hand was reddened by pulling the hair of the goddesses of royal fortune belonging to (his) enemies, ruled the earth.

(V. 16.) His younger brother (was) king **Êrasiddhi**, who, having driven far away the **Kali** (age), determined, as it were, to prevent its return, piled up his abundant fame like a wall of crystal at the ends of the quarters.

(V. 17.) He had three sons, rulers of the globe, (attired) with the brilliant jewel of heroism. Attended by them who were full of energy, the father shone for along time like **Tripêtnâ**<sup>7</sup> with his beaming (three) eyes.

(V. 18.) The eldest of these, the lord **Manmasiddhi**, ruled the earth, the dark-blue limits of which were the briny ocean. The dark-blue sky became a cuckoo in the cage (*which was*) his continually rising fame.

<sup>1</sup> Or 'a cane.' The sun from which the solar dynasty descends is compared to a bulb with a sprouting shoot.

<sup>2</sup> With *ekāśvadaś-jambh* compare such epithets of the sun as *vêda-śagaḥ* in *Mahabh.* 3, 3, 19, or *vêda-mûrtih* in the *Mârkandêyapârva*, 102, 22. The latter passage contains also an account of the origin of this appellation.

<sup>3</sup> The term *nirjharâ* is used in allusion to the second meaning of *śakandhîrit*, 'a mountain.'

<sup>4</sup> The pun contained in the word *nîdanta-mukhî-dhharandh*, the correct interpretation of which I owe to Dr. Hultzsch, can hardly be rendered in English. In the first case the compound must be taken as *nîdantaḥ mukhîndh dhharandh*, in the second as *nîdantaḥ mukhî dhharandh* *yâdam*.

<sup>5</sup> The compound *madhyat-dyôma* is formed in accordance with Pāṇini, 2, 1, 18. Prof. Kielhorn, who drew my attention to this rule, quotes as an analogous case *madhyat-dinam*, 'in the midst of the day,' in *Trivikramabharata's Damayantikathâ*, in the first prose passage after 1. 30 (p. 15 of the Nirayāsāgara Press edition).

<sup>6</sup> The charioteer of the sun is *Arupa* or *Andru*, the son of *Kasyapa* and *Vinatî*, and brother of *Garuḍa*.

<sup>7</sup> *Le. Śiva*.

(V. 19.) When he had ascended to the celestial region, the middle (*brother*), king **Betta**, being given to the practice of austerities, conferred the government on (*his*) younger (*brother*) **Tammusiddhi**.

(V. 20.) This glorious king **Tammusiddhi**, the son of king **Ērasiddhi** and **Śrīdevī**, the younger brother of **Manmasiddha**, who, having destroyed (*his*) enemies, was ruling over this whole earth,—

(V. 21.) Allotted, in the **Śaka year** (denoted by the *chronogram*) **Dhiraśāyin** (*i.e.* 1129), to this lord of **Vaṭaṭavi** all the revenues due to the king in the villages belonging to his (*temple*).

(V. 22.) This (*is*) the order of **Tammusiddha** famous in the three worlds, which is borne by kings on (*their*) radiant diadems.

(V. 23.) "This road of piety should be carefully preserved by all of you;" thus does **Tammusiddha** make a perpetual request to future kings, (*his*) head being lowly bent, (*but*) not (*his*) bow.

(Line 24.) Let there be prosperity !

### B.—TIRUPPASUR INSCRIPTION.

#### TEXT.<sup>1</sup>

- 1 Svasti śrī-Tammusiddhāya tasmai yat-saṁjya-rājavah [1\*] Bra-
- 2 hma-patma(dma)-sppīśās-saṁkē bhāvi-bhū-śiṣṭi-hētavah || [1\*] Udadhi-śayana-
- 3 bhūjah Patma(dma)nābhāya nābhēḥ kim=api mikhila-hētur=jjātam=ā-
- 4 ścharyya-patma(dma)m [1\*] yad=abhajad=api śiṣṭēḥ pūrvam=ētaśya drik(driḥ)-
- 5 bhyām=ripidu-kāhina-mahēbhyām=millau-ōmīlanāni || [2\*] Ta-
- 6 smād=Virūchir-udabhūt suchiran=tad-antar-vvāsā[d=iva]
- 7 prakāṭayan rajasah pravritim [1\*] ya[h\*] Śrīśa-talpa-
- 8 phaṇi-mauli-maṇi-praviṣṭa-bimba-
- 9 a=srijaun=iva bahau sadrīśas=sahāyā-
- 10 n [1 3\*] Marichir=udagāt=tasmād=uday-ādīr=ī-
- 11 v-ānśumān [1\*] tataḥ Kāśyapa ētasmā-
- 12 t prakāśa iva nirggataḥ || [4\*] Tasmā-
- 13 j=jaga[1\*]-trīṭaya-maṅgala-ratnadipa-
- 14 ś=chbanda=tanu=timira-kānana-dā-
- 15 vavahniḥ [1\*] di[k\*]-kālayōḥ kim=a-
- 16 param(ram) vyavahāra-hētuḥ
- 17 kō=py=āvirāsa vasudhādhi-
- 18 pa-vamśa-kandaḥ || [5\*] Bahhūvur=ullāsi-
- 19 ta-kīrtti-nirjjharā Manōḥ kulē=smi-
- 20 n bahavaḥ khamābhṛtaḥ [1\*] divas-pri-
- 21 thivyōr=api yair=unīyantṛibhi-
- 22 r=unīratkūśō nīti-pathaḥ pravartitāḥ || [6\*] Tat-
- 23 kulō **Kalikālō**=bhūt<sup>2</sup> **Kāvēri**-ti-
- 24 ra-krin=urījah [1\*] yat-kōḷi-yasṭi-tulitē
- 25 Mērau vyatikṛitā diśah || [7\*] Jātō=aya
- 26 vamśō **Madhurām** vijītya paśchād=udaśchan-**Madhu**-
- 27 rāntak-ākhyah [1\*] nīlānta-mukt-ābharaṇāḥ prachanda-
- 28 ḥ **Pāṇḍy**-āraṇāḥ prāg=iva yas=chakāra || [8\*] Ji-
- 29 āpur=Andhrēśhu yah kṛitvā purim Pottappi-sa[m]-

<sup>1</sup> From linked estawpages supplied by Dr. Hultzsch.

<sup>2</sup> The *abakara* śās seems to have been corrected out of something else, perhaps *śāśa*.



- 30 jñit[ām] [1\*] tatas=tat-pūrvva-Chōl-ākhyah prakhyāta-bhu-  
 31 ja-vikramah || [9\*] Tad-vaśśē Siddhi-bhūpālah pālayām=[ā].  
 32 sa mēdīnīm [1\*] yadiya-dōh-pad-āyattam-artthi-pratyartthi-jñ-  
 33 vitam || [10\*] Tad-vaśśē(mā)jas=sahaja-jitvara-satva(ttra)-rāsīś-satru-kahi-  
 34 tiśvara-yaśśāś-sīśirāmsu-Rāhuḥ [1\*] śrī-Nallasiddhi-uripa-  
 35 tīr-yyam-upētya kāntan=dik(g) dakahinā gaḥita-ka(kā)ñchi-guṇā  
 36 bahhūva || [11\*] Tasy=Airasiddhi-nripatis=sahajah kan-  
 37 yān dūran=nirasya kalim=asya punah-pravēsam [1\*]  
 38 rōddhum pravṛitta iva yah prachuram yaśa[h\*] svau=dik-  
 39 smasu sphaṭika-sāla-nibham babandha || [12\*] Aśy-ā-  
 40 bhavann=avani-maṇḍala-rakshitārah putras=traya[h\*] sphurita-pau-  
 41 rusa-bhūśhaṅś-tē [1\*] yair=aavitaḥ prasavita suchira[m]  
 42 vyarājat=tējōmayair=iva nījair=nnayamais=Trinētra[h] || [13\*]  
 43 Jyāyām=śśhām(shām)=Manmasiddh-iśvarah kshamām kshā-  
 44 r-āmbhōdhi-āyama-sīmām śāsāsa [1\*] nity-ōda-  
 45 ūchad-yad-yaśah-paṇjar-āntar-vvyōma dhyāmasā kōkila-  
 46 tvaṁ bibharti || [14\*] Tan-madhyamas=tad-ann Botta-urip-ā-  
 47 bhidhānaś-sāntas<sup>1</sup>=tapōbhīr=avadhīrita-bhōga-  
 48 vāñchah [1\*] jyēśthē gatē divam-anākulam=ēva rā-  
 49 jyan=nikshiptavān=api kanīyasi Tammusi-  
 50 ddhau<sup>2</sup> || [15\*] Jayati vipula-bhūbhīd-vaśśa-janmā suvṛitta-  
 51 h parichita-guṇa-gumphas=sambhavan-nāyaka-  
 52 śrīh [1\*] suchiram=avani-bhūśhā Tammusiddh-ābhidhāna-  
 53 s=sarasa-madhura-mūrttiś=chētanah kō=pi hārah || [16\*] Sa  
 54 Śrīdēvyām-Ērasiddhi-kshītīś-jāta[h\*] śrīmān-Ma-  
 55 nmasiddh-ānujanmā [1\*] dhātrīm=ētān=trāyamāṇas=sama-  
 56 stām=ast-ārātis=Tammusiddhi-khamāpaḥ || [17\*] Aśmai  
 57 Pāśipureśāya Śak-ābdē dhirayāyini [1\*] grāmā-  
 58 shv=asya uripa-grāhyam prādād-āyam=śśēshi(shu)taḥ || [18\*] Grāma-  
 59 ū=cha dattavān=aśmai Kēvaṇṭūr=iti viśrutam [1\*] aśva-  
 60 pura-śrēśthīnām prītyai sō=yam=atr-aiva va-  
 61 tsarē || [19\*] Ētat kshōḥ[1\*]bhīrām=amśu-jatā-  
 62 lair<sup>3</sup>=mmakutair=dhritam [1\*] jagat[h\*]-traya-prasiddhasya Tammusi-  
 63 ddhasya śāsanam || [20\*] Yatnēna dharmama-samajā pa-  
 64 rirakshayā s=ēyam bhavathī(dhīr-akhi-  
 65 lair<sup>4</sup>=iti Tammusiddhah [1\*] āgāminah prapaya-  
 66 tē<sup>5</sup> nripatīn=ajāsan=dūran=natōna śirasā na  
 67 śarāsanēna || [21\*] Svasty=astu ||

TRANSLATION.<sup>6</sup>

(Verse 11.) In his (i.e. king Siddhi's) family was born the glorious king Nallasiddhi, the model (of a man) of innate, conquering energy, (a very) Rāhu to the moon-like fame of hostile

<sup>1</sup> After *śa*, the engraver seems to have originally engraved some other *akṣara*.

<sup>2</sup> The first component of the sign for *sa* stands at the end of the preceding line.

<sup>3</sup> The sign for *ai* stands at the end of the preceding line.

<sup>4</sup> The sign for *ai* stands at the end of the preceding line.

<sup>5</sup> The sign for *ś* stands at the end of the preceding line.

<sup>6</sup> Only the verses which are not found in the Tiruvāṅkādu inscription have been translated here. Verse 18 also has been omitted here, because it differs from verse 21 of the Tiruvāṅkādu inscription only with respect to the name of the god.

kings. When the southern quarter had obtained him as (*her*) husband, she dropped her girdle (*or she lost Kāñchi*).

(V. 15.) After that, when the eldest (*brother*) had gone to heaven, the middle one of them, who was called king **Betta**, being free from passions on account of (*his religious*) austerities (*and*) despising the desire for (*worldly*) pleasures, conferred the government, without any disturbances, on **Tammusiddhi**, though being the younger (*brother*).

(V. 16.) Victorious is a certain living necklace of pearls, called **Tammusiddha**, an ornament to the earth for a very long time, which comes from a ridge of high mountains, which is well rounded, which has numerous windings of strings, which shows a fine gem in the centre, which has an elegant and pleasant form, (*and which thus resembles the king, who is born in a family of great kings, who leads a virtuous life, who combines in himself a series of good qualities, who enjoys the dignity of a chief, and who has a handsome and graceful appearance*). .

(V. 19.) And in the same year (*viz.* 1129) this (*king* **Tammusiddhi**) gave to him (*i.e.* the lord of Pāṣipura) the village called **Kaivaṇṭūr**, to the delight of the merchants of his town.

#### NO. 18.—ARULALA-PERUMAL INSCRIPTION OF THE TIME OF PRATAPARUDRA;

SAKA-SAMVAT 1238.

By E. HULTZSCH, Ph.D.

This inscription (No. 43 of 1893) is engraved on the west side of the base of the verandah surrounding the stone-platform called "the hill" (*maḷai*) in the **Arulāja-Perumāḷ** temple at **Little Conjeeveram**. The first six lines are fully preserved; but of ll. 7-10 the beginnings are built in. The preserved portion contains seven verses in the Sanskrit language and the Grantha alphabet. Verse 4 is followed by a prose passage in the Tamil alphabet and language, and another Tamil prose passage occurs between vv. 5 and 6.

Vv. 2-4 record that **Muppiḍi**, a general (*nāyaka*) of the **Kākatīya** king **Pratāparudra** of **Ēkaśīlānagarī**, came to **Kāñchi** and installed a certain **Mānavira** as governor of **Kāñchi**. The Tamil portion records that the same **Muppiḍi-Nāyaka** granted the revenue from two villages to the **Arulāja-Perumāḷ** temple at **Kāñchipuram**. This revenue amounted to an annual sum of 1,002 "*māḍai* of **Gaṇḍagōpāla**." Of this sum, 240 *māḍai* were set aside for paying the attendants of a flower-garden on the southern bank of the **Velkā**, which the donor had purchased for 500 *paṇam* from a certain **Perumāḷ-tādar**;<sup>1</sup> 360 *māḍai* for daily offerings, *etc.*; 20 *māḍai* for purificatory rites in **Chaitra**; and 392 *māḍai* for buildings. Those lines which are only partially preserved seem to have contained a list of gifts of ornaments and articles of worship (l. 6 f.), a list of buildings to be erected in the temple (l. 8), and a list of trees to be planted in the flower-garden (l. 9). The inscription ends with praises of **Muppiḍi-Nāyaka**.

The inscription contains two dates, both of which fell into **Śaka-Samvat 1238** (expired), the **Nala-samvatsara**, = A.D. 1316-17. On the first date **Muppiḍi** installed **Mānavira** (verse 4), and on the second date he made his grant to the temple (line 3). Professor Kielhorn has favoured me with the following calculation of these two dates:—"The first date regularly corresponds to **Friday, the 11th June A.D. 1316**, when the 5th *tithi* of the dark half in the solar month **Śuchi** (**Mithuna**) ended 7 h. 5 m. after mean sunrise. The second date regularly

<sup>1</sup> This name is the Tamil equivalent of **Vishva-dāsa**.



corresponds to Wednesday, the 16th June A.D. 1316, which was the 21st day of the month of Mithuna (Āṇi) and on which the 11th *tithi* (of the dark half of Jyāishṭha) ended 17 h. 47 m. after mean sunrise."

The two villages granted by Muppiḍi were **Paīyyūr**, with the hamlets of **Āyirachchēri** and **Gummiḍippūṇḍi**, in the district of **Paīyyūr-kōṭṭam**, and **Pondaipākkam** in **Kachchiyūr-nāḍu**. According to Mr. Crole's *Manual of the Chingleput District* (p. 438), **Paīyyūr-kōṭṭam** formed part of the modern Ponnēri tāluka, and several villages which are stated to have been situated in that *kōṭṭam* have actually been traced in this tāluka.<sup>1</sup> **Paīyyūr**, the headquarters of the district, is not found on the map, but its position is indicated by its hamlet **Gummiḍippūṇḍi**.<sup>2</sup> The whereabouts of **Pondaipākkam** and **Kachchiyūr-nāḍu** are settled by a copper-plate grant of Venkataspati, dated Śaka-Saṃvat 1526, Krōdhin.<sup>3</sup> where both **Podavākam** and **Kachchūr** are stated to have belonged to **Kachchi-nāḍu**, a subdivision of **Īkkāṭṭu-kōṭṭam**. According to the *Chingleput Manual* (p. 438), the district of **Īkkāṭṭu-kōṭṭam** corresponded to the modern Tiruvallūr tāluka and was subdivided into **Kākkajūr-nāḍu** and **Kachchi-nāḍu**. **Īkkāḍu**, **Kākkajūr**, and several other villages of **Kākkajūr-nāḍu**, **Kachchūr-nāḍu** and **Malaya-nāḍu** in **Īkkāṭṭu-kōṭṭam**, which are mentioned in the British Museum plates of Sadāśivarāya, can still be traced on the maps of the Tiruvallūr tāluka and the Kālahasti Zamindāri.<sup>4</sup> **Pondaipākkam** or **Podavākam** is also found on the former map as **Pondavākkam**,<sup>5</sup> and **Kachchiyūr**, **Kachchi** or **Kachchūr**, the head-quarters of the *nāḍu* to which this village belonged, is represented on the second map by **Kachchūr**, about one mile south of **Pondavākkam**. The river **Velkā** mentioned in line 4 is the **Velkā** or **Vēgavati**, which flows past the Arulāla-Perumāḷ temple.<sup>6</sup>

The chief interest of this inscription lies in the statement that, in June 1316 A.D., Conjeeveram was tributary to the Kākatya king **Pratāparudra** of Ēkaśilānagarī, i.e. **Warangal**.<sup>7</sup> Another inscription of **Pratāparudra** is found as far south as the Jambukēśvara temple near Trichinopoly.<sup>8</sup> Three inscriptions of his at Bevvāḍa (No. 306 of 1892), Warangal (No. 109 of 1902) and Palivela (No. 501 of 1893) are dated in Śaka-Saṃvat 1220 (Vilambin), the **Pramādi-saṃvatsara** (i.e. Śaka-Saṃvat 1235), and Śaka-Saṃvat 1239 (Piṅgala).

Who was the **Mānavira** whom **Pratāparudra**'s general **Muppiḍi** installed as governor of **Kāñchi**? An inscription of Śaka-Saṃvat 1219, Hēmalambin (= A.D. 1297-98), at **Narasarāvu-pēja** (No. 213 of 1892) states that **Manma-Gaṇḍagōpāla**, **Rāya-Gaṇḍagōpāla** or **Manuma-Gaṇḍagōpāladēva-Chōdamahārāja**, the eldest son of **Nallesiddhi**, was a subordinate of **Pratāparudra**<sup>9</sup> and took possession of **Kāñchīpura**.<sup>10</sup> An earlier chief of the same family, **Vijayarudra**<sup>11</sup> and took possession of **Kāñchīpura**.<sup>12</sup> An earlier chief of the same family, **Vijayarudra**, was also connected with Conjeeveram, where three of his inscriptions, **Gaṇḍagōpāladēva**, have been found.<sup>13</sup> Two records of the Arulāla-Perumāḷ temple dated in Śaka-Saṃvat 1187, have been found.<sup>14</sup> Two records of the Arulāla-Perumāḷ temple dated in Śaka-Saṃvat 1156 and 1127, belong to two other chiefs of (Nos. 34 and 35 of 1893), dated in Śaka-Saṃvat 1156 and 1127, belong to two other chiefs of the same family, **Chōja-Tikka** and **Tammusiddhi**.<sup>15</sup> **Nallesiddhi**, an uncle of **Tammusiddhi**, is stated to have occupied **Kāñchi**.<sup>16</sup> If it is borne in mind that several of these later Chōjas

<sup>1</sup> Above, Vol. IV. p. 9, and *South-Ind. Inscri.* Vol. III. p. 118, notes 1 and 5; see also *ibid.* p. 139.

<sup>2</sup> **Gummiḍippūṇḍi** is No. 190 on the *Madras Survey Map* of the Ponnēri tāluka.

<sup>3</sup> See my *Progress Report* for May to September 1890, p. 3, No. 1X.

<sup>4</sup> See above, Vol. IV. pp. 8, 9 and 10.

<sup>5</sup> No. 229 on the *Madras Survey Map* of the Tiruvallūr tāluka.

<sup>6</sup> See *South-Ind. Inscri.* Vol. III. p. 185 and note 8; above, Vol. IV. p. 146 and note 5.

<sup>7</sup> *Ind. Ant.* Vol. XXI. p. 198 and note 12.

<sup>8</sup> *Ibid.* p. 200.

<sup>9</sup> *Talvāgrajasaṃhita* **Manma-Gaṇḍagōpāla-bhāpatib** |

**Pratāparudra-bhāpatya prasād-avijita-vaibhavaḥ** |

<sup>10</sup> **Kāñchīpura-Tripura-Triṣṭra** occurs among his *śiradās*.

<sup>11</sup> *Ind. Ant.* Vol. XXI. p. 122.

<sup>12</sup> The second of these two inscriptions will be published by Dr. Lüders in this *Journal*.

<sup>13</sup> See page 122 above.



seem to have ruled over Conjeeveram and that the last of them, Manma-Gaṇḍagōpāla, was a subordinate of Pratāparudra, it becomes probable that the Mānavira of the subjoined inscription was a member of the same family. Another point in favour of this theory is the fact that, at the time of the inscription, the standard coin of Conjeeveram was the "māḍai of Gaṇḍagōpāla"<sup>1</sup> (l. 4), which owes its name evidently to one of the later Chōḷas, several of whom bore the surname Gaṇḍagōpāla. The latest known date of Rāja-Gaṇḍagōpāladēva (i.e. Manma-Gaṇḍagōpāla) is Śaka-Saṃvat 1221, which was the 9th year of his reign, in an inscription at Nellore (No. 194 of 1894). This date is 17 years prior to the installation of Mānavira. In the meantime Conjeeveram had been in the possession of Ravivarman of Kēraḷa, who was crowned at Kāñchi in A.D. 1312-13 and made a grant to the Aruḷāḷa-Perumāḷ temple in A.D. 1315-16.<sup>2</sup> Can it be that he was driven out by Muppiḍi, who installed Mānavira in June 1316? An allusion to this might be found in the statement (verse 3) that, before entering Kāñchi, Muppiḍi "put to flight the princes of the South."

TEXT.<sup>3</sup>

- 1 Svasti śri [||\*] Yad-dēhā tanu-lōma-kūpa-vivarē śāllā nagā dig-gajā nadyas=sapta  
[sa]mudra-mudrita-mahā viśtāram=adhyāsātā ||() dātāhṭrā-daṇḍa-karāḷa-kāla-  
vadana[h\*] str[ī]-la[ungh]it-āgr-āsanō illā-kōla-kalēba(va)ras=sa Mūrabhit pāyād=  
spāyāt(d=) bhuvam || [1\*] Śrīman-mahā-maṇḍala-chakravartī Pratāparudrah  
kila Kā-
- 2 katiyaḥ | karōti rājyaṁ kamaṇiya-kirittih pratāpavān=Ēkaśūlā[na]gariyām || [2\*]  
\*Tan-nāyakas=sampati \*Muppiḍi-l[n]draḥ pratāpa-niśēṣhita-satru-pakṣah ||()   
vidrāvya bhūpān=api dākṣhiṇātyān puriṇ=cha Kāñchim=aviśau-Naḷ-ābdē || [3\*]  
Māsē Suchau Sarppedinē cha kriehṇē vārē sa-Śukrē divasē-parāhṇē ||()   
śrī-Mānaviran=nija-paṭṭabandham(ndham) vya-
- 3 [dh]āt=tad-āḷṇa-annchariṇ=cha Kāñchim || [4\*] Śakar varṣam 1238āvaḍu  
Naḷa-saṃvatsaram Āpi-mādam irubattu-oprān-di[ya]di Budan-kijamaiyum  
ēkādaśiyum peṇṇa nāḷ svasti śrīmatu-Muppiḍi-nāyakkar śrī-Kāñchipura[t]tu  
Perumāḷ Aruḷāṇāthapukku sarva-niyōgattukku dakṣhiṇā-sahitam=āga udakam  
panṇiṇa ūr 2=ttara[m\*] Pa[ya]-
- 4 r-kkōṭṭa-stalattu<sup>4</sup> Paiyyūrum piḍāgai Āyirachohēriyum Gummi[ī]dippūṇḍi  
ut[pa]ḍa Gaṇḍagōpālan māḍai-ttaram 526m Kaḥchhiyūr-nāṭṭil  
Pondaiṇākkam māḍai-ttaram 476 āga ūr irup[ḍu\*]m māḍai 1002kkum  
piṇivu Perumāḷ-tādar<sup>7</sup> kaiyyil 500 paṇa-vilaiy=āga koṇḍa Veḷkāvil teg-  
kariyil tiru-

<sup>1</sup> The Tamil māḍai and the Telugu māḍa form part of the names of various gold coins, e.g. Madurātataḥ-māḍai (above, Vol. V. p. 106 and note 3; *South-Ind. Ins.* Vol. III. pp. 143 and 164), Bhujabala-māḍai (see my *Annual Report* for 1895-97, p. 4), Gaṇḍa-māḍa (above, Vol. V. p. 32), Kūḷṭṭunga-māḍa, Bīrudu-māḍa, Jaga-māḍa, Chāṇḍera-māḍa, Gaṇḍhaṇḍrapa-māḍa or Gaṇḍhaṇḍasi-māḍa, Uttamagaṇḍa-māḍa and Rājardja-māḍa (see the Appendix of my *Annual Report* for 1897-98). Of these, the Rājardja-māḍa and Jaga-māḍa are perhaps identical with certain gold coins published in *Ind. Ant.* Vol. XXV, p. 221, Nos. 24 and 25, and p. 222, No. 29. The Gaṇḍhaṇḍrapa-māḍa is mentioned in two inscriptions of Śaka-Saṃvat 1099 and 1042 (Nos. 232 and 212 of 1897). It seems to be the coin which is known in the *śāstras* of Southern India as *Gajapati-vardā* and which, according to the *Rājatarāṅgi*, was imitated by Harsha of Kāśmīr; compare Sir A. Cunningham's *Coins of Medieval India*, pp. 34 f. and 36, and Mr. Rapson's *Indian Coins*, pp. 32 and 36. It may be that these coins were first struck by Vikramāditya VI., because the *Rājatarāṅgi* (vii. 926) expressly states that Harsha copied his new gold coin from those of Karpāta, and because the only king of Karpāta who reigned during Harsha's time was Parmāḍi or Parmāṇḍi (*Rājatarāṅgi*, vii. 935 and 1110) of Kalyāṇapura (ibid. 1124), i.e. the Western Chālukya Vikramāditya VI.

<sup>2</sup> Above, Vol. IV. p. 146.

<sup>4</sup> The syllable *ya* of *nāyaka* is entered below the line.

<sup>6</sup> Read *Paiyyār-kkōṭṭa-stalattu*.

<sup>5</sup> From two inked stampages.

<sup>7</sup> The syllable *ma* is entered below the line.

<sup>8</sup> The *d* of *td* is entered below the line.



- 5 nandavagattukkum idil ōeyya-kkaḍava ōēnga[la]nīr ōḍai 4kkum mēl  
 ōeyyum vyavasiyattukkum nā[ī] lkkum nīrkum ā[ī] 20kku āḍ-ōṇṇukku  
 māḍai 240m tiru[v]jottasāmattukku arisikku paṇam 2m sarvva-sugandh[i-  
 dra]vyamga[ukku] paṇam 1½m tiruvi[akkukku] paṇam ½ pāl-miḷagukku  
 utpattavaikku paṇa-
- 6 m 1m āga nā[ī] lkkum māḍai [1] āga āḍu lkkum māḍai 360m [1\*]  
 tiruppa[ittāmamu[m\*]] palamum kaṭi-amudam tirunandavanattilē naḍattavum [1\*]  
 [Ch]aiyitra-pavitraṅga[ukku] māḍai 20m abi(bhi)shēka-maṇḍapam ul[ittā]  
 tiruppaṇigai[ukku] 382 māḍaiyum=āga naḍakkavum [1\*] Perumā[ukku]=ppo[r]-  
 ppaṭṭamum padakkamum
- 7 . . . . . kkiḍāra-kn[ttā]-v[ī]lakku 2m [ā]makkalam 4m  
 dūpa-dīpa-p[ātraṅga]! kai[y]-maṇi 2m tiruvāla[tti\*]-ttattī 1m kachchu-kkaṭṭil  
 1m [1\*] inda ōr irāḍum sakala-prāptiga[ḍḍum] chandr-āditya-varai sarvva-
- 8 . . . . . nīyō bhavat(d)bbiḥ ||(l) tasmād-ētān bhāvinah  
 pārtthivēndrā[n\*] bhūyō bhūyō yāchatē Rāmachandraḥ &c. [5\*] Aru[ā]nādan  
 kōyilil ōe[y\*]yum tiruppaṇi āyirakkāl-tirumaṇḍapam Muḍiva[āṅgiṇ]ṇ-tirumaṇi-  
 p[pa]-<sup>3</sup>
- 9 . . . . . javvandi alari piḥchi sādī ōṇbagam magil  
 ōē[ga]n[ī]r ō[ḍ]ai 4 mā=ppilā teṇṇamaram [m]āḍai elumbichchai nārttai  
 maṇṇam=ul[ā] maraṅga[um] vaippadu || Yaay-ā[ī]śā sakala-kṣit[ī]śvara-ā[ī]rō-  
 ratn-[ā\*][māu]-sa[m]p[ā]-
- 10 . . . . . A<sup>1</sup> Varāha[h\*] aya-dhanāḥ-cha [d]āna[m](nam)  
 nīyam(tyam) prap[ā]yas=sa cha Sōmanāthaḥ ||(l) kiṁ va[runya](ruya)tō  
 [ta]sya cha bhāgatē(dhē)ya[m] kṣhōḍitālē Mupp[ī]ṭi(dī)-nāyakaśya || [7\*]

## TRANSLATION.

(Line 1.) Hail! Prosperity!

[Verse 1 contains an invocation of the bear-incarnation of Viṣṇu].

(V. 2.) The glorious ruler of a great province (*mahā-maṇḍala-chakravartī*), the Kākatīya Prātāparudra, whose fame is beautiful (*and*) who possesses valour, conducts the kingdom at Ēkaśīlanagari.

(V. 3.) And now his general (*nāyaka*), the lord Muppīḍi, who has annihilated the party of the enemies by (*his*) valour, having put to flight also the princes of the South, entered the city of Kāñchi in the Nāla year.

(V. 4.) And in the month Suchi, on the day of the serpents,<sup>1</sup> in the dark (*fortnight*), on a Friday, in the afternoon of (*this*) day, (*he*) made the glorious Mānavira possessed of the tying of the fillet (*paṭṭabandha*)<sup>2</sup> and (*made*) Kāñchi obedient to his orders.

(Line 3.) (*In*) the Śaka year 1238, the Nāla-samvatsara, (*on*) a day which corresponded to an eleventh *tithi*, to a Wednesday, and to the twenty-first solar day (*of*) the month Āṇi,—Hail! the glorious Muppīḍi-Nāyaka granted, (*with a libation of*) water, accompanied by presents (*to Brāhmaṇas*), as exclusive property (*sarva-niyōga*), to (*the temple of*) Perumā[il] in the prosperous Kāñchipuram the revenue (*taram*) of 2 villages, (*viz.*) (1) Aru[ā]nātha in the prosperous Kāñchipuram the revenue (*taram*) of 2 villages, (*viz.*) (1) Aru[ā]nātha in the land of Paīyyūr-kōṭṭam (*the village*) Paīyyūr, (*having*), together with (*its*) hamlets Āyirachohēri and Gummiḍippūṇḍi, a revenue of 526 māḍai of Gaṇḍagōpāla, and (2)

<sup>1</sup> The syllable *dra* seems to be entered below the line.

<sup>2</sup> Read probably *tirumaṇḍippandal*.

<sup>3</sup> *I.e.* the fifth *tithi*.

<sup>1</sup> Read perhaps *Prapṭā*.

<sup>2</sup> *I.e.* he invested him with the dignity of governor.

Pondaipākkam in Kachohiyūr-nāḍu, (having) a revenue of 476 māḍai; altogether two villages, (having a revenue of) 1,002 māḍai.

(L. 4.) Out of this, 240 māḍai per year (shall be spent) for 20 people per day, in order to (maintain) a flower-garden on the southern bank of the Veḷkā, which (he) had purchased at the price of 500 paṇam from Perumāḷ-tādar; in order to construct 4 lotus-tanks in this (flower-garden); and, besides, in order to cultivate the fields.

(L. 5.) 2 paṇam (shall be spent) for rice for (offerings at) midnight;<sup>1</sup> 1½ paṇam for perfumes of all (kinds); ½ paṇam for lamps; and 1 paṇam for the ingredients of pepper-milk; altogether, 1 māḍai<sup>2</sup> per day and 360 māḍai per year.

(L. 6.) The temple garlands, fruits and vegetables for offerings shall be grown in the (above-mentioned) flower-garden. 20 māḍai shall be spent for the Chaitra-pavitrai,<sup>3</sup> and 382 māḍai for the abhishēka-maṇḍapa and other buildings. To (the god) Perumāḷ (were given) a gold diadem, a breast-ornament, . . . . ., 2 brass chandeliers, 4 gongs, (two) vessels for incense and lights, 2 hand-bells, 1 salver for waving lights (before the god), and 1 webbed bedstead. These two villages<sup>4</sup> . . . . . with all the revenue (prāpti), as long as the moon and the sun shall last.

[Verse 5, which is incomplete, contains one of the usual admonitions to future kings].

(L. 8.) The buildings to be erected in the temple of Aruḷānātha (are) a maṇḍapa of one thousand pillars, a canopy of gems for (the image of) Muḍivajāṅgiṇṇ . . . . .

(L. 9.) . . . . . javeandi,<sup>5</sup> oleander (alari), picchā, śiddi, champaka,<sup>6</sup> bakula, 4 lotus-tanks,<sup>7</sup> mangoes, jacks, cocoanut-trees, pomegranates, limes,<sup>8</sup> oranges and other trees shall be planted.

(V. 6.) Whose command . . . . . the rays of the jewels on the heads of all princes . . . . .

(V. 7.) Varāha<sup>9</sup> has received his wealth (as) a gift, and that Sōmanātha<sup>10</sup> is to be worshipped (by him) daily: How can the fortune of that Muppiḍi-Nāyaka be described on earth?

## No. 19.—SIX INSCRIPTIONS AT TIRUNAMANALLUR.

By E. HULTSCH, PH.D.

Tirunāmanallūr is a village in the Tirukoilur (Tirukkōvalūr) tāluks<sup>11</sup> of the South Arcot district. It contains a Śiva temple which is now called Bhaktajanēśvara. This Sanskrit name is represented in the inscriptions of the temple by its Tamil equivalent Tirutṭonḍiśvara. Both names refer to the 63 devotees of Śiva<sup>12</sup> (Tirutṭonḍar or Bhaktajana), whose lives are narrated in the Periyapurdānam, and one of whom is supposed to have been a chief of Tirunāmanallūr itself.<sup>13</sup>

<sup>1</sup> Ottaidnam is a *śodhaka* of the Sanskrit *ordhagama*.

<sup>2</sup> This total shows that 1 māḍai was equal to 6 paṇam.

<sup>3</sup> Compare above, Vol. V. pp. 22 and 259.

<sup>4</sup> This refers to Paḷiyūr and Pondaipākkam in line 4.

<sup>5</sup> According to the dictionaries, *javeandi* is the Indian chrysanthemum.

<sup>6</sup> Regarding Tamil *śaṇḍagam*—Sanskrit *chāmpaka*, compare *Ind. Ant.* Vol. XVIII. p. 105, note.

<sup>7</sup> These were already mentioned in line 5.

<sup>8</sup> *Elumbichakai* is meant for *elumbichakai*.

<sup>9</sup> I.e. the bear-incarnation of Viṣṇu.

<sup>10</sup> This is an epithet of Śiva and suggests that Muppiḍi worshipped this god as well as Viṣṇu.

<sup>11</sup> No. 320 on the *Madras Survey Map* of this tāluks.

<sup>12</sup> Compare *South-Ind. Ins.* Vol. II. pp. 184, 182 E, 167, 172 and 252 f.

<sup>13</sup> See page 136 below.



An inscription of the Chôla king Parântaka I. (A. below) states that the stone temple of Tiruttoppâśvara was built by his son Râjâdityadêva. Hence it is also called Râjâdityêśvara in some of its inscriptions.

Besides the shrine of Tiruttoppâśvara or Râjâdityêśvara, the same temple included the shrine of Agastyêśvara, which is mentioned in several inscriptions of the temple. Another inscription (No. 365 of 1902) records a gift to the temple of Kalinâriśvara. This temple has been recently demolished by the villagers, and the only portion of it that survives is a sculptured stone which bears the figure of a kneeling elephant, above the elephant a *kauda* with a stout male person reclining in it, and the single word *śrī-Kalinârai* in Pallava-Grantha characters (No. 376 of 1902). It may perhaps be concluded from this, that the demolished temple of Īśvara (Śiva) was built by a Pallava king named Kalinârai, and that the man riding on the elephant is meant to represent this king.

According to the subjoined Tamil inscriptions, the ancient name of Tirunâmanallûr was Tirunâvalûr. The Śaiva saint Sundaramûrti, who was born at Tirunâvalûr and was the protégé of a chief of that place,<sup>1</sup> derived from it the surname Nâvalûrag, which he applies to himself in some of his hymns. Tirunâvalûr belonged to the district of Munaippâdi (C. below) or Tirumunaippâdi (A. and B. below). In the time of Râjendra-Chôla I. it bore the surname Râjâdittadêvapûram,<sup>2</sup> which is due to the fact that its temple had been founded by Râjâditya, and was included in Mêlûr-nâdu, a subdivision of Tirumunaippâdi, a district of Jayaṅgoda-Chôla-maṇḍalam (F. below).

The subjoined inscriptions contain the names of a few other villages in the neighbourhood of Tirunâmanallûr. Of these, Śevalai in Veppainallûr-nâdu (C. below) survives in the two villages Periyâśevalai and Śippaśevalai<sup>3</sup> (i.e. 'great and small Śevalai') close to Tiruveṇṇai-nallûr.<sup>4</sup> Êkadhira-chaturvêdimanḡalam (D. below) cannot be identified, as it is not the name, but the surname of some village. Arumbâkkam<sup>5</sup> (E. below) is situated 2 miles south of Tirukoilur.

#### A.—INSCRIPTION OF PARANTAKA I.

This inscription (No. 335 of 1902) is dated in the 28th year of "Parakêsarivarmaṇ who took Madirai (Madhurâ)," i.e. of the Chôla king Parântaka I.<sup>6</sup> who ruled from about A.D. 900 to about 940.<sup>7</sup> It records the gift of two lamps by a servant of Kôkkilâpâdi, the queen of Parântaka I. and the mother of his son Râjâdityadêva. The latter is the Râjâditya who, according to the large Leyden grant<sup>8</sup> and the Âtakûr inscription of A.D. 942-50,<sup>9</sup> was killed in battle by the Râshtrakûṭa king Kriṣṇa III.

#### TEXT.

- 1 Svasti [â]r[ī] [||\*] [Madi]r[ai] ko[n]ḍa kô-Pparakêśa-
- 2 riṣe[n]ma[r\*]kk-i[yâp]ḍu irubattettâvadu [T]irumu-
- 3 paippâdi-Ttirunâvalûr Tiruttoppâdi(n)âśvara[n]
- 4 tiru-kka[r]-ra[i] ō[y\*]vitta Râjâdittadêvar t[ā]y[ar] na[m]-birâṭṭiyâr
- 5 Kô[k]ki[ā]ḍa[ḍa]ḍigaḷ pari[b]â(vâ)ratâḷ Śittirakômaḡalam va(vai)tta n[o]nḍâ-viḷak-

<sup>1</sup> See page 136 below.

<sup>2</sup> Other inscriptions have the shorter form Râjâdittapûram.

<sup>3</sup> Nos. 207 and 265 on the *Madras Survey Map* of the Tirukoilur tâuka.

<sup>4</sup> No. 273 on the same map.

<sup>5</sup> *South-Ind. Inscr.* Vol. II. p. 379 f.

<sup>6</sup> No. 17 on the same map.

<sup>7</sup> See *ibid.* p. 381. If Professor Kielhorn's calculation of the date of the Kûram inscription (p. 1 above) should be corroborated by the discovery of a similarly dated record of the same reign, it would follow that Parântaka I. reigned from about A.D. 906 to about 946.

<sup>8</sup> *Arch. Survey of S. India*, Vol. IV. p. 206 f.

<sup>9</sup> Above, Vol. VI. p. 51.

- 6 k=[o]grukku va(vai)[tta ś]āvā m[ā]vā=ppēr-āḍ[ū] toṇṇūḡ Iḷa-l-vaḷa.  
 7 kk=onṇu [i\*] idu paṇ-[M]āyē(hē)ēvarar irakshai ||—  
 8 mēṇpaḍiyā! Śittirak[ō]maḷam vaitta viḷakk=onṇu Iḷa-l  
 9 viḷakku, ||—

## TRANSLATION.

(Line 1.) Hail ! Prosperity ! In the twenty-eighth year of king Parakēsarivarman who took Madirai, Chitrakōmaḷam,—a female attendant of our lady Kōkkilāpaḍigaḷ, the mother of Rājādityadēva who caused to be made the sacred stone temple of Tirutṇḍiśvara at Tiranāvalūr in Tirumunaippāḍi,—gave one perpetual lamp. For (this lamp she) gave ninety undying (and) unaging big sheep<sup>1</sup> (and) one Iḷa lamp.<sup>2</sup> This (gift is placed under) the protection of all Māhēśvaras.

(L. 8.) The same Chitrakōmaḷam gave one (other) lamp (and) an Iḷa lamp(-stand).

## B.—INSCRIPTION OF PARANTAKA I.

This inscription (No. 363 of 1902) is dated in the 39th year of the same king as A. and records the gift of a lamp by Mahādēvaḍi, the queen of prince Rājādityadēva and the daughter of Ilāḍarāyar, for the merit of her elder brother Rājādittag Pugaḷvippavargaṇḍa. Rājāditya was already mentioned in the preceding inscription (A.). Ilāḍarāyar means 'the chief of Lāṭa (Gujarāt).' This title was borne by a family of local chiefs, one of whom, named Vira-Chōḷa, is known to have been a feudatory of Rājārāja I.<sup>3</sup> Vira-Chōḷa was the son of Pugaḷvippavargaṇḍa. This chief is probably identical with Rājādittag<sup>4</sup> Pugaḷvippavargaṇḍa, the elder brother of Rājāditya's queen Mahādēvaḍi.

## TEXT.

- 1 ||[a-] Śva(sva)sti āri [i\*] Madiraiyūḡ Iḷammum<sup>5</sup> koṇḍa kō-Pparakēsaripa-  
 2 ṇ[ma][r\*]kk-iyāṇḍa muppattu-ṇḍāḍāḍu Tirumunaippāḍi-Ttirunā-  
 3 valūr Tirutṇḍiśvarattu<sup>7</sup> Māhādēvarkku=ppillaiyār Rā-  
 4 jādittadēvar dēviyār \*[I]lāḍarāyar maḡaiār \*Māhādēvaḍigaḷ tamai-  
 5 yaṇṇār<sup>10</sup> Araiyar Rā[jā\*]dittan Pugaḷprargaṇḍaṇai<sup>11</sup> sārtti va(vai)chcha pottā-<sup>12</sup>  
 6 viḷakk=[o]griṇukkum [va](vai)[ch]cha śā[v]ā mu(mā)vā=ppēr-[ā]ḍu<sup>13</sup> nū[ra]  
 niḷai-viḷakku  
 7 nīrai eḷu[ba]ḍiṇ palam śa[n]d[irā\*]dittavaḷ eṇi[p]paḍakku<sup>14</sup> [i\*] i[ḍa] pan-Māhē[śva]-  
 rar irakshai ||

## TRANSLATION.

Hail ! Prosperity ! In the thirty-ninth year of king Parakēsarivarman who took Madirai and Iḷam,—Mahādēvaḍigaḷ, the queen of prince Rājādityadēva (and) the daughter of

<sup>1</sup> Read Iḷa-.

<sup>2</sup> The meaning of the two terms 'undying' and 'unaging' is, that those sheep which died or ceased to supply milk had to be replaced from among the lambs that had grown up in the meantime.

<sup>3</sup> *I.e.*, apparently, a lamp-stand after the fashion of Iḷam (Ceylon). According to the dictionaries, the word *ilam* means also 'gold'; but, if this meaning were intended here, the writer would have probably used the common word *poṇ*.

<sup>4</sup> See above, Vol. IV. p. 139.

<sup>5</sup> This word is here prefixed to the name of the Lāṭa chief Pugaḷvippavargaṇḍa in honour of his brother-in-law, the Chōḷa prince Rājāditya.

<sup>6</sup> Read Iḷamm.

<sup>7</sup> The secondary form of *i* is engraved above the initial *i*.

<sup>8</sup> Read *Māhādēva*.

<sup>9</sup> Read *Pugaḷvippavargaṇḍaṇai*.

<sup>10</sup> The *d* of *ed* seems to be corrected from *da*.

<sup>11</sup> Read *Tirutṇḍiśvarattu Mahādēva*.

<sup>12</sup> Read *yaṇḍ*.

<sup>13</sup> Read *sonḍa*.

<sup>14</sup> Read *ḍakku*.



Ilāḍarāyar, gave one perpetual lamp to (*the god*) Mahādēva of the Tīruttonḍiśvara (*temple*) at Tirunāvalūr in Tirumūpaippāḍi for the merit of<sup>1</sup> (*her*) elder brother Araiyar Rājādittan Puḡaivippavarganḍan. For (*this lamp she*) gave one hundred undying (*and*) unaging big sheep<sup>2</sup> (*and*) a lamp-stand weighing seventy paḷam, to burn as long as the moon and the sun shall last. This (*gift is placed under*) the protection of all Māhāśvaras.

### C.—INSCRIPTION OF KRISHNA III.

This inscription (No. 362 of 1902) is dated in the 17th year of Kannaradēva, *i.e.* of the Rāshtrakūṭa king Kṛishṇa III., the conqueror of the Pallava and Chōla countries.<sup>3</sup> It records the gift of a lamp by a chief of Milāḍu, named Narasimhavarman and surnamed Śaktinātha and Siddhavaḍava. He claims to belong to the lineage of Śukra and to the Malaiyakula, *i.e.* the family of the rulers of Malaiyanāḍu or Malaināḍu, of which Milāḍu and Malāḍu are contracted forms. According to the *Periyapurāṇam*, the capital of this district was Tīrukkōvalūr (Tirukoilur), the head-quarters of the present Tirukoilur tāluka.<sup>4</sup> The chiefs of Malaināḍu claimed connection with the Chēdi family.<sup>5</sup> They had the custom of prefixing the name of the reigning Chōla king to their title. Thus, six inscriptions of Rājendra-Chōla I., Kulōttuṅga-Chōla and Vikrama-Chōla at Kijūr near Tirukoilur (Nos. 241, 260, 284, 285, 286 and 290 of 1902) mention Milāḍuḍaiyaṅ Iramaṅ Mammaḍi-Chōlaṅ *alias* Rājendra-Chōla- and Milāḍuḍaiyaṅ, Kijiyūr<sup>6</sup> Malaiyamāṅ Kulōttuṅga-Chōla-Chēdiyarāyaṅ, and Kijiyūr Malaiyamāṅ Vikrama-Chōla-Chēdiyarāyaṅ, the father of Vikrama-Chōla-Kōvalarāyaṅ; and in two inscriptions of *Triḷhuvanaśakravartin* Rājarājadēva and Kulōttuṅga-Chōladēva (Nos. 288 and 293 of 1902) we find Kijiyūr Malaiyamāṅ Rā[ja]rāja-Chēdiyarāyaṅ.

The Trivikrama-Perumāḷ temple at Tirukoilur bears an inscription of the sixth year of Parakēsarivarman *alias* Rājendradēva, *i.e.* A.D. 1057-58<sup>7</sup> or about a century after the present record. It belongs to a later chief of Milāḍu, whose name was likewise Narasimhavarman. He resided at Tīrukkōvalūr (Tirukoilur), was a descendant of the lineage of Bhārgava (*i.e.* Śukra), and bore the surname Rapaḷēsari-Rāma.

### TEXT.

- 1 Svasti śri || ॐ Śrī-Kannaradēvaṅku yāṇḍu padinējavada Muḡaippāḍi-  
Ttirunāvalūr-Tti[ru]ttonḍi[ṇḍi]śvarattu Mā(ma)hādēvaṅku svasti  
Śukrānma(nva)y-ōḍayāchal-āditya Śa[k]tinātha simha-ddhvaja śikhi-  
makara-la(lā)ñchhana Malaiyakul-ō-
- 2 tbha(dbha)va Malaiyakula-śū(chū)lāmani śrīmat(n)-Narasimhava[r\*]mmā  
Milāḍ-ūḍaiya nāṭṭān Śittavaḍavan-āgiya Narasimhava[ṇ]man vaitta  
noḡḍā-vilakk-onṇinukku vaitta poṅ paḍiṅ kaḷāḷa [i\*] i-ppoṅ paḍiṅ  
kaḷāḷa[ṇ]ḡgoṇḍo Vep-
- 3 nainallūr-nāṭṭu-Chochevalai sabhaiyōmum ūrōmum āṭṭo nāṭṭa nāḷi ney [k]oḍu  
vaṇḍa māḍēviyālēy \*antrādityaval aṭṭuvōm-ānōm Śeivalai sabhai ūrōm [i\*] lla-  
vilakku onṇu ||— idu pan-Māh[ā]śvara[r\*]
- 4 irakalai || ॐ

<sup>1</sup> This seems to be the meaning of the gerund *śrētti*, which occurs frequently in the same connection.

<sup>2</sup> See above, p. 134, note 2.

<sup>3</sup> See above, Vol. III. p. 282 E. and Vol. IV. p. 81 f. and p. 280 f.; *South-Ind. Inscri.* Vol. III. pp. 11 and 22.

<sup>4</sup> *South-Ind. Inscri.* Vol. II. p. 107.

<sup>5</sup> See *loc. cit.* and *Ind. Ant.* Vol. XXII. p. 143.

<sup>6</sup> Kijiyūr is a village in the Tirukoilur tāluka, No. 128 on the *Madras Survey Map*.

<sup>7</sup> See page 7 above.

<sup>\*</sup> Read *chandra*?

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the seventeenth year of the glorious Kannaṛadēva,— Hail! the glorious Narasimhavarman, the sun of the eastern mountain — the lineage of Śakra, Śaktinātha,<sup>1</sup> whose banner bore a lion, whose crest were a peacock and a makara, who was born in the Malaiyakula, the crest-jewel of the Malaiyakula, the lord of the country of Milāḍu,— (this) Narasimhavarman who was called Siddhavadava<sup>2</sup> gave one perpetual lamp to (the god) Mahādēva of the Tiruttoppiśvara (temple) at Tirunāvalūr in Mupaippāḍi. For (this lamp he) gave ten kaḷaṇḍu of gold.

(L. 2.) Having received these ten kaḷaṇḍu of gold, we, the members of the assembly and the inhabitants of the village of Śevalai in Vennainallūr-nāḍu, shall have to bring every year one hundred nāḍi of ghee and shall have to pour (it) out (i.e. measure it) by the māddei<sup>3</sup> as long as the moon and the sun shall last.

(L. 3.) One Iḷa lamp(-stand)<sup>4</sup> (was also given). This (gift is placed under) the protection of all Māhēśvaras.

## D.—INSCRIPTION OF SAKA-SAMVAT 875.

This inscription (No. 356 of 1902) and the next one (E.) are remarkable for being dated according to the Śaka era, which is employed in very few of the earlier Tamil inscriptions.<sup>5</sup> The inscription D. records the gift of a lamp by a Mupaiyadiyaraiyaṅ, i.e. a chief of the district of Mupai or Mupaippāḍi, in which Tirunāmanallūr was included.<sup>6</sup> 'The chief of the people of Mupai' (Mupaiyar kōṇ) is mentioned as a vassal of Vikrama-Chōla in the *Vikrama-Chōla-Uḷā*.<sup>7</sup> According to the *Periāpuraṇam*, the Śaiva saint Sundaramūrti was the protégé of another chief of Tirumupaippāḍi (Mupaiyadiyar), named Narasimha, who resided at Tirunāvalūr (Tirunāmanallūr), and who is himself considered one of the sixty-three Tiruttoppiḍar or devotees of Śiva.

## TEXT.

- 1 || Svasti śrī || Ś. Śagar[ai] yā[ṇ]ḍu
- 2 875āvadu Tirunāvalūr Ti-
- 3 ruttoppi-śvara-<sup>8</sup>garattu
- 4 dēvarkku Mupai[ya]diyarai[ya]-
- 5 9 Kulamānikkaṅ [I]rāma-
- 6 dēvaṅ vaitta nōṭṭi(nā)-vilak-
- 7 ku oṅṇu sāvā mu(mā)vā-ppār-āḍu 100 [I\*]
- 8 irv-āḍu [nū]ṇu-gōṇḍu śan-
- 9 dirā[d]ittavālu[m] erikka ṅ[e]y aṭ[tu]-
- 10 vār-[ā]ṅār dēvadāṇam [Ē]kadi(dh)ra-śa(cha)[tu]-
- 11 [rvvō]dimāṅgalettu sabhai[yār] [I\*]

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 875, Mupaiyadiyaraiyaṅ Kulamānikkaṅ Irāmadēvaṅ gave to the god of the Tiruttoppiśvara temple at Tirunāvalūr one perpetual lamp (and) 100 undying (and) unaging big sheep.<sup>9</sup>

<sup>1</sup> I.e. 'the lord of the spear' or 'the lord of power.' The same word is an epithet of the two gods Skanda and Śiva.

<sup>2</sup> I.e. 'the owner' of renowned mares.

<sup>3</sup> I.e. a measure called after the chief queen (māddēf).

<sup>4</sup> An inscription of the Śaka year 810 was published in *South-Ind. Inscr.* Vol. III, p. 95.

<sup>5</sup> See page 133 above.

<sup>6</sup> Read *Tiruttoppiśvara*.

<sup>7</sup> See above, p. 134, note 3.

<sup>8</sup> See above, p. 134, note 2.

<sup>9</sup> *Ind. Ant.* Vol. XXII, p. 143.



(L. 8.) Having received these hundred sheep, the members of the assembly of *Ēkadhira-chaturvėdimangalam*, (a village) granted to the temple, shall have to pour out ghee,<sup>1</sup> to burn as long as the moon and the sun shall last.

### E.—INSCRIPTION OF SAKA-SAMVAT 876.

This inscription (No. 338 of 1902) records the gift of a lamp by the queen of a chief of Mupai, whose name resembles that of the other chief mentioned in the preceding inscription (D.).

#### TEXT.

- 1 Svasti śri [||\*] Śagarai yāṇḍu 87[8]-
- 2 āvadu Tirunāvalūr Tiruttonḍiśva-
- 3 rattu Mahādēvaṅku Mupaiyadiyaraiyar Kulamā-
- 4 ṇikkerumāṇār dēv[i]yā[=A]kkināṅ[ḡ]aiyār vaytta<sup>2</sup>
- 5 nōṇḍā-viḷakkigukku va(vai)ttā śāvā m[ā]vā pār-āḍu
- 6 nāru<sup>3</sup> nāruṅ[ḡ]ōṇḍu nā<sup>4</sup> ni[śa]da[m\*] uḷakku māddēviyāl<sup>5</sup>
- 7 n[ey] aṭṭuv[ō]m-āḡōm Arumbākka[t\*]t-ār[ō]m [i\*] idu [paṇ]-M[ā]y[ā](hā)-  
[śvarar irakshai ||\*]

#### TRANSLATION.

(Line 1.) Hail! Prosperity! In the Śaka year 876, [A]kkināṅgaiyār, the queen of Mupaiyadiyaraiyar Kulamāṇikkerumāṇār, gave a perpetual lamp to (the god) Mahādēva of the Tiruttonḍiśvara (temple) at Tirunāvalūr. For (this lamp she) gave one hundred undying (and) unaging big sheep.<sup>6</sup>

(L. 6.) Having received (these) hundred (sheep), we, the villagers of Arumbākkam, shall have to pour out daily one uḷakku of ghee by the māddēvi.<sup>7</sup> This (gift is placed under) the protection of all Māhēśvaras.

### F.—INSCRIPTION OF RAJENDRA-CHOLA I.

This inscription (No. 360 of 1902) belongs to the reign of Parakēsarivarman alias Rajendra-Chōlādēva, i.e. the Chōla king Rājendra-Chōla I. who ascended the throne in A.D. 1011-12.<sup>8</sup> The figure denoting the year of his reign is lost. A regiment of the king gave to the god a necklace of gold and jewels, and the commander of the regiment gave another necklace of pearls and a bracelet of gold.

#### TEXT.

- 1 Svasti śri [i] [||\*] K[ō]-Pparakēsaripa[r\*]mar-ā[ṇa] śri-Rājēndhi(ṇdi)ra-  
Śōlādēvarku yā[ṇḍu] . . [va]ḍu Jayanḡōṇḍa-Śōla-ma[ṇḍa]lattu-Ttiru-
- 2 mupaippā[ḍi] M[ō]lūr-nāṭṭu-Ttirunāvalūr-āṇa Rājādittadēvapurettu  
[Tiruttonḍi(ṇdi)śvarattu āḍavallāṅku ṇḍaiyār paḍai Vi(vi)ranārāya[ṇa]-  
tte[r]i[ṇda-vil]ligal
- 3 śeyd-iṭṭa mālai lyāl poṇ mu-kkaḷāṅ[ḡ]arai [i\*] idil taḍavi kaṭṭiṇa  
spa(spha)ṭika[m] nāyagaṇ uṭpaḍa uru paḍiṇṇettu ni(n)lam irapḍam [i\*]  
[mu]ttōḍu mālai o-

<sup>1</sup> Compare the preceding inscription (C.)

<sup>2</sup> Read *vaytta*.

<sup>3</sup> This sign of punctuation is expressed by a dot above the line.

<sup>4</sup> The syllable *nd* is entered below the line.

<sup>5</sup> Cancel this syllable.

<sup>7</sup> See above, p. 136, note 3.

<sup>8</sup> See page 7 above.

<sup>6</sup> See above, p. 134, note 2.

4 uṇ [1\*] idu ō[y]vitt-iduvittāṅ i-ppaḍaiḱku nāyagam ōyda Mārāyan  
 Paḷuvūr Nakkan [1\*] ivanē tiru-kaṭṭiḱku ōṭṭi aruḷa taḍavi kaṭṭina  
 sphatikam onṇu mutt-<sup>1</sup>lēṅga kâ-  
 5 gai onṇu po[n kaḷa]ṅṇu [1\*] ivai pan-Māhahēśva[ra\*]-<sup>2</sup>ra[kahai] [11\*]

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the . . . th year of king Parakēsarivarman *alias* the glorious Rājendra-Chōḷadēva,—the chosen bowmen of Viranārāyaṇa,<sup>3</sup> a regiment of the king, made and gave 1 necklace, consisting of three and a half *kaḷaṅṇu* of gold, to (*the god*) Āḍavallār<sup>4</sup> of the Tiruttoṇḍiśvara (*temple*) at Tirunāvalūr *alias* Rājādittadēvapuram in Mēlūr-nāḍu, (*a subdivision*) of Tirumunaiṇṇāḍi, (*a district*) of Jayāṅṇḍa-Śōḷa-maṇḍalam. In this (*necklace*) were fixed eighteen pieces of crystal, including the central gem, and two sapphires.

(L. 3.) One necklace of pearls. This was caused to be made and to be given by Mārāyan Paḷuvūr Nakkaṇ,<sup>5</sup> who commanded this regiment.

(L. 4.) The same person (*gave*) one bracelet, to be placed on the arm of the god (*and consisting of*) one *kaḷaṅṇu* of gold, in which one crystal was fixed (*and*) on which pearls were mounted.

(L. 5.) These (*gifts are placed under*) the protection of all Māhēśvaras.

## No. 20.—FOURTEEN INSCRIPTIONS AT TIRUKKOVALUR.

Br E. HULTZSCH, Ph.D.

Tirukkōvalūr is the head-quarters of a tāluka of the South Arcot district. It contains a Viṣṇu temple named Trivikrama-Perumāḷ, and the suburb of Kijūr a Śiva temple named Virattānēśvara. Of the subjoined inscriptions, ten (A. to J.) are in the Śiva temple and four (K. to N.) in the Viṣṇu temple.

The sacred writings of the Śaivas and Vaiṣṇavas of the Tamiḷ country mention both of the Tirukkōvalūr temples. Tiruñāṇasambandar refers to the Śiva temple as 'Virattāpam at Kōvalūr,'<sup>6</sup> and Tirumaṅgai-Āḷvār to the Viṣṇu temple as 'Idaikaḷi at Kōvalūr.' The subjoined inscriptions have the forms Tiruvirattāpam (A. to J.) and Tiruvidaikaḷi (K.) or Idaikaḷi (L.). Tirukkōvalūr (A. to C., E. to K.) or Kōval (L.) bore in the time of the Chōḷa dynasty the surname Madurāntaka-chaturvēdimāṅgalam (K.). It was included in Kuṟukkai-kūṟram, a subdivision of Malāḍu or Milāḍu,<sup>7</sup> a district of 2,000 (villages), which in the time of the Chōḷas was surnamed Jananātha-vaḷanāḍu (K.).

The subjoined inscriptions incidentally mention three villages, *viz.* Uṇaṅgalpūṇḍi (G.), Nenmali and Śirriṇjūr (H.). Of these, I can only identify the second, which is the modern Nemali.<sup>8</sup>

<sup>1</sup> The first *t* of *mutt* is entered below the line.

<sup>2</sup> This regiment was probably named after Parāntaka I, who had the surname Viranārāyaṇa; see *South-Ind. Inscr.* Vol. II. p. 379. Two Tanjore inscriptions mention another regiment, entitled Paṇḍita-Śōḷa-terinda-villigaḷ, which was named after a surname of Rājendra-Chōḷa I. himself; see *ibid.* Vol. III. p. 127 and note 17.

<sup>3</sup> Āḍavallār or Āḍavallār is a Tamiḷ synonym of Nāṭāḷa, a form of Śiva.

<sup>4</sup> This person may have been a native of Kijappaluvūr, which is mentioned in the *Dīḍḍam* under the name of Paḷuvūr; see *South-Ind. Inscr.* Vol. III. p. 152.

<sup>5</sup> One of the sixty-three devotees of Śiva, Meypporaiyāṇār, is supposed to have resided at Tirukkōvalūr; see *South-Ind. Inscr.* Vol. II. p. 167.

<sup>6</sup> See page 135 above.

<sup>7</sup> No. 159 on the *Madras Survey Map* of the Tirukollur tāluka.



## A.—INSCRIPTION OF VIJAYA-NANDIVIKRAMA.

This Tamil inscription (No. 278 of 1902) is dated in the 17th year of Vijaya-Nandivikrama, i.e. of the Gaṅga-Pallava king Vijaya-Nandivikramavarman.<sup>1</sup> It records the gift of a lamp by a concubine of Vāṇakōvaraiyar. This was probably the title of the chief of Vāṇakōppāḍi or Vāṇagappāḍi, a district which according to other inscriptions (No. 40 of 1887-88 and No. 126 of 1900) included Tiruvannāmalai on the northern bank of the Pennai.<sup>2</sup> A later Vāṇakōvaraiyar is referred to in an inscription of Kulōttuṅga I.<sup>3</sup> and another Vāṇakōvaraiyar in one of Kulōttuṅga III. (No. 72 of 1890).

## TEXT.

- 1 Svasti śrī [||\*] Kō Vijaiya-vikrama-Nandivi[k\*]kiramarkku yāṇḍu 17āvaḍu(du)  
 Malāṭṭu  
 2 Kuṛukkai-kkūṛattu Tirukkōvalūr Tiruvi(vi)[ra]ṭṭāpattu-Pperumāḷukku oru-no-  
 3 ndā-viḷakku Mānikka[t\*]tār magalār Kōṇakkaṇār Vāṇakōvaraiyar bōgi-  
 4 yār vaitta poṇ paḷaṇ-gāṇḍu uraiy=oppadu 15 la<sup>4</sup> [i\*] i-ppoṇ  
 5 paḍiṅḍi-gaḷaṇjuṇ=goṇḍu kaḍavōm ivv-ūr nagarattōm [i\*] i-ppoṇ  
 6 ṇiṇ palisaiyālēy nīṣadam uḷakk-eṇṇai ā(a)ṭṭuvōm=ānōm nagarattōm [i\*] idu pan-  
 Māhēśvara-rakṣai [||]

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the 17th year of king Vijaya-Nandivikrama,—  
 Kōṇakkaṇār, the daughter of Mānikkattār (and) the concubine<sup>7</sup> of Vāṇakōvaraiyar, gave 15  
 kaḷaṇḍu of gold, which was equal in fineness to the old kōḷu,<sup>8</sup> (for) one perpetual lamp to (the  
 god) Perumāḷ<sup>9</sup> of the Tiruvirattāpam (temple) at Tirukkōvalūr in Kuṛukkai-kūṛam, (a  
 subdivision) of Malāḍu.

(L. 4.) We, the citizens of this place, have received these fifteen kaḷaṇḍu of gold.

(L. 5.) Out of the interest of this gold, we, the citizens, shall have to pour out daily one  
 uḷakku of oil.

(L. 6.) This (gift is placed under) the protection of all Māhēśvaras.

## B.—INSCRIPTION OF VIJAYA-NRIPATUNGAVIKRAMA.

This Tamil inscription (No. 277 of 1902) is dated in the 21st year of Vijaya-Nripatūṅga-  
 vikrama,—the son and successor<sup>10</sup> of Vijaya-Nandivikrama whose name we have found in the  
 preceding inscription (A.). It records the gift of a lamp by a servant of Veṭṭuvadaraiyar,—  
 apparently a local chief.

## TEXT.

- 1 Svasti śrī [||\*] Kō Vijaiya-Nirupatūṅgavikramarkku yāṇḍu 21āvaḍu Mūḷa-  
 2 ṭṭu-Kkuṛukkai-kkūṛattu Tirukkōvalūr Tiruvi(vi)raṭṭāpattu Mahādēvarkku  
 natnā(ndā)-viḷa-  
 3 kkiṇukku Veṭṭuvadaraiyarkku arāṇṇuṇṇuṇṇu Nappag Kōṇṇaṇ kuḍutta poṇ  
 4 12 la<sup>11</sup> [i\*] paṇṇiru-kaḷaṇḍu palisaiyālēy iravum pa[ga\*]lum oru-nondā-viḷak-

<sup>1</sup> See above, Vol. VI. p. 321.

<sup>2</sup> South-Ind. Asiat. Vol. III. p. 152.

<sup>3</sup> This letter slants towards the right; it is evidently an abbreviation for kaḷaṇḍu. In an inscription of Kulōttuṅga I. (above, Vol. V. p. 105, text line 5) I have misread this symbol as pa.

<sup>4</sup> Read paḍiṅḍi.

<sup>7</sup> Bōgi is used in the sense of bōgiṇi (bōgiṇi in Sanskrit).

<sup>8</sup> This must be the designation of some gold coin; compare above, Vol. V. p. 106 and note 3.

This is one of the Tamil names of Viṣṇu, but is here applied to Śiva.

<sup>10</sup> See above, Vol. VI. p. 321.

<sup>11</sup> See note 5 above.

5 k=erippōm=ānōm Tirukkōvalūr nagarattōm śandradittaval [i\*] idu pan-Mā-  
6 hēśvara-rakshai ||

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the 21st year of king Vijaya-Nripatūṅgavikrama,—Naggaṇ Korraṇ, a servant<sup>1</sup> of Veṭṭuvadaraiyar, gave 12 kaṣāṇḍu of gold for a perpetual lamp to (the god) Mahādēva of the Tiruvireṭṭāṇam (temple) at Tirukkōvalūr in Kurukkai-kūṭṭam, (a subdivision) of Mīlādū.

(L. 4.) Out of the interest of (these) twelve kaṣāṇḍu, we, the citizens of Tirukkōvalūr, shall have to burn one perpetual lamp night and day, as long as the moon and the sun shall last.

(L. 5.) This (gift is placed under) the protection of all Māhēśvaras.

## C.—INSCRIPTION OF VIJAYA-NRIPATUNGAVIKRAMAVARMAN.

This Tamil inscription (No. 303 of 1902) belongs to the same king and year as the preceding one (B.) and records the gift of a lamp by the same servant of Veṭṭuvadiyariyar. This form of the title occurs also in an inscription of the 22nd year of Vijaya-Nripatūṅgavarman at Tiruchchengambūṇḍi (No. 301 of 1901), while the preceding inscription (B.) has the slightly different form Veṭṭuvadaraiyar.

## TEXT.

1 Svasti śri [i\*] Kō Viśaiya-Niru[patūṅga]vikkira-  
2 maparumaṅku yāṇḍu [21]āvadu T(i)rukkō-  
3 valūr Tiruvi(vi)raṭṭ[ā]ṇattu Mahādēvarkku [na]-  
4 ndā-viṭak[k]iṇukku Veṭṭuvadiyariyar a-  
5 ṛāmnṇan-Nanpaṇ Korraṇ kuṭutta po-  
6 [ṇ] paṇṇiru-kaṣāṇḍu [i\*] idu paṭṭaiyā[ḷ]  
7 nandā-viṭakku iravum pagalum erippō-  
8 mm=ānōm Tirukkōvalūr nagarattōm [i\*] i-  
9 [du paṇ-Māhēśvara-ra\*]kshai [i]

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the 21st year of king Vijaya-Nripatūṅgavikrama-varman,—Naggaṇ Korraṇ, a servant of Veṭṭuvadiyariyar, gave twelve kaṣāṇḍu of gold for a perpetual lamp to (the god) Mahādēva of the Tiruvireṭṭāṇam (temple) at Tirukkōvalūr.

(L. 6.) Out of the interest of this (gold), we, the citizens of Tirukkōvalūr, shall have to burn a perpetual lamp night and day.

(L. 8.) This (gift is placed under) the protection of all Māhēśvaras.

## D.—INSCRIPTION OF PARAKESARIVARMAN.

This Tamil inscription (No. 299 of 1902) is dated in the 5th year of the Chōḷa king Parakēsarivarman<sup>2</sup> and records the gift of a lamp by a queen of Vāṇakōvaraiyar.<sup>3</sup>

## TEXT.

1 Svasti śri [i\*] Kō-Ppara[kē]śaripaṇ[ma]ṅku yāṇḍu niḷjāvadu Tiruvi(vi)-  
raṭṭāṇattu perumāṇḍiṇukku na-

<sup>1</sup> In arṇṇeṇṇam, arṇṇ is perhaps a poetical form of aram, 'charity'; compare paḍam and kaḍam for paḍam and kaḍam. Uṇṇam is the relative participle of uṇ, 'to eat.'

<sup>2</sup> See above, Vol. V. p. 42.

<sup>3</sup> On this title see p. 120 above.



- 2 nd[ā]-vilakk[i]ṅukku Vāṇakōvaraiyar dēviyār-[i]lādaiga| maga|ā[r\*] Naṅgai  
 Kulamān[i]kka-  
 3 ttār vaitta poṅ paṇṇaiṇ(ā)-ga|āṇju [i\*] i-pponṇukku ka|āṇjū-vāy=ttiṅga| uri-  
 4 ppaṇṇiyāl iravum pagalum nandā-vilakk=erippōm=āṇṇō=naga[r\*]ttōm [i\*]  
 5 idu paṅ-Māhēśvara-rak[sh]ai [i\*]

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the fifth year of king Parakēsarivarman,— Naṅgai Kulamānikkattār, the queen of Vāṇakōvaraiyar (and) the daughter of Ilādaiga,<sup>1</sup> gave fifteen ka|āṇju of gold for a perpetual lamp to the god of the Tiruvirattāṅgam (temple).

(L. 3.) For this gold, we, the citizens, shall cause to burn a perpetual lamp night and day, at the rate of one uri (of oil) per month for each ka|āṇju.

(L. 5.) This (gift is placed under) the protection of all Māhēśvaras.

## E. and F.—INSCRIPTIONS OF PARANTAKA I.

These two Tamil inscriptions (Nos. 279 and 280 of 1902) belong to the reign of "Parakēsarivarman who took Madirai (Madhurā)," i.e. of the Chōla king Parāntaka I.<sup>2</sup> The first is dated in his 28th and the second, which follows it in line 4, in his 33rd year.

The inscription E. records the gift of a lamp by a daughter of Kayirūr Perumāṇār, a chief of Milāḍu, and the inscription F. refers to a similar gift by the regiment of prince Arikulakēśarin. The same prince is mentioned as 'the royal son of the Chōla king' in an inscription of the 24th year of Parāntaka I. at Tiruppandurutti near Tanjore.<sup>3</sup> He is perhaps identical with Arimjaya, the third son of Parāntaka I.<sup>4</sup>

## TEXT OF E. AND F.

- 1 Svasti éri [i\*] Madirai koṇḍa kō=Pparakēsaripanma[r\*]kk-iyāṇḍu 28āvaḍu  
 Malāṭṭu=Kkurukkai-  
 2 kūrattu Tirukkōvalūr Tiruvi(vi)ratṭāṅattu=Pperumāṇukku oru-nondā-  
 vilakku[k\*]ku Mā[i]lāḍ-ṇḍaiyār  
 3 Kayirūr-Pperum[a]ṇār maga|ār Rājadēviyār Tēṣaḍakki Perumāṇār vaitta  
 śāvā m[ā]vā=ppār-āḍu nū-  
 4 ru [i\*] ivai paṇ-Māhēśvara-rakshai || 33āvaḍu Tiruk-  
 kō=Pparakēsaripanma[r\*]kk-iyāṇḍu [3]3āvaḍu Tiruk-  
 5 kōvalūr Tiruvi(vi)ratṭāṅattu Mah[ā\*]dēvarkku pi|aiyār Arikulakēśariyār  
 paḍaiyār Malaiyāṇa-ōṅgaichchēvagar oru-  
 6 nondā-vilakkukku śandirāḍittavall-eriya vaitta śāvā mū(mū)vā=ppār-āḍu nūru [i\*]  
 ivai paṇ-Māhēśvara-rakshai || [3.]

## TRANSLATION OF E.

Hail! Prosperity! In the 28th year of king Parakēsarivarman who took Madirai,— Rājadēviyār Tēṣaḍakki<sup>5</sup> Perumāṇār, the daughter of the lord of Milāḍu, Kayirūr

<sup>1</sup> The name of this person suggests that she may have been connected with the Lāṭa chiefs of the North Arcot district; see above, p. 134 and note 4.

<sup>2</sup> See above, p. 133 and note 6.

<sup>3</sup> Published by Mr. Venkayya in the *Madras Christian College Magazine* of August 1890.

<sup>4</sup> No. 6 of the Table in *South-Ind. Assoc.* Vol. I. p. 112.

<sup>5</sup> This word means 'the subduer of the lustre (of enemies).' Both this surname and the following title *Perumāṇār* would be more appropriate for a prince, than for a princess.

Perumāṇār, gave one hundred undying (and) unaging big sheep<sup>1</sup> for one perpetual lamp to (the god) Perumāḷ<sup>2</sup> of the Tiruviraṭṭāgam (temple) at Tirukkōvalūr in Kuṟukkai-kūṟram, (a subdivision) of Malāḍu. These (sheep are placed under) the protection of all Māhēśvaras.

#### TRANSLATION OF F.

Hail! Prosperity! In the 33rd year of king Parakēsarivarman who took Madirai,—the Malaiyāṇa-ōṟraichchēvagar,<sup>3</sup> the regiment of prince Arikulakēsarīyār, gave one hundred undying (and) unaging big sheep for one perpetual lamp, (which was) to burn as long as the moon and the sun shall last, to (the god) Mahādēva of the Tiruviraṭṭāgam (temple) at Tirukkōvalūr. These (sheep are placed under) the protection of all Māhēśvaras.

#### G.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 268 of 1902) is dated in the 21st year of Kapparaḍēva, i.e. of the Rāshtrakūṭa king Kṛishṇa III.<sup>4</sup> It records a grant of land by the Vaidumba-mahārāja Śandayan Tiruvayan and (his queen) Śūttiradēvi.<sup>5</sup>

The Vaidumbas appear to have been local chiefs. One of them is stated to have been defeated by Parāntaka I.<sup>6</sup> 'Śandayan Tiruvayan,' i.e. Tiruvayan, the son of Śandayan, has to be identified with Tiruvaiyan, the father of Śamkaradēva who was a contemporary of Rājārāja I.<sup>7</sup> and who is called a Vaidumba in an inscription of Rājendra-Chōḷa I.<sup>8</sup>

The subjoined grant of Tiruvayan is quoted, and the names and measurements of the fields are repeated, in an inscription of Rājārāja I. (No. 236 of 1902), which has been utilized for the translation of the present record.

#### TEXT.

- 1 Svasti śri [||\*] Kapparaḍēvark-iyāṇḍu irubattōṟṟāraḍu Malāṭṭu-Ekkuṟukkai-kkūṟṟattu Tirukkōvalūr-Ttiruvi(vi)raṭṭāgam-ṇḍaiya perumāṇa-
- 2 ḍigalukku Vaidumba-mahārājar Śandayan Tiruvayan Tirukkōvalūr sabhaiyār-īḍai yāṅ vilai-kōṇḍa bhūmi Uṇāṅalpūṇḍi.<sup>9</sup>
- 3 yīr-paḍu=nilam naṅṇeyum puṇṇeyum Bagavanda-kkaḷaṅi irubattēṭṭum Kāḍēru kāla-Marattulāṅ-vēli eṭṭum Kaḷarmēḍu ki(kf)ḷiṅa
- 4 pattum mēḷaṇa irāṇḍu māvuṁ Kāḷiya-kkaḷaṅi Kōṟpāḍu eṭṭu māvuṁ [||\*] ittagai nilamum poṅ kuḍuttu iṅai iḷichchi ālvār-
- 5 kku=ttiruvamudu [i]raṭṭikku nivaṇḍāṇ-jeydu kuḍuttēṅ Tiruvayan-ēṅ [||\*] ivaiyirṟil Kaḍambagum-Uttirag-īḍai-Chchūttiradēvi koṇ-
- 6 ḍu kuḍuttāṇa pattu=chcheṟuvum Uvachcha-kkaḷaṅ [||\*] idu paṇ-Māhēśvarar=irakalai ||—

#### TRANSLATION.

(Line 1.) Hail! Prosperity! In the twenty-first year of Kapparaḍēva,—I, the Vaidumba-mahārāja Śandayan Tiruvayan, purchased from the members of the assembly of Tirukkōvalūr (the following) wet land and dry land, situated in Uṇāṅalpūṇḍi:— the

<sup>1</sup> See above, p. 134, note 2.

<sup>2</sup> See above, p. 139, note 3.

<sup>3</sup> I.e. 'the unrivalled warriors of Malayāḷam.' This was perhaps a regiment of Nairas.

<sup>4</sup> See above, p. 135 and note 3.

<sup>5</sup> This name may correspond in Sanskrit either to Śūttiradēvi or to Śūdradēvi.

<sup>6</sup> South-Ind. Inscr. Vol. II. p. 387, verse 9.

<sup>7</sup> South-Ind. Inscr. Vol. III. p. 104.

<sup>8</sup> Ibid. p. 108. For other references to the Vaidumbas see *ibid.* p. 106.

<sup>9</sup> The *i* of *ḍi* is expressed twice.



*Bhagavanta* field, (containing) twenty-eight (*mā*);<sup>1</sup> (the field called) *Kāḍēra*, (containing) a quarter (*vēli*);<sup>2</sup> the *Marattulāṅ* field, (containing) eight (*mā*); ten (*mā*) below the *Kaḷarmēḍu*; two *mā* above (the same); and eight *mā* (called) *Kōrpāḍu* (in) the *Kaḷiya* field. Having paid gold and having exempted this land from taxes, I, *Tiruvayaṇ*, gave (it) to the god of the *Tiruvirattāṅam* (temple) at *Tirukkōvalūr* in *Kuṟukkai-kūṟṟam*, (a subdivision) of *Malāḍu*, for the requirements of a double (daily) offering to the god.

(L. 5.) Out of this (land) *Śūttiradēvi* gave a field of ten (*mā*), which (she) had purchased from *Kaḍamban* and *Uttirāṇ*, (as) a field for the *Uvachchas*.<sup>3</sup>

(L. 6.) This (gift is placed under) the protection of all *Māhēśvaras*.

### H.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 235 of 1902) belongs to the same king as the preceding one (G.). The year of the reign is obliterated, but may have been the 22nd. The inscription records a gift of gold by a female relative of the *Vaidumba-mahārāja Tiruvayaṇ*, whose name has been already met with in G.

#### TEXT.

- 1 Svasti śrī [i\*] Kannaradēvarṅku yā[ṇ]ḍu . . . . . [Mal\*][āṭ]ṭu-  
Kkuṟukkai-kkūṟṟattu-Ttirukkōvalūr-Ttiruvi(vi)raṭṭāpatt-ā[ivār]ṅku sam-
- 2 [kr]ānti-tōṟum snapapaṇṇ-jeyvadaṅku Vaidum[ba]-mahārājar Tiruvayaṇār dēviyār  
mu(mā)tta-dēviyār Virattāṅ Vi(vi)ranāraṇiyār vaitta
- 3 [po]ṇ irubadiṅ kaḷaṇḍu [i\*] i-ppōṇ irubadiṅ kaḷaṇḍu-gōḍu kaḷaṇḍu-vāy-kkala-  
ppoliyūṭṭ-āga-ppēṇilama(mai)[y]āl irubadiṅ
- 4 kala-nellum tūyav-ākki kūli-pparam paṭṭu tiru-muṟṟattukkō koḍu eṇṇi-alaṇḍu  
kuḍuppōm-āṅōm Milāḍamāṇikkam-āgiyā(ya) Neṇmali sa[bb]aiyōm [i\*] i-une-
- 5 i taḍuvārṅku me[y\*]=kkaḍu sōṟu kuḍuppōm-āṅōm Neṇmali sabhaiyōm [i\*]  
Neṇmali sabhaiyārum Śirriṇḍūr sabhaiyārum pēṇi-
- 6 ma(mai)yāl-alaṅk[u]=nelli aṟubadiṅ kalam-ivai eṇṇāli-kkālāl e[ḷ]aba[t]tai-  
[ga]lamu[n-d]iṅga[ḷ]-obādi aṟu-kalaṇḍu m[u]-kkaṟu[ṇi]yuh-gōḍu kalaṇḍu iruba . . .

#### TRANSLATION.

(Line 1.) Hail! Prosperity! In the [22nd?] year of *Kannaradēva*,—queen *Virattāṅ Viranāraṇiyār* (i.e. *Viranāraṇi*), the elder sister of the queen of the *Vaidumba-mahārāja Tiruvayaṇār*, gave twenty *kaḷaṇḍu* of gold to the god of the *Tiruvirattāṅam* (temple) at *Tirukkōvalūr* in *Kuṟukkai-kūṟṟam*, (a subdivision) of *[Mal]āḍu*, for bathing (the god) at every *saṅkrānti*.

(L. 3.) Having received these twenty *kaḷaṇḍu* of gold, we, the members of the assembly of *Milāḍamāṇikkam* alias *Neṇmali*, shall have to supply — at the rate of interest of one *kalam* per *kaḷaṇḍu* — twenty *kalam* of paddy by the *pēṇilamai* (measure), cleaning (it), defraying the cooly charge, conveying (the paddy) to the very court-yard of the temple, going (there) and measuring (it).

(L. 4.) To those (temple officials) who shall call for this paddy, we, the members of the assembly of *Neṇmali*, shall have to supply boiled rice after having identified (their) persons.

<sup>1</sup> The *mā* is  $\frac{1}{16}$  of a *vēli*.

<sup>2</sup> This is equal to five *mā*, the measurement of this field given in No. 236 of 1902.

<sup>3</sup> I. e. the temple drummers; see *South-Ind. Inscri.* Vol. II. p. 299, note 2.

<sup>4</sup> The existing traces of letters suggest the reading *22nd*.

(L. 5.) The members of the assembly of Nēpmali and the members of the assembly of Śirriñjūr have to measure sixty *kalam* of paddy by the *pēriḷamai*.

(L. 6.) Having received these (sixty *kalam*), (which are equal to) seventy-five *kalam* by the *kāl*<sup>1</sup> of eight *nāḷi*, and to six *kalam* and three *kuṟuṇi* per month, . . . . .  
 . . . twenty (7) pots<sup>2</sup> . . . . .

### I.—INSCRIPTION OF KRISHNA III.

This Tamil inscription (No. 267 of 1902) is dated in the 24th year of the same king as the two preceding inscriptions (G. and H.) and records a gift of 24 lamps by the Vaidumba-mahārāja Tiruvayaṇ, the donor of G.

#### TEXT.

- 1 Svasti śri [||\*] Kapparadēvaṅk-iyāṇḍu(ṇḍu) irubattu-nālāvadu Malāṭṭu-Kkūṟukkai-kūṟattu-
- 2 Ttirukkōval[ū]r-Ttiruv[ī]rattāpatt-ālvārkku Vaidumba-mahārājar Tiruvayaṇār
- 3 ālvārkku [cha]ndrādittaval tiru-viḷakku 24kku vaiṭṭa āḍu āvā mu(mā)vā-ppē-
- 4 r-āḍu iraṇḍāyirattu-munnōṟru-nāḷipālum nondā-viḷakku pan-Māhēśvara-rakṣai ||—

#### TRANSLATION.

Hail! Prosperity! In the twenty-fourth year of Kapparadēva,—the Vaidumba-mahārāja Tiruvayaṇār gave to the god of the Tiruvirattāpam (temple) at Tirukkōvalūr in Kūṟukkai-kūṟam, (a subdivision) of Malāḍu, two thousand three hundred and four undying (and) unaging big sheep<sup>3</sup> for 24 sacred lamps (which shall burn) before the god as long as the moon and the sun shall last. The perpetual lamps (fed) by (the ghee prepared from the milk of these sheep are placed under) the protection of all Māhēśvaras.

### J.—INSCRIPTION OF RAJARAJA I.

This Tamil inscription (No. 239 of 1902) is dated in the 9th year of Rājarājakēśari-varman, i.e. of the Chōḷa king Rājarāja I., and records the gift of a lamp by Amitravallī, (the daughter of) Kundapaṇ and the mother of queen Lōkamahādēvi. The same queen of Rājarāja I. is mentioned in inscriptions at Tanjore and Tiruvaiyāṟu.<sup>4</sup>

#### TEXT.

- 1 Svasti śri [||\*] Kō Rājarājakēśarivanma[r\*]ku yāṇḍu onppadā.<sup>5</sup>
- 2 vadu Mi[ḷ]āṭṭu-Kkūṟukkai-kkūṟattu-[T]tirukkōvalūr-Ttīdā(ru)-
- 3 vi(vi)rattāpam nḍe(ṇai)yār[k\*]ku nam-birāṭṭiyār Ulōgamahādēviyā[raḷ]-
- 4 ttiru-vayīṟu-vāyṭṭa Kundapaṇ [A]mittirava[ḷ]ḷi ālvārk-
- 5 ku chaṇḍrādittavat vaichcha nondā-viḷakku onṟu [i\*] tiruvuṇ[ḍ]ā[ḷi\*].
- 6 gaiyār i-[v\*]viḷakkāl pon [k]onḍu chaṇḍr[ā]dittavala(lu)m<sup>6</sup> viḷak[k]-eri-
- 7 [p]pōm-āṇḍōm tiruvuṇḍāḷig[ai]-sabbaiyōm [i\*] iraṇḍu kāsū
- 8 perṟa ḷa-viḷakku on[ru] [i\*] idu pan-Māhēśvara-rakṣai ||—

<sup>1</sup> *Kāl* is a shorter form of *marakkāl* or *karai*, a measure which consists of 8 *adī* and is equal to  $\frac{1}{16}$  *kalam*; compare *South-Ind. Inscri.* Vol. II. p. 43, note 5.

<sup>2</sup> These pots were evidently required for the bathing of the god, which was the purpose of the grant according to l. 2 of the inscription.

<sup>3</sup> See above, p. 134, note 2.

<sup>4</sup> *South-Ind. Inscri.* Vol. II. pp. 90, 142, 143, 182, and 278, note 7; above, p. 25, note 3.

<sup>5</sup> Read *onppadēda*.

<sup>6</sup> The secondary sign for *i* stands above *tau* of *\*tau/am*.



B.

[illegible]

E. AND F.

A fragment of a palm-leaf manuscript, showing a single line of text in an ancient script, likely Tamil. The text is inscribed on a dark, textured surface, possibly a leaf or bark, and is separated from the rest of the document by a vertical line, indicating a fold or binding edge.

G.

[illegible]

1.

[illegible]







## TRANSLATION.

(Line 1.) Hail! Prosperity! In the ninth year of king Rājarājakēsarivarman,—Kundapap Amitravalli, who gave birth to our lady Lōkamahādēviyār, gave to the god of the Tiruvirattāgam (temple) at Tirukkōvalūr in Kurukkai-kūgram, (a subdivision) of Milādu, one perpetual lamp (which shall burn) before the god as long as the moon and the sun shall last.

(L. 5.) Having received gold for this lamp, we, the members of the assembly (in charge) of the store-room of the temple,<sup>1</sup> shall have to burn the lamp as long as the moon and the sun shall last.

(L. 7.) One *īla* lamp(-stand),<sup>2</sup> worth two *kāṇu*, (was also given).

(L. 8.) This (gift is placed under) the protection of all Māhēśvaras.

## K.—INSCRIPTION OF RAJENDRADEVA.

This inscription (No. 123 of 1900) opens with a Sanskrit verse in the Grantha alphabet; the remainder is written in Tamil. It is dated in the 6th year of the Chōla king Parakēsarivarman alias Rājēndradēva, i.e. A.D. 1057-58.<sup>3</sup> As in other inscriptions,<sup>4</sup> Rājēndradēva is stated to have conquered Raṭṭapāḍi, to have set up a pillar of victory at Kollāpuram, and to have defeated Ābavamalla at Koppam.

The object of the inscription is to commemorate the rebuilding of the Tiruvidai-kālī temple at Tirukkōvalūr by a chief of Milādu, named Narasimhavarman, who had the surname Raṇakēsari-Rāma, belonged to the family of Bhārgava,<sup>5</sup> and resided at Tirukkōvalūr.

## TEXT.

- 1 || Svasti śrī-Narasimhavanma(rma)-uṇipatiḥ Śr[ī]kōvalūrē bhajan vāsam viśva-jagan-nivāsa-vapushaḥ śrī-Vāmanasy=[ā]kar[ō]t [ī\*] śailam śumbhita-śātakumbha-vilasat-kumbham ma-
- 2 hā-maṇḍa[pa]m prākāram para-māḷikā-vilasita[m\*] muktāmayi(yi)ū-cha prapā(bhā)m ||—  
Kōyil śrī-Vaiyishṇavar rakshai || Svasti śrī [ī\*] Tirumagaḷ maruviya seṅgōl  
vaḷara-ttaṅ tiru-ttam[ai]yan[ō]ḍum [pō]-
- 3 y Irattapāḍi ēl-araḷ ilakkamū-gopḍu Kollāpurattu jayasta[m̐bha]-nāṭṭi mēḍu pōṇḍu  
pēr-āraṇ-gaṇai Koppattu Ābavamallapai aṇjurittu āṅgavaṅ āṅaiyum  
kodiraiyam [p]e-
- 4 ṇḍir-paṇḍāramū-gaiy-kkoṇḍu vijaiya[ra-n]bhishēkaṇ-jeyḍu vi(vi)ra-simhāsanattu [vi]r-  
irund-aruliya kō-Pparakēsaripanmar-āṅa uḍaiyār śrī-Rājēndradēvaṅku  
yāṇḍu āṇavadu Milāḍ-āna Ja[nan]āda-[vaḷan]āṭṭu-Ekuru-
- 5 kkai-kūṇṇattu brahmadēyam Tirukkōvalūr-āṅa śrī-Madurāntaka-śadurvēdi-  
maṅgalattu-Tiruvīḍaikaḷi [ā]iṇār śrī-vi[m]ānam maṅba [i]śhēgai-ppaḍaiy-āy-  
ppeḷagi=ppiḷandamai kaḍu Bhārggava-vamāṇattu Mi[ī]ḷāḍu [u]ḍai-
- 6 yār Irakēśari-Irāmar-āṅa Narasīṅgava[nma]r kōyilai iḷich[chi-kka]ruḷ[ga]llō  
koṇḍu śrī-vimānamum [ma]ṇḍapamu[m] e[ḍu]ppittu pāra[ṇa]-por-kuḍam ni[ō]ḷḷu  
vai[p]pittu tiruchohurramāḷigaiyum [mu]nbi[ī] maṇḍapa-
- 7 mām eḍu[p]pittu ma[t]tu-ppandaluṅ-guḍṇittu munbu kal-v[e]tṭu-ppaḍiy-ulla  
nima[nda]ṅaḷl-ellām inda śrī-vim[āna]ttō kallum vettuvittār Narasīṅgavanmar  
eṇṇu abishēgam paṇ-

<sup>1</sup> Compare *South-Ind. Inscr.* Vol. III. p. 20, note 5. The word *tiruvēḍḍigai* is repeated in a clumsy manner (l. 5 f. and l. 7).

<sup>2</sup> See above, p. 134, note 2.

<sup>3</sup> See page 7 above.

<sup>4</sup> *South-Ind. Inscr.* Vol. II. p. 303; Vol. III. pp. 39 and 111.

<sup>5</sup> I.e. Śakra, the planet Venus; compare p. 135 above.

<sup>6</sup> Read -*chaturvālī*.

8 ni muḍi kavittu Milāḍu tṛaṇḍā[y]i[r]a[m] pūmiyum āṇḍa Milāḍ-uḍaiyār  
 — Narasi[ṇ]gava[nma]r ||— Narasiṅgavanmar āṇḍrādittaval erikka vaitta  
 tṛu-nundā-viḷakku iraṇ[ḍu] [i\*] [i]v[ai]-  
 9 [ch]chukku viḷakk-erikka kuḍutta āyā mu(mū)ṇā-ppera[m]-baṇu [aṇu]battu-nālu [i\*]  
 iyaichehāl niṣadam viḷakku ira[ṇ]ḍin[i]rku ney uri [i\*] i-ppaṇu=kk[ai]-  
 kko[ṇḍu\*] . . . . .

## TRANSLATION.

(Line 1.) Hail! The glorious prince Narasimhavarman, residing in Śrīkōvalūra,<sup>1</sup> made for the god Vāmana, in whose body the whole world abides, a great *maṇḍapa* of stone, resplendent with pitchers of shining gold, a surrounding wall, adorned with excellent buildings, and a canopy of pearls. (These buildings are placed under) the protection of the *śrī*-Vaishnavas of the temple.

(L. 2.) Hail! Prosperity! In the sixth year of king Parakēsarivarman *alias* the lord *śrī*-Rājendradēva, who, while (*his*) sceptre, embraced by the goddess of Fortune, was prospering, went with his royal elder brother,<sup>2</sup> conquered the seven and a half *lakṣas* of Raṭṭapāḍi, set up a pillar of victory at Kollāpuram, started again, terrified Āhavamalla at Koppam (*on*) the bank of the great river, seized his elephants, horses, women and treasures, performed the anointment of victors, and was pleased to take his seat on the throne of heroes,—

(L. 4.) Having perceived that the central shrine of the god of the Tiruviḍaikaḷi (*temple*) at Tirukkōvalūr *alias* *śrī*-Madurāntaka-chaturvēdimāṅgalam, a *brahmaddya* in Kurukkaikōrṅgam, (a *subdivision*) of Milāḍu *alias* Jananātha-vaḷanāḍu, which formerly consisted of layers of bricks, had become old and cracked,—the lord of Milāḍu of the Bhārgava lineage, Rapa-kēsari-Rāma *alias* Narasimhavarman, pulled down the temple, rebuilt the central shrine and the *maṇḍapa* of granite, placed (*on the shrine*) five solid pitchers of gold, built a surrounding wall and a *maṇḍapa* in front, and gave a canopy of pearls.

(L. 7.) The lord of Milāḍu, Narasimhavarman, who, having been anointed and crowned under the name Narasimhavarman, ruled the two thousand country of Milāḍu, caused to be re-engraved (*on*) the stones of this central shrine all endowments from copies of the former engraving on stone.

(L. 8.) Narasimhavarman gave two perpetual lamps, to burn as long as the moon and the sun shall last. For feeding these lamps, (*he*) gave sixty-four undying (*and*) unaging big cows.<sup>3</sup> From these, one *uri* of ghee (*has to be supplied*) daily to (*these*) two lamps. Having received these cows, . . . . .

## L.—INSCRIPTION OF RĀMA NARASIMHA.

This inscription (No. 118 of 1900) consists of a single Tamiḷ verse. It is a short poetical version of the preceding inscription (K.) and refers to the rebuilding of the Iḍaikaḷi temple at Kōval, *i.e.* Tirukkōvalūr, by Rāma Narasimha.

## TEXT.

- 1 Svasti śrī [i\*] Naṭ-gōṇ-Irāmaṇ-eliṇ-cheṇḍō-
- 2 Ṇarasi[ṇ]gaṇ eṇ-gōṇ-ṇaṇ Kōval Iḍaikaḷiyi-
- 3 I nōḡy karuṇaṇ-paḍai ai[n]ḍu ṣem-boṇ-
- 4 kuḍan-dā-ṇeruṇa=ppayilvittā-ṇiṇṇu ||—

<sup>1</sup> This is a Sanskritized form of Tirukkōvalūr.

<sup>2</sup> *Vis. Rājādhirāja I.*; see *South-Ind. Inscri.* Vol. III. p. 39.

<sup>3</sup> Compare above, p. 134, note 2.



## TRANSLATION.

Hail! Prosperity! Our king Rāma Narasimha, whose sceptre is beautiful, caused to be placed close together (and) permanently layers of granite (and) five pitchers of pure gold in the Idaikālī (temple) at our god's Kōval.

## M.—INSCRIPTION OF NARASIMHAVARMAN.

This Tamil inscription (No. 120 of 1900) gives the name of the architect who rebuilt the temple on account of Narasimhavarman, the chief of Milāḍu (see K. above).

## TEXT.

- 1 Milāḍ-udaiyār      Narasiṅgavanmarkkāga      u[i]ṅga<sup>1</sup>  
 2 inda      śrī-vimānam      eḍappichchān      Sembaṅguḍaiyān  
 3 [N]ārāyaṇan      Ādittan-āna      Śō[la]ṅṇandara-Mu(mū)vēndavēlān ||—

## TRANSLATION.

On account of the lord of Milāḍu, Narasimhavarman, this central shrine was caused to be built by Sembaṅguḍaiyān Nārāyaṇa Āditya alias Chōlasundara-Māvēndavēlān.

## N.—INSCRIPTION OF RAJARAJA II.

This Tamil inscription (No. 119 of 1900) records a gift by a chief of Malāḍu, named Narasimha, who is stated to have been the grandson of that Rāma Narasimhavarman who rebuilt the temple. This refers to Raṅakēsari-Rāma alias Narasimhavarman, the contemporary of Rājendradēva (see K. above).

The inscription quotes the third year of Rājarajadēva. As the donor was the grandson of a contemporary of Rājendradēva, the Rājarajadēva who is meant here must be the Chōla king Rājaraja II.<sup>2</sup>

## TEXT.

- 1 Inda      śrī-vimānaḥ-garuṅgar-paḍai      śeyvitta      Irāman      Narasiṅgapanman      pēraṅ  
             Kariya-Perumāḷ      Periyaṇāyan-ēṅ      i-kkōyilil      tiruppan[i]kku  
 2 oru-talai-kar-pūṇ      oru-kiḍā      Irājairājadēvarku      mu(mū)ṅ[ra]vadu      maḍal      eṅ  
             vaṁṣi[ya\*]r<sup>3</sup>      param-āga      iḍuvadāga-kkal      vetti      vittēṅ      Periyaṇāyan-āna<sup>4</sup>      Nara-  
 3      śiṅga-Malāḍ-udaiyān-ēṅ ||<sup>5</sup>

## TRANSLATION.

I, Kariya-Perumāḷ Periyaṇāyan alias Narasimha, the lord of Malāḍu,— the grandson of Rāma Narasimhavarman who caused this central shrine to be made (of) layers of granite,— (caused it to be) engraved (on) stone that (I) shall give (every year) from the third (year) of Rājarajadēva, for the merit of my ancestors, one ram, carrying one stone on (its) head,<sup>6</sup> for the repairs in this temple.

<sup>1</sup> The second a is entered below the line.

<sup>2</sup> See *South-Ind. Inscr.* Vol. III. p. 79.

<sup>3</sup> The final r has been inserted above the line.

<sup>4</sup> *Periyaṇāyan-ēṅ* is corrected by the engraver from *\*nāyan-ēṅ*.

<sup>5</sup> This punctuation is expressed by a *visarga* and a horizontal line.

<sup>6</sup> What is meant, is perhaps a column ending in a ram's head, and above it a stone to support the roof.





however, is not a legendary person to whom purely fictitious exploits such as a fight with Indra might be ascribed, it is evident that the words *Śakra-chōdita-gatēr āsanāḥ praharītā* must be understood in a double sense and as referring to some historical event. We are thus led to take *Āsani* as a proper name and to translate 'who defeated *Āsani* whose march had been ordered by *Śakra*.' In this case *Āsani* would seem to have been the general of a king called *Śakra* or *Indra*; but it is perhaps even more probable, as suggested to me by Prof. Kielhorn, that *Śakra-chōdita-gatī* is the Sanskrit rendering of some Tamil or Telugu *biruda* of *Āsani*, just as *Āsani* itself may be the Sanskrit equivalent of some Dravidian name. Who this *Āsani* was, I am unable to tell; but it can be shown, at any rate, that proper names or *birudas* with the meaning of 'thunderbolt' are by no means uncommon in Southern India. *Paṅṅpīḍuḡu*, 'the thunderbolt which cannot be split,' was the surname of the Pallava Mahēndravarmān I.<sup>1</sup> Among the ancestors of the Chōḷa chief Śrīkaṇṭha appears an *Agrānīḍuḡu*, 'the thunderbolt to the foremost (of his enemies),'<sup>2</sup> and in the inscriptions of the Perumāḷ temple at Poygai we find four times a certain *Śambuvārāyaṇ* who bore the *biruda* *Virāsani*, 'the thunderbolt to heroes.'<sup>3</sup> To these may be added *Piḍuvārāḍiṭṭa*, the *biruda* of Malla II., one of the chiefs of *Velanāḍu*, as the first member of the compound seems to be connected with *piḍuḡu*.<sup>4</sup>

The object of the grant is to record that in the *Śaka* year denoted by the chronogram *Dhīrayāyin*, i.e. 1129 (= A.D. 1207-8), Tammusiddhi allotted to the god, the lord of *Ādhipuri*, all the revenue due to the king in the villages belonging to the temple. *Ādhipuri* is an attempt of Sanskritizing *Tiruvorriyūr*, the name of the village where the temple is situated.<sup>5</sup>

TEXT.<sup>6</sup>

- 1 Svasti śrī-Tammusiddhāya tasmai yat-sainya-rēpavaḥ [1\*] Brahma-patma(dma)-  
sṛṣṭas=śamkē bhāvi-bhū-sṛiṣṭi-hētavah || [1\*] Jayati vijayi-chāpaḥ kahājit-  
āśēsha-pāpas=satata-madhura-lāpaḥ prā-
- 2 pta-vidyā-kalāpaḥ [1\*] vitata-vitaran-āpas=śatru-māyā-durāpaḥ praśamita-kali-tāpas=  
Tammusiddhi-kahamāpaḥ || [2\*] Udadhi-śayana-bhājaḥ Patma(dma)nābhāya  
nābhēḥ kim=api nikhila-hētur-jā-
- 3 tam=śācheryya-patma(dma)m [1\*] yad=abhajad=api sṛiṣṭēḥ pūrvaṃ=ētaaya  
dṛikbhāḥ(gbhāḥ)m=mrīdu-kāṣṭhina-mahōbhyām=miḷan=ōnmiḷanāmi || [3\*] Tasmād=  
Virīṇchir=udabhūt=suchiran=tad-antar=vvāśād=iva prakāṣayan=rajasah
- 4 pravṛttim [1\*] ya[h\*] Śrīśa-talpa-phapi-mauli-mapi-praviṣṭa-bimbās=srijaun=iva  
babhau sadṛśas=sahāyān || [4\*] Marichir=udagāt=tasmād=nday=ādrēr=iv=āmsumān [1\*]  
tataḥ Kāśyapa śtasmat
- 5 prakāśa iva nirgataḥ || [5\*] Tasmāj=jaga[t\*]-tritaya-maṅgala-ratnadīpas=chhandas-  
tanus=timira-kānana-dāva-vahniḥ [1\*] dīk-kālayōḥ kim=aparāḥ vyavahāra-hētuḥ  
kō=py=śvirāsa vasudhādhipa-vamśa-kandaḥ || [6\*] Asmā-
- 6 d-idam prathama-sambhṛita-rāja-śabdaḥ pūrvaḥ guṇair=nikhila-nīti-patha-prayōktā  
[1\*] dēvō Maun=śapadi gōptum=iv=śvatīrṇpas=tan-maṇḍal-āntara-gataḥ puruṣaḥ  
purāṇaḥ || [7\*] Tasy=ānvayō Raghur=abhū-

<sup>1</sup> *South-Ind. Inscr.* Vol. II. p. 341. This and the following two references were kindly communicated to me by Prof. Kielhorn from his forthcoming *List of Inscriptions of Southern India*.

<sup>2</sup> Above, Vol. V. p. 123, note. I assume that *Agrānīḍuḡu* stands for *Agrānīḍuḡu*.

<sup>3</sup> *South-Ind. Inscr.* Vol. I. p. 87 R.

<sup>4</sup> See verse 14 of the Pithapuram pillar inscription of Prithivīvara and Dr. Hultzsch's note on that passage, above, Vol. IV. p. 49. In this verse Malla II. *Piḍuvārāḍiṭṭa* is described as *śiṣa-bhāḍya-bhāḍita-māśchēḍ-āśanīḥ*, 'he who broke by his own sword very fierce thunderbolts,' which almost looks like an imitation of the passage from the *Uttararāma-charita* cited above.—[Compare also *Viḍṭivīḍuḡu*, 'the crashing thunderbolt,' in *South-Ind. Inscr.* Vol. III. p. 92.—E. H.]

<sup>5</sup> [See above, Vol. V. p. 106 and note 6.—E. H.]

<sup>6</sup> From inked estampages supplied by Dr. Hultzsch.



- 7 † Surabhēḥ payōbhīr=yyaḥ pōḥitaḥ prakṛiti-kārapatām upētaiḥ [1\*] āharttur=adbhavam-amuḥya<sup>1</sup> kim=atra chitram sarvasva-dānam-api viśva-diśām vijētuh || [8\*] Ath=ābhavat Pañktirathas-tad-anvayō bhuj-āpadā-
- 8 nēna chirāya rakṣa[i]tā [1\*] adānavā yēna kṛit=Āmarāvati sa-dāna-vā[h\*]<sup>2</sup> svairam=iyān=cha mēdini || [9\*] Tasmād=utbha(dbha)vati sma vikrama-dhanō Rām-ābhīdhānō Harir=yyas=samkh[y\*]<sup>3</sup>ō vinihatya rākāśa-patiḥ asvar-gga-
- 9 rva=sarvvaśkaśam [1\*] dēvīm svām śasīnaḥ kṛiśām=iva kolām=arkkam praviśy=ānolam śuddhim prāpya vinirgatām punar=api svikṛitya yātāḥ purīm || [10\*] Babbhūvur=ullāsita-kṛitti-nirjharā Raghōḥ kulō=smin bahavaḥ
- 10 kṣamābhṛitāḥ [1\*] divas-prithivyōr=api yair=nniyantṛibhir=nnirākuśō nīti-pathaḥ pravartitāḥ || [11\*] Tasmīn kulō samabhavat Kalikāla-Chōjō vīrah Kavēra-tanayān-tatīmīm vidhātā [1\*] yat-kēli-yasṭi-
- 11 parighaṭṭita-mātra ēva Mēruś=chalan-vyatikaram haritān=chakāra || [12\*] Jātō=sya vāmśē Madhurām vijitya pāschād=udānchan-Madhurāntak-ākhyāḥ [1\*] nitānta-mukt-ābharaṇāḥ prachandāḥ Pāndy-āṅganāḥ prāg=iva ya-
- 12 ś=chakāra || [13\*] Jishpur=Andhrēśu yāḥ kṛitvā purīm Pottappi-samājñitām [1\*] tataś=tat-pūrvva-Chōl-ākhyāḥ prakhyāta-bhujā-vikramāḥ || [14\*] Tasmīn kulō samudapadyata Betta-nāmā yas=Śakra-śchōdita-gatēr=a[śa]-
- 13 nēḥ prahartā [1\*] prāg=ēva yady=aradagamishyad=<sup>4</sup>nashatbu(dbu)dh-ārohebiḥ pakṣa-kṣayaḥ kṣitibhṛitām=api n=ābhavishyat || [15\*] Tad-vamśē sa Tiluṅgabijja-nṛipatir=yyēn-Ōjjapuryyām=asau chañchat-
- 14 kṛiti-patākayā tilakita-stambhaḥ pratishṭhāpitāḥ [1\*] yasy=āgrē Garudan-nirṭakya saha-jā-anūhāna sūtō sthitō madhhyē-vyōma vīlambatē dinapatiḥ prāyas=tad-ādi kṣapam || [16\*] Tat-ku-
- 15 lō<sup>5</sup> Siddhi-bhūpālāḥ pālayām=asa mēdiniḥ [1\*] yadiya-dōḥ-pad-āyattam-artthi-pratyartthi-jīvitam || [17\*] Anujanm=ābhavat=tasya Betta-bhūpāḥ pratāpavān [1\*] tasy=āpi jājūrē putrās=trātāras=śaraṇ-artthi-
- 16 nām || [18\*] Dāyabhmō nṛipaś=tōśhān=jyēshṭhaḥ kṣōḍim=apālayat [1\*] yat-pāpīs=śātrava-śrīgām kṣ=ākṣipṣṭi-kṣahāyitāḥ || [19\*] Aśy=ānujaś=saha-jā-jitvarasatva(ttva)-rāśīs=śatru-kṣitīśvara-yasās=śisirāmēu-rāhub [1\*]
- 17 śrī-Nallasiddhi-nṛipatir=yyam=upētya kāntan=dig=dakṣiṇā galita-kāñchi-guṇā babbhāva || [20\*] Tasy=Āṇasiddhi-nṛipatis=sahajaḥ kaṇyān=dūran=nirasya kalim=asya panah=pravēśam [1\*] rōddhum pravṛitta iva yāḥ prachuram ya-
- 18 śa[h\*] avan=dik-smasu sphatika-sāla-nibham babandha<sup>6</sup> || [21\*] Aśy=ābhavann=avani-maṇḍala-rakṣitāraḥ putrās=traya[h\*] sphurita-pauruṣa-bhūśhapās=tō [1\*] yair=anvitaḥ prasavitā suchiram vyarkjat=tōjōmayair=iva nijai-
- 19 r=nnayanais=Tripētraḥ || [22\*] Jyāyān=śahām=Manmasiddh-tīvaraḥ kṣmām kṣhār=āmbhōdhi-śyāma-sīmām śāsāśa [1\*] nity-ōdāśchad-yad-yasāḥ=pañjar-āntar-vvyōma ddhyāmām kōkilatvam bibharti || [23\*] Tan-madhyamas=tad=anu Betta-nṛip-ābhīdhāna-
- 20 ś=śāntas=apōbhīr=avadhīrita-bhōga-vāñchhaḥ [1\*] jyēshṭhō gatō divam=anākulam=ēva rājyan=nikṣiptavān=api kaṇyāsi Tammusiddhau || [24\*] Jayati vipulā-bhūbhṛid-vamśa-janmā suvṛittaḥ parichita-guṇa-gumpha-

<sup>1</sup> The m of *ma* has a peculiar form; it looks as if it had not been finished by the engraver.

<sup>2</sup> The length of the *d* of *śadā* is expressed by two signs.

<sup>3</sup> The *akṣara* *śra* looks like *śa*, but apparently only owing to a fissure in the stone.

<sup>4</sup> Read *aradagamishyad*.

<sup>5</sup> The sign for *l* stands at the end of the preceding line.

<sup>6</sup> Read *babandha*.



- 21 s=sambhavan-nāyaka-śrīḥ [1\*] suchiram=avani-bhūṣā Tammusiddh-ābhidhāna-  
sarasa-madhura-mūrtiś-chētanah kō=pi hārah || [25\*] Yataś-śubhrach yasya  
śravapa-subhagam saṁsadi muhūṣa=Sahasrākṣaś-śrīpavan-madhura-vachasaḥ kinna-  
ra-mukhāt [1\*] sva-chakṣuṣ-saṁkhyāka-śruti-vibhava-kautūhala-vaśāt kaletṛaya  
prāya[h\*] sprihayati punar=Gautama-munēḥ || [26\*] Dalita-ripu-karindra-śrēpi-  
vistīrṇa-kumbha-sthala-vigalita-śumbhan-mauktika-vyāpta-  
23 mūrtiḥ [1\*] jayati ghaṭita-lakṣmīḥ kaṭra-vās-chūṛṇa-kirṇah parusha iva  
parāṇa[h\*] śyāmaḥ yat-kṛipāṇah || [27\*] Sa Śrīdēvyām-Ērasiddhi-kṣittīś-  
jāta[h\*] śrīmān=Manmasiddh-ānjanmā [1\*] dhātrīm-ētān-trāyamāṇas=sa-  
24 mastām=ast-ārātis=Tammusiddhi-kṣamāṇah || [28\*] Dēvāy-Ādhipurīśāya Śak-  
ābdē dhirayāyini [1\*] grāmēśv-asya nṛpa-grāhyam prādād-āyam-aśchataḥ  
|| [29\*] Yataṇa dharmma-saraṇiḥ parirakṣaṇiḥ a-śya-  
25 m bhavātbbhi(dbhi)r=akṣilair=iti Tammusiddhaḥ [1\*] āgāminah prapayātē  
nṛpatin-ājasran-dūran-natēna śirasā na śarāsanēna || [30\*] & || Ētat  
kaḥōḇbhṛitām=amśu-jatāḥair=mmakutair-ddhṛitam [1\*] jagat\*]-  
26 traya-prasiddhasya Tammusiddhasya śāsanam || [31\*]

TRANSLATION.<sup>1</sup>

(Verse 8.) In his (i.e. Mann's) family was Raghu who was fed by the milk of Surabhi which had become the cause of procreation. Is it surprising, under these circumstances, that he should have performed a sacrifice at which (his) whole property was given away, (and) that he should have conquered also all the quarters?<sup>2</sup>

(V. 9.) Then there was in his family Paṅktiratha,<sup>3</sup> who, by the exploits of (his) arm protecting for a long time (both) Amarāvati and this earth, kept, of his own accord, (the one) free from demons (and the other sprinkled) with the water of donations.

(V. 10.) From him was born, under the name of Rāma, Hari full of valour,<sup>4</sup> who, having killed in battle the lord of the Rākṣasas who was injuring all (beings) through (his) arrogance (awakened by the conquest) of (Indra's) heaven,<sup>5</sup> took back his queen, after she had emerged in purity from the fire which she had entered, as the narrow digit of the moon (emerges again in old splendour) from the sun after it has entered it,<sup>6</sup> and went to (his) capital.

(V. 12.) In this family was born Kalikāla-Chōḷa, the hero who supplied with banks the daughter of Kāvēra.<sup>7</sup> When (Mount) Mēru had been merely touched by his play-staff, it began to shake and (thereby) caused a confusion among the quarters.

(V. 15.) In this family was born (a king) called Betta, who was the crusher of the thunder-bolt whose flight was impelled by Śakra;<sup>8</sup> if he with his fiery splendour had risen before, the cutting of the wings of the mountains also would not have taken place.

<sup>1</sup> Only the verses which are not found in the Tiruvālaṅkāḍu and Tiruppāṭṭir inscriptions have been translated here. Verse 29 also has been omitted, because, apart from the name of the god, it is identical with verse 21 of the Tiruvālaṅkāḍu inscription.

<sup>2</sup> According to the *Raghuvaṁśa* (II. 69 ff.) Raghu was conceived by Sudakṣiṇī, after her husband Dilīpa had drunk from the milk of the cow Nandini, the daughter of Surabhi, and not of Surabhi herself as implied by the verse of the inscription. Raghu's *digvijaya* and his performance of the Viśvajit sacrifice are narrated in the fourth *sarga* of the *Raghuvaṁśa*; compare with our verse especially IV. 86:—*sa Viśvajitam dṛṣṭvā yajñam caracra-dakṣiṇam*.

<sup>3</sup> *Ls.* Paṅktiratha.

<sup>4</sup> The term *vīkrama* is used with reference also to the three strides of Viṣṇu.

<sup>5</sup> The term *vīkrama* is used with reference also to the three strides of Viṣṇu.

<sup>6</sup> Rāvana's conquest of Indra's heaven is told in the *Rāmāyaṇa*, VII. 27 ff.

<sup>7</sup> According to the *Purāṇas*, the moon, when reduced by the draughts of the gods, enters the orbit of the sun

and is replenished by it; see e.g. *Vishṇupurāṇa* II. 12, 4 ff.

<sup>8</sup> *Ls.* the Kāvēri; see above, Vol. VI. p. 132, note 5.

<sup>9</sup> Or 'of Aśvatthā' *Sakracchōḍitagat*. Regarding this verse see my remarks above, p. 148 f.



(V. 26.) When the thousand-eyed (Indra) in (*his*) court constantly hears of his (*i.e.* Tammusiddhi's) brilliant fame, pleasant to the ear, from the sweet-voiced mouth of the Kinnaras, I am sure, he will covet again the wife of the sage Gautama<sup>1</sup> out of desire for the development of ears equal in number to his eyes.<sup>2</sup>

(V. 27.) Victorious is his sword, which is decked with shining pearls that have dropped from the cleft large frontal globes of the numerous princely elephants of (*his*) enemies, (*and*) which resembles the primeval spirit (Vishnu), because it is dark-blue (*and*) covered with dust as (*Vishnu is sprinkled*) with the water of the milk-ocean, (*and*) because it has established (*his*) royal power (*as Vishnu is united with Lakshmi*).

#### B.—ARULALA-PERUMAL INSCRIPTION OF SAKA-SAMVAT 1127.

This inscription, which I edit from inked estampages supplied to me by Dr. Hultzsch, is engraved at the base of the north wall of the stone platform called 'the mountain' (*malai*) in the Arulāla-Perumāḷ temple at Conjeeveram.<sup>3</sup>

It is written in Grantha characters which vary in height from  $\frac{1}{2}$ " to  $1\frac{1}{4}$ ". Up to line 15, medial ai is expressed in the usual manner by putting the two spirals side by side; see *taimai* (l. 1), *saīnya* (l. 1), *guṇair* (l. 7), *sambhavaṇ* (l. 8), *kīrttyai* (l. 9), *svairam* (l. 10), *yair* (l. 12). But in the second half of the inscription the two signs are put one above the other; see *ay=Airasiddhi* (l. 16), *yair* (l. 17), *tājmayair* (l. 17), *nijair=nnayanais* (l. 17), *-āmai Hastisailēvarāya* (l. 20), *akkilair* (l. 20), *jaḍḍalair=mmakufair* (l. 21). The language is Sanskrit, and, with the exception of a short passage in ll. 19 and 20, the whole text is in verse. The spelling of the words *patma* (ll. 1, 3, 4), *Vālmīkivat bhānu* (l. 9), *abhāt bhuj-āpakāśa* (l. 9), *utbhavati* (l. 10), *uśatbudha*<sup>4</sup> (l. 15), *sphāyat-bhāmn* (l. 20), *prāddt grāmam* (l. 20), *bhavaṭbhīr* (l. 20) is in agreement with the practice followed in similar Grantha inscriptions. The group *ddh* is written *dhā* in *Airasiddhi* and *rōdhhum* in line 16.

This is another record of king Tammusiddhi. It enriches our knowledge by incidentally mentioning the surname of Tammusiddhi's father, Ērasiddhi, and the time and place of Tammusiddhi's inauguration. This information is found in l. 19 f. where it is recorded that in the Saka year 1127 (= A.D. 1205-6) king Tammusiddhi, the son of Gaṇḍagōpāla and Śrīdēvi, the younger brother of the great king Maṇmasiddhi, having performed his anointment in the town of Nellūr, presented the village of Muṭṭiyampākka, the head-quarters of Paṇṭarāshṭra, to the god, the lord of Hastisaila. Nellūr is the modern Nellore, the chief town of the district of that name. Muṭṭiyampākka and the district of Paṇṭarāshṭra I am unable to identify. The temple of the lord of Hastisaila, *i.e.* 'the elephant mountain,' is the Arulāla-Perumāḷ temple<sup>5</sup> where the inscription is engraved.

Except these data, the inscription contains nothing of historical value which is not known to us from the previously published records of Tammusiddhi, the four verses (4, 8, 9, 12) which here appear for the first time being merely eulogies of the king's mythical ancestors: Brahman, Sagara, Bhagiratha and Kuśa. Perhaps it is worth mentioning that Tilhagavidya and Nallasiddhi are omitted in the genealogy, and that the name Betta is here constantly spelt Vetta (vv. 17, 19, 24).

<sup>1</sup> *J. A.* Ahalyā, whom Indra tried to seduce. When Gautama became aware of his intention, he cursed the god, in consequence of which Indra's body was covered with a thousand eyes.

<sup>2</sup> The idea which forms the theme of this verse is rather far-fetched. Indra, being eager to listen to Tammusiddhi's praises, wants to have a thousand ears. He therefore looks again for Gautama's wife, hoping that by a new curse of the sage he will get as many ears as he has got eyes.

<sup>3</sup> No. 35 of the Government Epigraphist's collection for the year 1893.

<sup>4</sup> With respect to this word I refer to my remarks above, p. 148.

<sup>5</sup> [Compare above, Vol. III, p. 71, and Vol. IV, p. 145.—E. H.]



TEXT.<sup>1</sup>

- 1 Svasti śri-Tammusiddhāya tasmai yat-sainya-rēgavaḥ [1\*] Brahma-patma(dma)-  
spṛśas=śaṅkē bhāvi-bhū-spiṣṭi-hētavaḥ [|| 1\*] Jayati vijayi-chāpaḥ kṣāṇit-  
āśāha-
- 2 pāpas=satata-madhura-lāpaḥ prāpta-vidyā-kalāpaḥ [1\*] vitata-vitarā-āpaś=śatra-mūyā-  
durāpaḥ prasamita-kali-tāpas=Tammusiddhi-kṣamāpaḥ [|| 2\*] Udadhi-śaya[na]-  
bhājaḥ
- 3 [Pa]tma(dma)nābhāya nābhēḥ kim=api nikhila-hētur-jjātani=āścharyya-patma(dma)m  
[1\*] yud=abhajad=api spṛṣṭēḥ pūrvam=ētasya dṛigbhyām=mrīda-kāṭhina-  
mahōbbhyām=mlan-ōnmlanāni [|| 3\*] Tasmād=ā-
- 4 virabhūch=charāchama-ja[ga]n-nirmāna-nirvābakas=tasy=āntas=chira-vāsa-sambhṛita-rajō  
vṛttis=sa Patmā(dmā)śanāḥ [1\*] yēna Śrīpati-talpa-pannaga-phapā-ratnēśṭha-  
bimba-spṛīśā arashṭā-
- 5 rō bahavas=sabāya-vidhā[y]ē sampādyamānā iva [|| 4\*] Marīchir=udagāt=tasmād=  
uday-ādrēr=iv=ānśumāu [1\*] tataḥ Kāśyapa ētasmāt prakāśa iva nirggataḥ  
[|| 5\*] Tasmāj-jagat-tritaya-maṅga-
- 6 la-ratna-dīpaś=chhandas-tanus-timira-kānana-dāva-vahniḥ [1\*] dik-kēlayōḥ kim=aparaṁ  
vyavahāra-hētuḥ kō=py=āvirāsa vasudhādhipa-vamśa-kandaḥ [|| 6\*] Tasmād=idam  
prathamā-sambhṛita-rōja-
- 7 śabdaḥ pūrvō gupair=akhila-nti-patha-prayōktā [1\*] dēvō Manus=apadi gōptum=  
iv=āvatīrppas=tan-maṇḍal-āntara-gataḥ puruṣaḥ purāpaḥ [|| 7\*] Ath=ānvayē  
tasya
- 8 babhūva rakṣitā kṣhitēr=udāras-Sagarō narēśvaraḥ [1\*] chakāra yas=sāgeram=  
ātma-sambhavair=yya[śas]-sama[ṣṭ]ēr=nnirapāyam=āśayam [|| 8\*] Bhagīrathas=tatma  
babhūva divyām Sarasvatīm yaḥ kehi-
- 9 tim=ānināya [1\*] Vālmīkivat(vad) bhānu-kulasya kīrttyai sampādayitrīm<sup>2</sup> kavi-  
kautukāni [|| 9\*] Tad=ānvayē Paṅktirathas kramād=abhūt(bhūd) bhuj-āpadānāna  
chirāya rakṣ[ī]tā [1\*] adānavā yēna kṛit=Āmarāva-
- 10 ti sa-dāna-vā[ḥ] svairam=iyāñ=cha mēdini [|| 10\*] Tasmād=utbha(dbha)roti sma  
vikrama-dhanō Rām-ābhīdhānō Harir=yyas=samkḥ[y]ē vinihatya rākṣasa-patim  
svar-ggarvva=sarvvamkṣham [1\*] dēvīm sv-
- 11 ām śaśinaḥ kṛīśām=iva kalām=arkkam praviśy=ānalam śuddhim prāpya  
vinirggatām punar=api svikṛitya yātaḥ purim [|| 11\*] Abhūt sutas=tasya Kuś.  
ābhīdh[ā\*]nō rājōḥ kara-spardam=avāpya ya-
- 12 aya [1\*] Kumudva[tī] śā sarasaḥ prarūdhā vikasvar=āngi suchira[n=na]nanda [||  
12\*] Babhūvar=ullāsiti(ta)-kīrtti-nirjjharā Raghōḥ kulē=smim babhavaḥ  
kṣhamābhṛitaḥ [1\*] divas-prithivyōr=api yair=nniyantṛi-
- 13 bhi[r=nni]raṁkuśō nti-pathaḥ pravarttitaḥ [|| 13\*] Tat-kulō Kalikālō=bhūt  
Kāvēri-tira-kṛin=nrīpaḥ [1\*] yat=kēli-yasṭi-tulitē Mēraṇ vyatikṛitā diśaḥ [|| 14\*]  
Jātō=aya va[m]śē Madhurā[m] vijitya pāśchād=udāñchan-Ma-
- 14 dhurāntak-ākhyāḥ [1\*] [ni]tānta-mukt-ābharapāḥ prachandaḥ Pāṇḍy-āhganāḥ  
prāg=iva yāś=chakāra [|| 15\*] Jishpur=Andhrēshu yaḥ kṛitvā purim Pottappi-  
samjñitām [1\*] tatas=tat-pūrvva-Chōl-ākhyāḥ prakhyāta-bhūja-vikramaḥ [|| 16\*]  
samjñitām [1\*] tatas=tat-pūrvva-Chōl-ākhyāḥ prakhyāta-bhūja-vikramaḥ [|| 16\*]
- 15 Tasmin kulō samudapadyata Vetta-nāmā yāś=Śakra-chōdita-gatēr=āśanēḥ praharītā  
[1\*] prāg=ēva yady=udagam[i]śhyad=ushatbu(dbu)dh-ārchchi[ḥ] pakṣa-kṣayaḥ  
[1\*] prāg=ēva yady=udagam[i]śhyad=ushatbu(dbu)dh-ārchchi[ḥ] pakṣa-kṣayaḥ  
kṣhitibhṛitām=api n=ābhaviṣyāt [|| 17\*] Tad=va[m]śē Siddhi-bhūpālāḥ pālayām=ā-

<sup>1</sup> From inked stampages supplied by Dr. Hultzsch.

<sup>2</sup> The syllable *may* has been added below the line.

- 16 sa mēdinim [1\*] yadiya-dōh-pad-āyattam-aritthi-pratyarthi-jīvitam [|| 18\*] Anujanm=Abhavat=tasya Vetta-bhūpaḥ pratāpavān [1\*] tasy-āpi jajūirē putrās-trātāras-sarap-ārtthinām || [19\*] Dāyabhimō nripas-tēshā[m] jyēshthah kabōḥim-apālayat [1\*] yat-pāp[i]ś-sātrava-ār[i]ṇām kēs-ākṣiṣṭi-kashāyitaḥ [|| 20\*] Asy-Aīrasiddhi(ddhi)-nripat[i]s-sahajaḥ kaṇṭyān=dūran-nirasya kal[i]m-asya punaḥ-pravāśam [1\*] rōdhāhu(ddhu)m pravṛitta iva yaḥ prachuram yaśa[h\*] svan=d[i]k-sīmasu sphāṭika-sāla-nibham babandha [||] [21\*]
- 17 Asy-ābhavann-avani-maṇḍala-ra[kabi]tāra[h pu]trā[s-traya][h\*] sphuri[ta]-pauruṣa-bhū[aha]ṇās-tē [1\*] yair-anvitaḥ prasavitaḥ suchiram vyārjāt-tējōmayair-iva nijair-nāyanais-Tripōtraḥ [|| 22\*] Jyāyān-ēshām-Manmasiddh-lāvarah kāmām kshārāmbhōdhi-śyāma-sūmāḥ śaśāsa [1\*] nity-ōdāṇchad-yad-yaśaḥ-paḥjar-antar-vvyōma ddhyāmaḥ kōkilatvam bibharti || [23\*] Tan-madhyamas-tad-ann Vetta-nrip-ābhidhānās-sāntas-tapōbhūr-avadhrita-bhōga-vāśchah [1\*]
- 18 jyēshthē gatē divam-anākulam-ēva rājyan-nikṣiptavān-api kaṇṭyāi Tammusiddhau [|| 24\*] Jayati vipula-bhūbhrid-va[m]śa-janmā suvṛittāḥ parichita-guṇa-guṇphas-sambhava[n\*]-nāyaka-śrīḥ [1\*] suchiram-avani-bhūshā Tammusiddh-ābhidhānas-sarasa-madhura-mūrttiś-chētana[h\*] kō-pi h[ārah] [|| 25\*] [Ya]śās-subhram yasya śravaṇa-subhagair samśedi muḥus-Sahasākashāś-śrīṇvan-madhura-vachasaḥ kinuara-mukhāt [1\*] eva-chakṣus-samkhyāka-
- 19 śruti-vibhava-kautūhala-vaśāt kaṣātrāya prāya[h\*] spṛihayati punar-Gautama-munēḥ || [26\*] Dalita-ripa-karindra-śrēṇi-vistṛa[n]a-kumbha-sthala-vigalita-sambhan-mauktika-vyāpta-mūrttiḥ [1\*] jayati ghaṭita-lakṣmīḥ kabira-vās-chūṛṇa-kīṛṇaḥ puru[aha] iva pu[rāṇa][h\*] śyāmaḥ yat-kripaṇaḥ || [27\*] Sa khalu samasta-sāmrajyāya Nellūr-nagarē kṛit-ābhishāka[h\*] śrī-Gaṇḍagōpāla-Śrī-
- 20 dēvi-vīra-sūtir-Mmanmasiddhi-mahārāj-ānujanmā Tammusiddhi-mahipālāḥ pālāya[nn-a]khilām-arṇav-āmarām [1\*] Dēvāy-āsmāi Hast[i]śaśēśvarāya sphāyat(yad)-bhūmnē sārāyō[gyē]śa[k-a][bd]ē [1\*] . . . ddhim<sup>2</sup> Paṇṭa-rāshṭra-pradhānam prādāt(dād) grāmam-Muṭṭiyampākka-samjīam || [28\*] Yatnēna dharmma-sarapīḥ parirakṣaḥ[1]yā s-ēyam bhavat(vad)thir-akhilair-iti Tammusiddhaḥ [1\*] Agāmināḥ prapayātē nripatīn-sajaran=dūran=patēna śira-
- 21 sā na śarīsanōna [|| 29\*] Ēta[t] kabōḥibhritām-amśu-jatālair-mmakuṭair-ddhritam [1\*] jaga[t\*]-traya-prasiddhasya Tammusiddhasya śūsanam || [30\*]

TRANSLATION.<sup>1</sup>

(Verse 4.) From this (*lotus*) arose that Padmāsana,<sup>2</sup> who, having accumulated the power of *rajas*, because he had dwelt long in its interior,<sup>3</sup> accomplished the creation of the animate and inanimate world, (*and*) who, in order to create companions, seemed to produce many creators, when he touched the images reflected in the jewels of the hoods of the snake (*which formed*) the couch of the husband of Śrī.<sup>7</sup>

(V. 8.) Then there was in his (*i.e.* Mann's) family an illustrious ruler of the earth, king Sagara, who by his own sons made the ocean an everlasting receptacle of the aggregate of (*his*) fame.

(V. 9.) In this (*family*) was Bhagiratha, who led to the earth the heavenly Sarasvatī<sup>8</sup> that produced wonders of poets like Vālmiki for the glorification of the solar race.

<sup>1</sup> The *Is* has been added below the line.

<sup>2</sup> The *vīrāya* has been added below the line.

<sup>3</sup> Three *akṣaras* before *ddhim* are illegible.

<sup>4</sup> The translation comprises only those verses which are not found in the inscriptions of Tammusiddhi published until now.

<sup>5</sup> *I.e.* Brahman.

<sup>6</sup> See above, p. 124, note 5.

<sup>7</sup> *I.e.* Vishva.

<sup>8</sup> *I.e.* the Gāṅgā, and, at the same time, the goddess of eloquence.



(V. 12.) His (i.e. Rāma's) son was he who bore the name of Kuśa. Having obtained the touch of the hand of this king, that Kumudvati, who had emerged from the tank, expanding her body, enjoyed pleasures for a very long time.<sup>1</sup>

(Line 19.) Now, this king Tammusiddhi, the heroic offspring of the glorious Gaṇḍa-gōpāla and Śrīdēvi, the younger brother of the great king Manmasiddhi, having performed his anointment to universal sovereignty in the town of Nellūr, while protecting the whole (earth) girt with the oceans,—

(V. 28.) Presented, in the Śaka year (denoted by the chronogram) Śārayōgya (i.e. 1127), the village called Muṭṭiyampākka, . . . the head-quarters of Paṇḍarāshṭra, to this god, the lord of Hastināla, whose wealth is increasing.

## NO. 23.—MADHUBAN PLATE OF HARSHA;

### THE YEAR 25.

By F. KIRLHORN, PH.D., D. LITT., LL.D., C.I.E.; GÖTTINGEN.

This plate was discovered, in January 1888, in a field near the village of Madhuban<sup>2</sup> in the pargana Nathūpūr of the tahsil Sagri, in the Azamgarh district of the Benares division of the United Provinces, and is now in the Provincial Museum of Lucknow. The inscription which it contains has been already edited, by the late Professor Bühler,<sup>3</sup> in *Ep. Ind.* Vol. I. p. 67 ff. As it is desirable to issue a facsimile of the plate, I re-edit the inscription from impressions that were furnished to Dr. Hultzsch by the late Mr. E. W. Smith.

This is a single copper-plate, about 1' 8" broad by 1'  $\frac{3}{4}$ " high, and inscribed on one side only. Judging from the impressions, a seal was soldered on to the middle of the proper right side of the plate, just as is the case with the Banāshhēra plate of Harsha and the three plates of the *Mahārājās* of Mahōdaya,<sup>4</sup> but it must have got detached from the plate<sup>5</sup> and has not been discovered. In the upper part and on the proper left side the plate has suffered somewhat from corrosion, but the writing throughout is so deeply engraved that on the back of the impressions every letter of the 18 lines which the plate contains may be read with absolute certainty. The size of the letters is about  $\frac{1}{16}$ ". The characters belong to the north-western class of alphabets;<sup>6</sup> in general, they closely resemble those given (from the Lakkhā Maṇḍal inscription, *North. Inscr.* No. 600) in columns xv. and xvi. of Table IV. of Professor Bühler's *Ind. Palaeographia*. Of initial vowels the text only contains a (e.g. in *anayēra*, l. 15); i (e.g. in *iva*, l. 6), the form of which, employed here, in Professor Bühler's Table occurs only in much later inscriptions; u (in

<sup>1</sup> The words need of Kumudvati are selected with reference to the original meaning of that name. Kumudvati is likened to a group of lotuses (*kumudvatī*) growing in a pond (*asarasā prarūḍhā*), which open their blossoms (*vikāśar-dāyī*) when touched by the beams (*karaspariam andhya*) of the moon. The marriage of Kuśa and Kumudvati, the sister of the serpent Kumuda, is told in the sixteenth *sarga* of the *Raghuvaṃśa*.

<sup>2</sup> According to Dr. Führer, *Monumental Antiquities and Inscriptions in the N.W. Provinces and Oudh*, p. 189, where the above information is given, the village of Madhuban is 32 miles north-east of Azamgarh; but I have not found the name in the *Indian Atlas*, sheet No. 103.

<sup>3</sup> Some of the errors which Prof. Bühler's text contains were corrected by him, when editing the Banāshhēra plate of Harsha, above, Vol. IV. p. 308 ff.

<sup>4</sup> See above, Vol. IV. p. 308, and Vol. V. p. 208.

<sup>5</sup> Compare the Sōpat seal of Harshavardhana, *Gupta Inscr.* p. 251, and Plate.

<sup>6</sup> The apparently more antique manner in which essentially the same alphabet was written in Eastern India may be seen from the plates of the time of Śaśāṅkarāja (above, Vol. VI. p. 144, Plate) which are only about ten years older than this Madhuban plate.







century A.D.—by which the village of *Sōmakunḍakā* in the *Kuṇḍadhāni* *vishaya* of the *Śrāvastī bhukti*, which had been previously held by a Brāhmaṇ on the strength of a forged charter, was granted to two other Brāhmaṇs. The king's order was issued from the royal residence or camp of *Kapitthikā* (l. 1), and is dated on the 8th of the dark half of the month *Mārgaśīrṣa* of the year 25 (apparently of the king's reign<sup>1</sup>). The actual order is preceded by the genealogy of Harsha, in the course of which it is stated that his immediate predecessor, his elder brother *Rājyavardhana*, after defeating *Dēvagupta* and other kings, was treacherously slain in his enemy's quarters. On this event and on the genealogy generally it is now unnecessary to comment.

Of the localities mentioned in the inscription, *Kapitthikā* apparently is the *Kie-pi-tha* (*Kapittha*) of *Hien-Tsiang*<sup>2</sup> which, again, is the same as *Sāmkāśya*, identified by the late Sir A. Cunningham<sup>3</sup> with the modern *Sankisa*,<sup>4</sup> on the *Kālinadī* river, about 40 miles north-west of *Kanauj*. And *Śrāvastī*, after which the *Śrāvastī-bhukti* was called, is the modern *Sahet-Mahet*<sup>5</sup> in the *Gonda* district of *Oudh*. *Kuṇḍadhāni*, from which the *Kuṇḍadhāni-vishaya* received its name, and the village of *Sōmakunḍakā* have not been identified.

TEXT.<sup>6</sup>

- 1 Ōm? svasti [||\*] Mahā-nau-hasty-asva-jayaskandhāvārāt=Kapitthikāyāh<sup>7</sup> mahārāja-  
śrī-Naravarddhanas-tasya putras=tatpādānudhyātāh śrī-Vajripīḍēvyām=utpannaḥ  
paramādityabhaktō
- 2 mahārāja-śrī-Rājyavarddhanas-tasya putras=tatpādānudhyātāh śrī-<sup>8</sup>Apsarōḍēvyām-  
utpannaḥ paramādityabhaktō mahārāja-śrīmad-A(ā)dityavarddhanas-tasya putras=  
tatpādānudhyātāh śrī-Mahā-
- 3 sēnaguptāḍēvyām=utpannaḥ<sup>9</sup> chatussamudr-ātikkraṇṭa-kirttiḥ pratāp-ānurāg-ōpanat-  
ānyarājā<sup>10</sup> varṇṇ-āśrama-vyavasthāpāna-pravṛtṭi-chakra ēkaśakkracatha iva  
prajānām-ārti-haraḥ
- 4 paramādityabhaktāh paramabhaṭṭāraka-mahārājādhirāja-śrī-Prabhākaravarddhanas-  
tasya putras=tatpādānudhyātāh sitayasaḥpratāna-vichokhurita-sakalabhuvanamaṇḍalāh  
parigrihīta-
- 5 Dhanada-Varuṇ-Endra-prabhṛti-lōkapāla-tōjāh satpath-ōpārjīṭ-ānēka-draviṇa-bhūmi-  
pradāna-sampriṇit-ārthihridayō-tisṛyita-pūrvvarāja-charitō ḍēvyām-amalaynāśmatyām
- 6 śrī-Yasōmatyām=utpannaḥ paramasaṅgataḥ Sugata iva parahit-aikarataḥ  
paramabhaṭṭāraka-mahārājādhirāja-śrī-Rājyavarddhanaḥ Rājānō<sup>11</sup> yudhi dushṭa-vājjina  
iva śrī-Dēvagupt-ā-
- 7 dayāh kṛitvā yēna kaśāprahāra-vimukhāh sarvvē samam samyātāh [||\*] utkhāya  
dvishatō vijītya vasudhām kṛitvā prajānām priyam prāpān-ujjhitavān-arāti-bhavanō  
saty-ānurōdhēna yāh [||\*] Tasy-ānuja-

<sup>1</sup> If the Harsha era dates from the commencement of Harsha's reign, the date must fall in A.D. 630-31.

<sup>2</sup> See Beal's *Si-ya-ti*, Vol. I. p. 202; compare also *Jour. Roy. As. Soc.* 1897, p. 431.

<sup>3</sup> *Archaeol. Survey of India*, Vol. I. p. 271.

<sup>4</sup> See the *Imperial Gazetteer of India*, 2nd ed., Vol. XII. p. 225.

<sup>5</sup> See *ibid.* p. 126. Compare also Dr. Bloch in *Jour. As. Soc. of Bengal*, Vol. LXVII. Part. I. pp. 260 and 290; to the inscriptions there enumerated as mentioning *Śrāvastī* may now be added the Lucknow Museum plate of *Kṛtīpāla*, above, p. 96, l. 12 of the text.

<sup>6</sup> From impressions supplied by the Curator of the Provincial Museum, Lucknow.

<sup>7</sup> Denoted by a symbol.

<sup>8</sup> Here and in other places below the rules of *sandhi* have not been observed; read \**kdgd*.

<sup>9</sup> Read *try-*.

<sup>10</sup> Originally \**tpannaḥ* and \**śchataḥ* was engraved.

<sup>11</sup> Metre: Śārdūlavikṛīḍita.

<sup>12</sup> Read \**rdjō*.

- 8 s=tatpādānudhyātaḥ paramamāhēśvarō Mahēśvara iva sarvasat[<sup>1</sup>]\*v-ānukampi  
paramabhaṭṭāraka-mahārājādhirāja-śrī-Harshaḥ Śrāvastī-bhuktāu Kuṇḍadhāni-  
vaishayika-Sōmakunḍakā-<sup>2</sup>grāmō
- 9 samupagatām<sup>3</sup> mahāsāmanta-mahārāja-daussādhasādhanika-pramātāra-rājasthānya-  
kumārāmāty-ōparika-vishayapati-bhaṭa-chāṭa-sēvak-ādīn=prativāsi-janapadās=cha<sup>4</sup> samā-
- 10 jūāpayaty=astu vaḥ samviditam<sup>5</sup>=<sup>6</sup>ayam Sōmakunḍakā-grāmō vīrā(bṛā)hmaṇṣ-  
Vāmarathyēna kūṭa-sāsanēna bhuktaka iti vichārya yatas=tach=chhāsanach  
bhaṭktvā tasmād-ākahipyā cha evaśmā-
- 11 paryantaḥ s-ōdrasgaḥ sarva-rājakulābhāvya-pratyāya-samētaḥ sarva-parihṛita-  
parihārō vishayād=uddhṛita-piṇḍaḥ<sup>7</sup> putra-pautr-ānugaḥ<sup>8</sup> chandrārkkakahi-  
samakālānō
- 12 bhāmichchidra-nyāyēna mayā pituḥ paramabhaṭṭāraka-mahārājādhirāja-śrī-  
Prabhākara-varddhanadēvasya mātuh paramabhaṭṭārikā-mahādēvī-rājūi-śrī-  
Yasōmatidēvyāḥ<sup>9</sup>
- 13 jyēshṭhabhāratī-para-mabhaṭṭāraka-mahārājādhirāja-śrī-Rājyavarddhanadēvapadānam cha  
paṇya-yasō-bhivṛiddhayē Sāvarapisaḡōttra-chchhanōḡgasavra(bṛa)hmachāri-bhaṭṭa-  
Vātasvāmi-
- 14 Vishṇuvṛiddhasaḡōttra-va(ba)hvrichasavra(bṛa)hmachāri-bhaṭṭa-Sivadēvasvā m i b h y ā m  
pratigraha-dharmmaṇ=<sup>10</sup>āgrahāratvēna pratipāditaḥ<sup>11</sup> viditvā bhavadbbhiḥ samanu-  
mantavyaḥ prati-
- 15 vāsi-janapadair=apy-ājūāśraṇa-vidhēyair=bhūtvā yathāsamuchita-talyamēya  
bhāgabhogakara-hiraṇy-ādi-pratyāyāḥ<sup>12</sup> anayōr=ēv=ōpanēyāḥ sēv-ōpasthānam cha  
karaṇīyam=ity-a-<sup>13</sup>
- 16 pi cha || <sup>14</sup>Aamat-kula-kkramam=udāram=udāharadbhir-ananyāis=cha dānam=idam=  
abhyānumōdanīyach [<sup>15</sup>] lakshmyāis=taḍit-salila-vudvuda-chamchalāyāḥ<sup>16</sup> dānam  
phalac parayasaḥ-paripālanaḥ cha || Karmaṇā<sup>17</sup>
- 17 manasā vāchā karttavyam prāpinō hitam [<sup>18</sup>] Harshaḥ=aita<sup>19</sup> samākhyātam dharm-  
ārjanam=anuttamaḥ || Dūtako=ttra mahāpramātāra-mahāsāmanta-śrī-Skanda-  
guptaḥ [<sup>20</sup>] mahākshapatelādhikaraḡādhi-
- 18 kṛita-sāmanta-mahārāj-Śēvaragupta-samādēśach=ch=ōtkirṇam Garjjarēṇa<sup>21</sup> [<sup>22</sup>]  
Samvat<sup>23</sup> 20 5 Mārgaśīrsha-vadi e [<sup>24</sup>];

## TRANSLATION.

(Line 1.) Ōm. Hail!

From the great royal residence<sup>15</sup> of victory, (*furnished*) with boats, elephants and horses—  
from Kapitthikā:<sup>16</sup>—(There was) the Mahārāja Naravardhana.<sup>20</sup> Begotten on Vajrinidēvi, his son, who medi-  
tated on his feet, (was) the devout worshipper of the Sun, the Mahārāja Rājyavardhana [I.].<sup>1</sup> Originally *Sōmakunḍikā*— was engraved, but the vowel *i* of the *akṣara* *gāi* has been struck out; see the name below, in line 10.<sup>2</sup> Read *\*gātān*.<sup>3</sup> Read *\*paddhā=cha*.<sup>4</sup> Read *samviditam*.<sup>5</sup> The *akṣara* *du* of *vishayādaddhṛita*— is quite clear in the impressions.<sup>6</sup> Read *\*anaga*.<sup>7</sup> Read *\*dēvyā*.<sup>8</sup> Read *\*dharmma*; see my note on the translation.<sup>9</sup> Here one would have expected *\*pādita iti*.<sup>10</sup> Read *\*tytyā*.<sup>11</sup> Read *\*iti* & *A*.<sup>12</sup> Metre: Vasantatilakā.<sup>13</sup> Read *\*buddha-chamchalāyā*.<sup>14</sup> Metre: Śloka (Anuṣṭubh).<sup>15</sup> Read *\*aita*.<sup>16</sup> The first *akṣara* of this word is undoubtedly *ga*.<sup>17</sup> Read *\*sāvat*.<sup>18</sup> Or 'from the great camp.'<sup>19</sup> The sentence is continued below, in the words 'his younger brother . . .'<sup>20</sup> In the original the names of the kings and queens— including the name *Dēvagupta* in line 6, but excluding the name *Harsha* in line 17— have the word *śrī* or *śrīmat*, 'the illustrious' or 'glorious,' prefixed to them.



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W. GRIGGS, COLLOTYPE.

SCALE .43

FROM AN IMPRESSION SUPPLIED BY THE LATE E. W. SMITH.

F. KIELHORN.









of a donation<sup>1</sup> (to Brāhmanas), as an *agrahāra* — extending to its proper boundaries, with the *udraṅga*, together with all income that might be claimed by the king's family,<sup>2</sup> exempt from all obligations,<sup>3</sup> as a piece taken out of the district<sup>4</sup> (to which it belongs), to follow the succession of<sup>5</sup> sons and sons' sons, for as long as the moon, the sun and the earth endure, according to the maxim of *bhāmichchhidra* — to the *Bhaṭṭa* Vātasvāmin who is of the *gōtra* of Sāvargi and a fellow-student of the Chhandōgas,<sup>6</sup> and the *Bhaṭṭa* Śivadēvasvāmin who is of the *gōtra* of Viśhnavyiddha and a fellow-student of the Bahvrichas.<sup>7</sup> Knowing this, you should assent to this, and the resident people, being ready to obey my commands, should make over only to these two<sup>8</sup> the *tulya-māga*,<sup>9</sup> the share of the produce, payments in money and other kinds of income, as they may be due, and should render service to them. Moreover :—

(L. 16.) Those who profess (to belong to) the noble line of our family and others should approve of this donation. Of fortune, unstable as lightning and a bubble of water, donations and the preservation of others' fame<sup>10</sup> are the (real) fruit.

By deeds, thoughts and words one should do good to the living. This *Harsha* has declared to be the very best way of earning religious merit.

(L. 17.) The *dātaka* in this matter is the *Mahāpramātāra Mahāsāmanta*, the illustrious Skandagupta. And by order of the great officer in charge of the office of records, the *Sāmanta Mahārāja* Īśvaragupta, (this was) engraved by Garjara.

The year 20 5 Mārgaśīrsha-vadi 8.

#### NO. 23.—TIRUVENDIPURAM INSCRIPTION OF THE TIME OF RAJARAJA III., NARASIMHA II. AND KOPPERUṆJINGA.

By E. HOLTZSCH, PH.D.

This inscription (No. 142 of 1902) is engraved on the west wall of the *prākāra* of the Dēvanāyaka-Perumāḷ temple at Tiruvēndipuram, a village 4½ miles west-north-west of

\* Since *pratigraha-dharmāṇa*, which would be a Bahuvrīhi compound, could not be taken to qualify *agrahāra* in the abstract noun *agrahārāṇa*, I have altered it to *pratigraha-dharmāṇa*. With the whole passage compare e.g. above, Vol. VI. p. 189, l. 34, *akṣaṇṭha-dharmāṇa-dharmāṇa* *pratipadditāḥ*. Compare also phrases like *pratigrahaṇa* *pratipadditāḥ*, *Ind. Ant.* Vol. XV. p. 118, l. 12 of the text; *agrahārāṇa* *pratipadditāḥ*, *ibid.* Vol. XX. p. 124, l. 9 of the text; *dānagrahārāṇa* *pratipaddayati sma*, *Gupta Ins.* p. 239, l. 10; etc.

<sup>2</sup> With *rājakulādāya* compare *rājādāya* in the plates of the *Mahārājas* of Uchchakūḍa, *Gupta Ins.* p. 118, l. 11; p. 122, l. 18; p. 127, l. 20; etc.

<sup>3</sup> With *sarva-parikṛita-parihāra* compare *sarvasiddhi-parihāra-parikṛita* in the plates of the *Vikātaka Mahārājas*, e.g. above, Vol. III. p. 262, l. 20. The meaning intended is more correctly expressed by *parikṛita-sarvaṇṭa*, e.g. above, Vol. IV. p. 250, l. 53, and by *sarvakara-parihāraṇa* *krīta*, above, Vol. III. p. 223, l. 15. Compare also *sarva-buddha-parihāra* (e.g. *Ind. Ant.* Vol. IX. p. 123, l. 35), and for similar expressions see above, Vol. VI. p. 13, note 3.

<sup>4</sup> The expression *viśvayāda-udāhṛita-piṇḍa* I have found again only in the Pāṇḍukēśvar plate of Lalitādēva, *Ind. Ant.* Vol. XXV. p. 180, l. 21. I am not quite certain about the exact meaning of it.

<sup>5</sup> I.e. 'to be inherited in turn by'; compare *putra-putra-dāyaka*, e.g. above, Vol. III. p. 262, l. 21.

<sup>6</sup> I.e. a student of the Sāmaveda.

<sup>7</sup> I.e. a student of the Rīgvēda.

<sup>8</sup> Instead of *anayārāṇa* one would have expected *abhyāsa-āṇa*.

<sup>9</sup> I do not know the exact technical meaning of *tulya-māga* which might be translated by 'things to be weighed and to be measured'; *māga* by itself we find, in *grāma-pratyāyā māga-hiranyā-dāyaka*, in *Gupta Ins.* p. 257, l. 12; and *tulya* occurs *ibid.* p. 70, l. 10, apparently in a technical sense. See also above, p. 62.

<sup>10</sup> I.e. by not resuming the grants made by them.—The verse occurs with different readings in *Ind. Ant.* Vol. XIX. p. 349, l. 9 of the text, and Vol. XXV. p. 181, l. 28.







(l. 6 f.), destroyed *Toṇḍaimāgallūr*, and halted at *Tiruppādirippuliyūr* (l. 7). Next they destroyed *Tiruvadigai* and *Tiruvekkarai* (l. 7) and the country between the *Vāraṇavāṣi* river in the north, *Śēndamaṅgalam* in the west, and the sea in the east (l. 8). As far as the route of *Narasimha's* two officers can be followed on the map, it appears that they crossed the present South Arcot district from south to north. *Ellēri* and *Kalliyārmūlai* (now *Kaliyamalai*) are in the southern portion of the *Chidambaram tāluks*.<sup>1</sup> *Poggambalam* is one of the Tamil names of *Chidambaram* itself. *Toṇḍaimāgallūr* is perhaps the modern *Toṇḍamānattam* in the *Cuddalore tāluks*,<sup>2</sup> and *Tiruppādirippuliyūr* is the well-known ancient name of *Tirupāpuliyūr*,<sup>3</sup> a railway station north of *Cuddalore*. *Tiruvadigai* is *Tiruvadi*<sup>4</sup> near *Pagruṭṭi*,<sup>5</sup> and *Tiruvekkarai* is *Tiruvakkarai* in the *Villupuram (Viḷuppuram) tāluks*.<sup>6</sup> As regards *Śēndamaṅgalam*,<sup>7</sup> where *Kōpperuñjīga* kept the *Chōla* king prisoner, and at the gates of which the war seems to have ended,—the *Postal Directory of the Madras Circle* mentions no less than eighteen villages of this name, three of which belong to the South Arcot district. The *Śēndamaṅgalam* which is intended here is probably the one in the *Tirukoilur (Tirukkōvalūr) tāluks*.<sup>8</sup> I am unable to identify the *Vāraṇavāṣi* river, which has to be looked for to the north of *Śēndamaṅgalam*,<sup>9</sup> and the village of *Toḷudagaiyūr*, which must have been situated south of *Chidambaram*. It is not clear why *Appapa* and *Samudra-Goppaya* selected the temple of *Tiruvēndipuram* for engraving this account of their achievements. Perhaps it was at this village that they took leave of the *Chōla* king *Rājārāja III.*, whom they had rescued from the hands of *Kōpperuñjīga* at *Śēndamaṅgalam*.

As far as we know at present, *Narasimha II.* was the first among the *Hoysala* kings who possessed a portion of the *Trichinopoly* district. In an inscription on a *vēṇkaḷ*, dated in A.D. 1222,<sup>10</sup> he is stated to be "marching against the *Raṅga* in the South," i.e. the island of *Śrīraṅgam*, and in the *Harihar* inscription of A.D. 1224<sup>11</sup> he is already called 'the uprooter of the *Makara* kingdom' and 'the establisher of the *Chōla* kingdom.' Hence his conquest of *Śrīraṅgam* seems to have taken place between A.D. 1222 and 1224. This first invasion of the *Makara* and *Chōla* kingdoms was distinct from and prior to the conquest of the same two kingdoms which is related in the *Tiruvēndipuram* inscription, and it is presupposed by the wording of the latter, which implies that the king started on his new campaign in order to vindicate his previously earned title 'establisher of the *Chōla* country.' A further testimony to *Narasimha's* influence in the *Chōla* country is supplied by an inscription in the *Gōkarpēśvara* temple at *Tirugōkarṇam* near *Pudukkōṭṭai* (No. 410 of 1902), which is dated in the [1]0th year of *Tribhuvanaśaṅkara* *Rājārājadeva*, i.e. A.D. 1225-26, and records a grant of land by a servant of *Sōmaladēvi*,<sup>12</sup> the wife of *Sōmēśvaradeva*, the son of the *Pōṣala* king *Vīra-Narasimhadēva* of

<sup>1</sup> Nos. 274 and 280 on the *Madras Survey Map* of this tāluks.

<sup>2</sup> No. 229 on the *Madras Survey Map* of this tāluks.

<sup>3</sup> No. 204 on the *Madras Survey Map* of the *Cuddalore tāluks*.

<sup>4</sup> See above, Vol. VI. p. 331 and note 8.

<sup>5</sup> No. 19 on the *Madras Survey Map* of the *Cuddalore tāluks*.

<sup>6</sup> 'Tiruvakkarai,' No. 289 on the *Madras Survey Map* of this tāluks.

<sup>7</sup> This word is derived from *Śēndaṅ*, 'the red one,' a name of the god *Skanda*.

<sup>8</sup> No. 288 on the *Madras Survey Map* of this tāluks.

<sup>9</sup> The nearest river on the north of *Śēndamaṅgalam* is the *Gedilam*.

<sup>10</sup> Mr. Rice's *Ep. Carn.* Vol. VI., Cm. 56:—*Saka-varṣa 1144 Chitrabhadra-sukla; vada Atiṣṭa-sudda 10* [*da*]<sup>\*</sup>*sumi Maṅgaśaṅkara-sāṅga*. On this date Professor Kielhorn remarks as follows:— "For *Āṣvina-sudi 10* of *Saka-Saṁvat 1144* expired—*Chitrabhadra* this date is wrong; it would correspond to Friday, the 16th September A.D. 1222. If we could read *sudda?* so [*pta*]<sup>\*</sup>*mī*, it would regularly correspond to Tuesday, the 13th September A.D. 1222."

<sup>11</sup> Dr. Fleet's *Dyn. Kan. Distr.* p. 507.

<sup>12</sup> See above, Vol. III. p. 9, note 6. Another princess of the same name is mentioned in Mr. Rice's *Ep. Carn.* Vol. IV., Kp. 63. She is there compared to *Lakṣmī*, and *Narasimha II.* to the Moon. Hence she must have been his sister, and not his wife as Mr. Rice thinks (*ibid.*, Introduction, p. 21). According to other inscriptions, the wife of *Narasimha II.* and the mother of *Sōmēśvara* was *Kāḷadēvi*; see *ibid.* Vol. III., Md. 122; Vol. IV., Ng. 96; and Vol. VI., Kd. 125.



Dōrasamudra.<sup>1</sup> Finally, a mutilated inscription in the Raṅganātha temple at Śrīraṅgam (No. 54 of 1892), dated in A.D. 1233,<sup>2</sup> records a grant by a female relation of Bhujabala-Bhīmakēśava-Daṇḍanāyaka, the great minister (*mahāpradhāna*) of *Pratāpachakravartin* Pōśaśa śrī-Vira-Narasimhadēva.

Among the opponents of Narasimha II., the Harihar inscription of A.D. 1224 and the Basarāju inscription of A.D. 1234 mention the Kādava king and the Pāṇḍya king,<sup>3</sup> and three inscriptions state that "his valour caused the reduction of the Pāṇḍya sovereignty."<sup>4</sup> As will appear below (p. 164 and note 3), Kōpperuñjiṅga claimed to belong to the Kādava or Pallava family. If he is meant by the expression "Kādava king" in the Harihar inscription, it would follow that he had come into hostile contact with Narasimha II. before the time of the Tiruvēndipuram inscription, perhaps on the occasion of Narasimha's first attack on Śrīraṅgam between A.D. 1222 and 1224. The Pāṇḍya contemporary of Narasimha II. was Māravarman *alias* Sundara-Pāṇḍya I., who, as shown by Professor Kielhorn,<sup>5</sup> ascended the throne in A.D. 1216. This king boasts on his part to have conquered the Chōḷa country and to have restored it to the Chōḷa king; and an inscription of his 9th year, i.e. A.D. 1225, is actually found in the Raṅganātha temple at Śrīraṅgam,<sup>6</sup> while we have seen that Narasimha II. was marching against Śrīraṅgam in A.D. 1222.

Among the partisans of Kōpperuñjiṅga, the inscription mentions two chiefs named Śōḷakōṇ<sup>7</sup> (l. 5) and Koḷḷi-Śōḷakōṇ (l. 6). Viragaṅgaśāḍāḷvāṇ and Chīpattarasayan are stated to have been killed and are called 'officers of the king.' Apparently, they were originally in the service of Rājārāja III. and had gone over to Kōpperuñjiṅga. Of special interest is the statement that "four officers including Parākramabāhu, the king of Ḳam," were killed. What the author wants to say is perhaps "Parākramabāhu and three of his officers." Ḳam is the Tamil name of Ceylon. According to Wijesinha's Translation of the *Mahāvamsa* (page xxiv. ff.), Parākramabāhu I. died in A.D. 1197 and Parākramabāhu II. in A.D. 1275, and neither of them fell in battle. Hence the Parākramabāhu of this inscription must be different from both; perhaps he was not a king, but a prince of Ceylon.

Kōpperuñjiṅga, the person who was responsible for Narasimha's interference in the affairs of the Chōḷa kingdom, is first mentioned in an inscription of the Vēḍḍhagiriśvara temple at Vēḍḍhāchalam (No. 136 of 1900), the head-quarters of a tāḷuka in the South Arcot district. This record opens as follows:—

- 1 a. Svasti śrīḥ [||\*] Tribhuvanachchakravatti-
- 2 gaḷ śrī-Rājārājadēvaṅku yāṇ-
- 3 ḍu 14āvadu uḍaiyār Tira-
- 4 mudugunṇam-uḍaiya nāyanāṅku Pal-
- 5 lavan Kōpperuñjiṅgan agam-
- 6 baḍi-mudaliḡaḷḷi Eḍirigaṇṇayan Po-
- 7 ttaṇṇi-Chchōḷan i-nṇāyan-

<sup>1</sup> *Tōraḷamuttirattu śrī-Pōśaśa-Vira-śrī-Narasimhadēvar magayār Śōṇṇaradēvar eḍḍar Śōṇṇadēvāḷḷyār.*

<sup>2</sup> *Vijaya-samasa(samasa)śarattu Kāttigai tuddha-paṇḍhemi Adidra-mudali*; "from Sunday, the fifth tithi of the bright (fortnight) of Kāttigai in the Vijaya year." Professor Kielhorn kindly informs me that "for the month Kārttika of Śaka-Samvat 1155 expired—Vijaya, this date regularly corresponds to Sunday, the 9th October A.D. 1233."

<sup>3</sup> Dr. Fleet's *Dyn. Kan. Distr.* p. 507.

<sup>4</sup> Mr. Rice's *Ep. Cora.* Vol. III, Md. 121; Vol. IV., Ng. 98; and Vol. VI., Ed. 126.

<sup>5</sup> Above, Vol. VI, p. 314.

<sup>6</sup> See *Ind. Ant.* Vol. XXI, p. 244, and above, Vol. VI, p. 303, No. 5. The Tirupparāṇṇam cave-inscription and the smaller Tirupparāṇṇam grant belong to the reign of the same king.

<sup>7</sup> A different person of the same name is mentioned among the officers of Vikrama-Chōḷa in the *Pillāirama-Śōḷaṅ-Uḷ*; *Ind. Ant.* Vol. XXII, pp. 143 and 145.

8 āṭku vaitta tirunundāviḷa-

9 kku onṟukku . . . . .

"In the 14th year of the emperor of the three worlds, the glorious Rājarājadēva,—Ediriganāyan Pottappi-Chōḷa, (one) among the chiefs of the body-guard<sup>1</sup> of the Pallava Kōpperuñjiṅga, gave to the lord, the god of Tirumudugupṟam,<sup>2</sup> one perpetual lamp," etc.

From this inscription we learn that Kōpperuñjiṅga claimed to belong to the Pallava family,<sup>3</sup> and that in A.D. 1229-30, i.e. two years before the Tiruvēndipuram inscription, he still acknowledged Rājarāja III. as his sovereign. The defeat which Narasirāha II. inflicted on Kōpperuñjiṅga enabled Rājarāja III. to remain in power until at least A.D. 1243-44.<sup>4</sup> About this time he was either ousted or succeeded by his former enemy; for, an inscription of Kōpperuñjiṅga, who had assumed the titles *dēva*, 'king,' and *Sakalabhuvanaśakravartin*, in the Aruḷāḷa-Perumāḷ temple at Conjeeveram shows that the 18th year of his reign corresponded to Śaka-Samvat 1182. I subjoin the date-portion of this inscription, and that of three other inscriptions at Tiruveṇṇainallūr, Tiruviḍaimarudūr and Tirukkaḷukkunṟam.

A.—In the Aruḷāḷa-Perumāḷ temple at Conjeeveram.<sup>5</sup>

- 1 Svasti śrī [||\*] Śakābdam āyiratt-oranūṟru-eṇ[ba]tt-irapṇi mēl śellānigra  
 Śagalabuvapaṇach[cha]kkaṟavattiga] śrī-Kōpperuñji[ṅga]d[e]vaṟku yāṇḍu  
 [18āvadu] Vṛiśchika-nāyagṟa apara-pakshattu daśamiyum Nāyagṟu-  
 kkiḷamaiyu[m\*] . . . . .

"In the [18th] year of the emperor of the whole world, the glorious Kōpperuñjiṅgadēva, which was current after the Śaka year one thousand one hundred and eighty-two,—  
 . . . . . a Sunday and the tenth *tithi* of the second fortnight of the month Vṛiśchika."

B.—In the Vaikuṇṭha-Perumāḷ temple at Tiruveṇṇainallūr.<sup>6</sup>

- 1 [Svasti\*] [śrī ||] Sakalabhuvapaṇachakravarttiga] śrī-Kōpperuñji[ṅga]dēvaṟ[k\*]ku  
 yāṇḍu [7ā]vadu Sim[ha]-nāyagṟa apara-pakshattu chatuṛtthiyam Velli-  
 kkiḷamaiyum perṟa Rēvati-nā].

"In the [7]th year of the emperor of the whole world, the glorious Kōpperuñjiṅgadēva,—on the day of Rēvati, which corresponded to a Friday and to the fourth *tithi* of the second fortnight of the month Simha."

C.—In the Mahāliṅgasvāmin temple at Tiruviḍaimarudūr.<sup>7</sup>

- 1 Svast[i] śrī [||\*] Śagalabuvapaṇachakravattiga] śrī-Kōpperuñjiṅga[dē]vaṟku yāṇḍu  
 18vadu Kaṇ[ṇ]i-nāyagṟa pūrvva-pakshattu pañchadaśiyum Nāyagṟu-kiḷam[ai]  
 perṟa Śadayattu [n]ā].

"In the 18th year of the emperor of the whole world, the glorious Kōpperuñjiṅgadēva,—on the day of Śatabhiṣaj, which corresponded to a Sunday and to the fifteenth *tithi* of the first fortnight of the month Kanyā."

<sup>1</sup> See Dr. Gundert's *Malayalam Dictionary*, p. 2, s.v. *agumbadi*.

<sup>2</sup> This is the Tamil name of Vṛiddhichalam; compare *South-Ind. Inscr.* Vol. I. p. 123, and Vol. III. p. 152.

<sup>3</sup> In the *Madras Christian College Magazine* of March 1892, Mr. Venkaya states that two inscriptions at Tiruveṇṇainallūr also call Kōpperuñjiṅga a Pallava or Kāḍava. Regarding Kāḍava as a synonym of Pallava, see above, p. 25, and *South-Ind. Inscr.* Vol. III. p. 88.

<sup>4</sup> See above, p. 151 and note 6.

<sup>5</sup> No. 38 of 1890; see *South-Ind. Inscr.* Vol. II. p. 340, note 5.

<sup>6</sup> The remainder of the line is built in.

<sup>7</sup> A portion of the date, which probably contained the name of the *satkṣatra*, is lost.

<sup>8</sup> No. 320 of 1902.

<sup>9</sup> No. 195 of 1895.



D.—In the Vēdagiriśvara temple at Tirukkaḷukkunṇam.<sup>1</sup>

- 1 Svasti śri [i<sup>1</sup>] Śaḷabhuvaṇachakravartī [i]gaḷ Avaniy-āḷa-ppirandār Kōpperuñ-  
j[ī]ṅgādēvarkku yāṇḍu [3]lvadu Kumba-nāyaggu pūrvva-pakshattu d[v]i[i]yāiyum  
Śa-  
2 ni-kkīlamiyūm perṇa Utiṛaṭṭādi-nāḷ.

"In the [3]1st year of the emperor of the whole world, him who was born to rule the earth, Kōpperuñjīngadēva,—on the day of Uttarabhadrapadā, which corresponded to a Saturday and to the second *tithi* of the first fortnight of the month Kumbha."

According to Professor Kielhorn, who has kindly examined these four dates, "the first date (A.), of Śaka-Samvat 1182 expired and the 18th year current, regularly corresponds to **Sunday**, the 31st October A.D. 1260, which was the 4th day of the month **Vṛiśchika**, and on which the tenth *tithi* of the dark half (of the month Kārttika) ended 6 h. 31 m. after mean sunrise. The second date (B.), of the 7th year, corresponds to **Friday**, the 30th July A.D. 1249, which was the 3rd day of the month **Simha**, and on which the fourth *tithi* of the dark half (of the month Śrāvapa) ended 9 h. 38 m., and the *nakṣatra* was **Révatī** from 3 h. 56 m., after mean sunrise. The third date (C.) is incorrect. The fourth date (D.), of the 31st year, corresponds to **Saturday**, the 10th February A.D. 1274, which was the 18th day of the month **Kumbha**, and on which the second *tithi* of the bright half (of the month Phālguna) ended 10 h. 46 m., and the *nakṣatra* was **Uttara-Bhadrapadā** for 21 h. 1 m., after mean sunrise. The three dates A., B. and D. show that *Sakalabhuvanachakravartin* Kōpperuñjīngadēva must have ascended the throne in A.D. 1243 between, approximately, the 11th February and 30th July." His reign extended to at least A.D. 1278-79; for, as the subjoined list of his inscriptions shows, two of them at Chidambaram are dated in his 36th year. In this list the inscriptions are arranged under different heads according to the manner in which they quote the king's name and titles.

#### I. Kōpperuñjīngadēva.

1. 20th year: Tiruvottūr, No. 83 of 1900.
2. 22nd year: do. No. 95 of 1900.

#### II. Sakalabhuvanachakravartigaḷ śri-Kōpperuñjīngadēva.

1. 5th year: Vṛiddhāchalam, No. 134 of 1900.
2. [7]th year: Tiruveppainallūr, No. 320 of 1902.
3. 8th year: Vṛiddhāchalam, No. 135 of 1900.
4. 14th year: Vallam, No. 186 of 1892.<sup>2</sup>
5. 16th year: Chidambaram, No. 467 of 1902.
6. Do. do. No. 468 of 1902.
7. 18th year: Tiruviḍaimarudūr, No. 135 of 1895.
8. [18th] year: Conjeeveram, No. 38 of 1890.
9. 26th year: Tirukkōvalūr, No. 308 of 1902.
10. 36th year: Chidambaram, No. 455 of 1902.

#### III. Sakalabhuvanachakravartigaḷ Avaniy-āḷa-ppirandār Kōpperuñjīngadēva.

[3]1st year: Tirukkaḷukkunṇam, No. 181 of 1894.

<sup>1</sup> No. 181 of 1894. The inscription records the gift of a lamp by the wife of Paḷṇandī-Viḡar *alias* Nilagadgarayar (l. 3). The same person or a relation of his is mentioned in an inscription of the 29th year of Kulōttunga III.; *South-Ind. Inscri.* Vol. III. p. 84.

<sup>2</sup> See *South-Ind. Inscri.* Vol. II. p. 240, note 4.

IV. Sakalabhuvanschakravartigaḥ Avantiy-āḷa-ppirandār *alias* Śrī-Kōpperuñjiṅgadēva.

- |    |            |              |                  |
|----|------------|--------------|------------------|
| 1. | 3rd year : | Chidambaram, | No. 462 of 1902. |
| 2. | Do.        | do.          | No. 465 of 1902. |
| 3. | Do.        | do.          | No. 466 of 1902. |
| 4. | 5th year : | do.          | No. 459 of 1902. |
| 5. | Do.        | do.          | No. 464 of 1902. |

V. Sakalabhuvanachakravartigaḥ Śrī-Avantiy-āḷa-ppirandār *alias* Kōpperuñjiṅgadēva.

- |    |             |              |                  |
|----|-------------|--------------|------------------|
| 1. | 5th year :  | Chidambaram, | No. 463 of 1902. |
| 2. | 8th year :  | do.          | No. 460 of 1902. |
| 3. | 34th year : | do.          | No. 461 of 1902. |
| 4. | 36th year : | do.          | No. 456 of 1902. |

The Vallam inscription of the 14th year<sup>1</sup> mentions 'prince (*piḷḷaiyār*) Nilagaṅgaraiyar,' apparently a son of Kōpperuñjiṅgadēva. An inscription in the Aruḷāḷa-Perumāl temple at Conjeeveram (No. 41 of 1893), which is dated in the 22nd year of *Tribhuvanachakravartin* Vijaya-Gaṇḍagōpālādēva,<sup>2</sup> records the gift of a flower-garden by Nilagaṅga of Āmūr, who bore the surname Bhū-pālan-ōḍbhava (in Sanskrit) or Puvi-āḷa-ppiranda (in Tamil), i.e. 'who was born to rule the earth.' This person is no doubt identical with the prince Nilagaṅgaraiyar of the Vallam inscription, and his surname is a slight modification of *Avantiy-āḷa-ppirandār*, the title of his father Kōpperuñjiṅgadēva.

As stated on page 163 above, the Tiruvēndipuram inscription mentions among the partisans of Kōpperuñjiṅga a certain Śōlakōṅ. This person is probably identical with an officer whose name occurs in most of the Chidambaram inscriptions of Kōpperuñjiṅgadēva. In one inscription he is called "Perumālppillai *alias* Śōlakōṅār, (one) among his (*viz.* Kōpperuñjiṅgadēva's) officers,"<sup>3</sup> and in another (No. 462 of 1902) "the lord of Aruḷār, Śēṅgaṅivāyar *alias* Pillai Śōlakōṅār Āliyar." The grant portion of the Chidambaram inscriptions of the 3rd to 16th years opens with the words *Śōlakōṅ ḷai*, i.e. "the order of Śōlakōṅ," and ends with the words *icai Śōlakōṅ eḷuttu*, i.e. "this (is) the signature of Śōlakōṅ." Accordingly, Śōlakōṅ must have been the representative of Kōpperuñjiṅgadēva at Chidambaram until at least A.D. 1258-59.

A short undated inscription at Tiruvēndipuram supplies the name of Śōlakōṅ's younger brother. This inscription (No. 146 of 1902) runs as follows :—

- |   |                          |    |                                |
|---|--------------------------|----|--------------------------------|
| 1 | Svasti śrī [  *] Avanti- | 7  | Śōlakōṅ ta[m].                 |
| 2 | āḷa-ppirandā-            | 8  | bi Perumāl Vē-                 |
| 3 | n Kōpperuñ-              | 9  | [n]āḍuḍaiyān <i>icai</i> [y*]. |
| 4 | jiṅgadēvar ti-           | 10 | vitta tirukkōpura-             |
| 5 | ramēṇikku naprā-         | 11 | m [  e].                       |
| 6 | ga Śēṅgaṅivāyan          |    |                                |

"Hail! Prosperity! For the benefit of the royal body of him who was born to rule the earth, Kōpperuñjiṅgadēva,— Perumāl Vēṇāḍuḍaiyān, the younger brother of Śēṅgaṅivāyan Śōlakōṅ, caused to be made (*this*) sacred *gōpura*."

Vēṇāḍuḍaiyān seems to have succeeded his elder brother as officer in charge of Chidambaram. For, in two Chidambaram inscriptions of the 34th and 36th years of Kōpperuñjiṅgadēva (Nos. 461 and 456 of 1902), the grant portion opens with the words *Vēṇāḍuḍaiyān ḷai* and ends with the words *icai Vēṇāḍuḍaiyān eḷuttu*.

<sup>1</sup> Above, p. 165, clause II. No. 4.

<sup>2</sup> As the 16th and 18th years of this king corresponded to A.D. 1265 (*Jed. Ant.* Vol. XXII. p. 230), the date of this inscription must fall in A.D. 1271-72.

<sup>3</sup> No. 460 of 1902:— *icai mudaliṅgaḷ Perumālppillai dya Śōlakōṅār*.



A solitary Sanskrit record of Kopperuñjīgadēva is found as far north as Drākshārāma in the Gōdāvari district. Unfortunately this inscription (No. 419 of 1893) is so much mutilated that no connected transcript of it can be given. It is dated in the Śaka year 1184 and records gifts to the temple of Bhīmanātha by the king, who is called *Sakalabhuvanachakravartin*, *Avany-avan-śābhava* or *Avany-avana-sābhava*, and *Mahārājasimha*. The two names beginning with *avani* are Sanskrit translations of his surname *Acāṣṭy-ślo-ppirandār*.<sup>1</sup> *Mahārājasimha* means 'the lion among great kings,' while Kopperuñjīga would mean 'the great lion among kings.' The Drākshārāma inscription calls him 'the ornament of the Kāthaka family' and 'a worshipper of Kanakasabdhādhinātha.'<sup>2</sup> He is stated to have defeated the Karpāṭa<sup>3</sup> and Chōja kings and to have established the Pāṇḍya country.<sup>4</sup> The Kākati king and Gaṇapati-mahārāja are also referred to in the Drākshārāma inscription. The first three lines contain two verses in the Śārdūlavikrīḍita metre, and the sixth line states that certain verses were composed by the king himself and inscribed on his gifts to the temple.

It was stated in the preceding paragraph that Kopperuñjīgadēva claims to have established the Pāṇḍya country. On the other hand, an inscription of the Pāṇḍya king Jaṭṭavarman *alias* *Tribhuvanachakravartin* *Sundara-Pāṇḍyadēva* at Tiruppururutti<sup>5</sup> asserts that this king "besieged the prosperous city of Śēndamaṅgalam and fought several battles to frighten the Pallava."<sup>6</sup> This Pallava is evidently Kopperuñjīgadēva, and Śēndamaṅgalam seems to have been his capital, as we might already conclude from the Tiruvēndipuram inscription, according to which Kopperuñjīga was besieged in Śēndamaṅgalam.

## TEXT.

- 1 Svasti śrī [||\*] Tiribu[vaga]oh[cha]kka[rā]vattiga| śrī-Rājarājadē[va]r[k]ku yāp[ā]ḍu<sup>1</sup>  
15[vad]jil edirā[m]-āḍu Prastā[pa]chechakkaravatti Hoy[āa]ṣa-śrī-Vi(vi)ra-  
Nārasi[m\*]hadēvaṣ Śōla-chechakkaravattiyai-
- 2 Kkō[pp]eruñjīgaṣ \*[ś]ēṇḍdamaṅ[ga\*]lattē [p]iḍi[t]tu koḍu iru[nda] taṅ  
[pa]ḍaiyai iṭṭu rājyattai alittu dēv-ā[aiyaṅga]lu[m] <sup>10</sup>Vishṇu-stāgaṅgaḷum  
aligaiyālē ippaḍi dēvaṅ kēṭ[t-a]ru-
- 3 i Śōla-maṇḍala-pratiśṭ-āśāriyaṅ<sup>11</sup> eṅgu[m] ki(ki)r[t\*]t[i] ni[lai]-ni[rū]tti a[l]lādu  
i-k[k]ālam-uttuvad[i]llai<sup>12</sup> eṅgu Dōra[sa]mūttiratti[gi\*][p]ru[m] eḍuttu vandu  
[Me]ha[ra\*]-rājya-nirmamūlam-āḍi ivaiyayum [i]vaṅ peḍu-paṇḍāra[mu]m kai-  
kkoḍu
- 4 Pāchechūrilē viṭṭu-Kkōp[p]eruñjīgaṣ dē[āa]mu[m] alittu-Chchōja-chechakka-  
vattiyaiyum eḷund-aruli(lu)vittu-tko(kko)ḍuv-an[rū]<sup>13</sup> dēvaṅ tiruv-uḷlam-āy ēva  
viḍai koḍu eḷunda svasti śrīmaṅgu-<sup>14</sup>mahāpradhāni paramaviśvāsi
- 5 daṇḍinagōpaṅ Jagago(do)bbagaṇḍaṅ Appaṇa-daṇḍ[ā]kkagum Śa[mu]tt[i]ra-  
Gop[pa]ya-daṇḍākkagum Kopperuñji[ḥ]gaṅ iru[n]ḍa E[ll]lāriyu[m]  
Kalliyūrmu(mū)laiyum Śōlakōp iru[nda] Toḷudagalyūrum alit[ta] vō-  
6 [nda]ṅ mudaligali[l\*] Viragaṅga[n]ā[ā]ḍi vāp J[i](ohi)ṣa[t]taraya[n] lattu rājā  
Parāk[k]i[da](ra)maḥāh-u[ll]i[t]ta [mu]dali [4] pēraiye . . . ko[p]ru

<sup>1</sup> See above, p. 165 f.

<sup>2</sup> Here 'Kāthaka' can hardly refer to the kings of Cuttack, but must be taken as a Sanskrit equivalent of 'Kādava'; see above, p. 164, note 3.

<sup>3</sup> *I.e.* of the god at Chidambaram.

<sup>4</sup> *Pāṇḍya-maṇḍala-sthāpand-śāstradhāraṇa*.

<sup>5</sup> No. 166 of 1894. According to Professor Kielhorn, the date of this record corresponds to the 7th October A.D. 1257; see above, Vol. VI, p. 307 f.

<sup>6</sup> Line 10 f.:—*Śēndamaṅgala-chechakka[um]-badi marri-Ppallava-ṇaḍ* = *ppala pār-ḍāi*.

<sup>7</sup> Read *ṣṭāda*.

<sup>8</sup> Read *ṣṭāda*.

<sup>9</sup> Read *pratiśṭ-ā-dhāriyaṅ*.

<sup>10</sup> Read *veṅgu*.

<sup>11</sup> Read *śrīmaṅgu*.

<sup>12</sup> Read *śrīmaṅgu*.

<sup>13</sup> Read *śrīmaṅgu*.

<sup>14</sup> Read *śrīmaṅgu*.

*I.e.* the Hoysala king Narasimha II.



- i[va][r\*]ga] kudiraiyu[m] kai-konḍa Kolli-Chchólakōḡ kudiraiganai(lai)yum  
kai-kkonḍu Po[u].
- 7 ga[mbe]lla-dēvaṇaiyum kumbiṭṭu eḍuttu vandu Tonḍaimāṇallūr nlliḍa tamukk-  
u[rga]lum aḷit[tu] aḷi . . [kkā]ḍum veṭṭi(ṭṭu)vittu Tiruppā[d]i[r]i[p]-  
puliyūr[i]lē viṭṭu irundu Tiruvadigai Tiruvekkarai nlliṭṭa ūr.
- 8 ga[m] aḷittu Vārapavāṣi ārukku-tterku Śēn[da\*]maṇḍalattukku ku<sup>2</sup> kilakku  
kaḍaliḷē [aḷi]-ārga[m] kuḍi-k[kā]ga[lu]m ūttam alidadam<sup>3</sup> peṇḍu[ga]lai  
piḍittum kolḷai-konḍum Śēndamaṇḍalattilē eḍuttu vi.
- 9 ḍa-ppō(ppō)giṛa alaḍi(vi)lē Kōpperuñji[ñ\*]gaḡ kulaindu Śōḷa-chchakka[ra\*]-  
vattiyai e[lu]nd-a[ru\*]li(lu)[vi]kka-[kka\*]ḍavadāga dēvaṇukku viṇṇappa[m\*]  
śeya ivar viṭṭu namakkum āḷ vara-kkāttagaiyālē Śōḷa-chchakka[ra\*]vattiyai  
eḷund[ḍ-a]ruḷi(lu)vittu-kkonḍu vō(pō)ndu rāḷyattē puḡa viṭṭadu e.

## TRANSLATION.

(Line 1.) Hail! Prosperity! In the year which was opposite to the 15th year (i.e. in the 16th year)<sup>1</sup> of the emperor of the three worlds, the glorious Rājarājadēva,—when king<sup>2</sup> Prātāpachakravartin, the Hoysaṇa, the glorious Vira-Nārasimhadēva, heard that Kōpperuñjiṅga had captured the Chōḷa emperor at Śēndamaṇḍalam, that he destroyed the kingdom with his army, and that the temples of the god (Śiva) and the places (sacred to) Viṣṇu were destroyed, he exclaimed:—“This trumpet shall not be blown<sup>3</sup> unless (I shall) have maintained (my) reputation of being ‘the establisher of the Chōḷa country.’”

(L. 3.) He started from Dōrasamudra, uprooted the Maḥa[ra] kingdom, seized him,<sup>4</sup> his women and treasures, and halted at Pāchchūr.

(L. 4.) Then the king was pleased to order:—“Destroy the country of Kōpperuñjiṅga and liberate the Chōḷa emperor.”—Hail! (We), the glorious great minister, the very confidential servant, *Daṇḍinagōpa*<sup>5</sup> Jagadobbagaṇḍa<sup>6</sup> Appaṇa-Dappākka and Samudra-Goppaya-Dappākka, took leave (from the king) and started.

(L. 5.) (We) destroyed (the villages of) Ellēri and Kalliyūrmūlai where Kōpperuñjiṅga was staying, and Toḷudagaiyūr where Śōḷakōṇ was staying; killed . . . among the king's officers Viragaṇḡanāḍāḷvāṇ (and) Chḷpattarayay, and 4 officers including Parākrama-bāhu, the king of ḷḡam; seized their horses; and seized the horses of Kolli-Śōḷakōḡ.

(L. 6.) Having worshipped the god of Poppambalam, (we) started (again), destroyed rich (?) villages including Tonḍaimāṇallūr, caused the . . . forest to be cut down, and halted at Tiruppāḍirippuliūr.

(L. 7.) (We) destroyed Tiruvadigai, Tiruvekkarai and other villages; burnt and destroyed the port-towns<sup>7</sup> on the sea and the drinking-channels to the south of the Vārapavāṣi river and to the east of Śēndamaṇḍalam; and seized and plundered the women.

<sup>1</sup> Read *temakk-ḍe* (T).

<sup>2</sup> Read *aḷittu*.

<sup>3</sup> See *South-Is. Ins.* Vol. III. p. 33, note 3.

<sup>4</sup> The trumpet (*kōḷam*) was one of the five instruments used in producing the *pañcha-mahādāḍa*; see above, Vol. V. p. 210, note 3, and p. 260, note 3. The king here makes a vow that he will dispense with his right of using this instrument, until he will have defeated Kōpperuñjiṅga and re-established the Chōḷa king.

<sup>5</sup> Literally, ‘the architect (causing) the stability of the Chōḷa country.’ The parallel term *Pḍaṅga-maḍḍola-śāḍpand-śāḍṛadhāra* (see above, p. 167, note 5) proves that the word *śāḍṛa* is here used in its Tamil meaning: ‘a master-carpenter, an architect.’

<sup>6</sup> *Viz.* the Mahara king.

<sup>7</sup> This word is not Tamil, but Kanarese, and means ‘the commander of an army.’

<sup>8</sup> On this *biruda*, which is also Kanarese, see above, Vol. III. p. 64, note 2.

<sup>9</sup> See Dr. Gundert's *Malayalam Dictionary*, s. v. *aḷi* and *aḷi-makkam*.



(L. 8.) When (we) advanced against Śēndamaṅgalam and were going to encamp (*there*), Kōpperuñjīṅga became afraid and submitted to the king that (*he*) would release the Chōḷa emperor.

(L. 9.) As he (*viz.* the king) agreed and despatched a messenger to us, (*we*) liberated the Chōḷa emperor, went (*with him*), and let (*him*) enter (*his*) kingdom.

## NO. 24.—DATES OF CHOLA KINGS.

By F. KILHORN, PH.D., D.LITT., LL.D., C.I.E.; GÖTTINGEN.

(Continued from page 10.)

Dr. Hultzsch again has sent me a large number of dates of Chōḷa kings, of which I now publish twenty-three, with the results of my calculations. Of these, the dates Nos. 61-74 show that the times previously found for the commencements of the reigns of the five kings to whom they belong—Rājarāja I., Rājendra-Chōḷa I., Kulōttuṅga-Chōḷa I., Vikrama-Chōḷa, and Kulōttuṅga-Chōḷa III.—are correct. The dates of Rājarāja III., Nos. 75-78, reduce the time during which this king must have commenced to reign, to the period from (approximately) the 23rd June to the 13th August A.D. 1218. And the dates Nos. 79-83, belonging to Rājendra-Chōḷa III., of whom no dates had yet been examined, prove that this king commenced to reign between (approximately) the 31st March and the 8th May A.D. 1248. The remaining dates sent to me are very difficult to deal with;<sup>1</sup> their publication will probably have to be deferred to the time when more dates of the kings to whom they belong have been discovered.

### A.—RAJARAJA I.

61.—In the Mūlēsvara temple at Bāhūr.<sup>2</sup>

- 1 Svasti śri [||\*] Kānda[||]ūr-Choh[ā]l[ai] ka[lam-aṅ]tta kō I[rā]jarāja-  
k[ā]sar[ipa]nmaṅku yā[u]-  
2 ḍa lla(ā)vadu . . . . . ivv-āṭṭai Midhu(thu)na-nāyarru  
3 apara-pakshattu Nāyarru-kkiḷamai perṇa Kātti[g]ai-nāyarru<sup>3</sup> pagal.

"In the 11th year (of the reign) of king Rājarājakēsarivarman who destroyed the ships (at) Kāndaūr-Śālai,—in daytime on the day of Kṛittikā, which corresponded to a Sunday of the second fortnight of the month of Mithuna in this year."

The date corresponds to Sunday, the 14th June A.D. 996, which was the 22nd day of the month of Mithuna, and on which the 11th tithi of the dark half (of Jyāishṭha) ended 12 h. 58 m., while the nakṣatra was Kṛittikā, by the Brahma-siddhānta for 13 h. 47 m., according to Garga for 15 h. 6 m., and by the equal space system from 2 h. 38 m., after mean sunrise.

### B.—RAJENDRA-CHOLA I.

62.—In the Karavandīśvara temple at Uḍaiyār-kōyil.<sup>4</sup>

- 1 Sva[et]i śri [||\*] Tiru manni vaḷama . . . . .  
17 . . . . . kō=Ppararē(kē)śaripaṅ[ma] . . . [v=U]ḍaiyār śri-Rājendra-Śōḷadēva[r]ku  
yāp[ḍu] Ślā[vadu] . . . . .

<sup>1</sup> They apparently belong to three kings of whom no dates have yet been published in this list.

<sup>2</sup> No. 178 of the Government Epigraphist's collection for 1902.

<sup>3</sup> Read -adara.

<sup>4</sup> No. 439 of the Government Epigraphist's collection for 1902.

- 19 i[vv-āṇḍu] Kar[kaḍaga-nāya]ṛṛu pā[rva-pakṣat]tu chatu[r]tth[iy]um Vell[i]-  
kk[i]lamaiyum [pe]ṛṛa Pu[ṇarbā]-  
20 śatti-nā].

"In the 31st year (of the reign) of king Parakēsarivarman [alias] the lord, the glorious Rājendra-Chōladēva,—on the day of Punarvasu, which corresponded to a Friday and to the fourth *tithi* of the first fortnight of the month of Karkāṭaka in this year."

The date is intrinsically wrong because the *nakṣatra* on the fourth *tithi* of a bright half in the month of Karkāṭaka cannot be Punarvasu. The equivalent of the date apparently is Friday, the 23rd July A.D. 1042, which was the 28th day of the month of Karkāṭaka and which was entirely occupied by the fourth *tithi* of the bright half (of Śrāvṇa). The *nakṣatra* on this day was Uttara-Phalgunī, by the equal space system and according to Garga for 13 h. 8 m., and by the Brahma-siddhānta for 9 h. 51 m., after mean sunrise.

### C.—KULOTTUNGA-CHOLA I.

63.—In the Karavandiśvara temple at Uḍaiyārkoṭṭil.<sup>1</sup>

- 1 Svasti śrī || Puḡa] śū]nda puṇari . . . . .  
8 . . . . . [kōv=Irāja]kēsaripat[ma]r-āna Tribhuva-  
2 nachchakkaravattiga] śrī-Ko[ḷ]ō[t]tuṅga-Śōladēvar[k\*]ku yāṇḍu 16āvaḍu . . .  
Mina-nāyaṛṛu [apara-pakṣattu V]i[y]āla-kki]lamai[y]um  
dacha(śa)miyu[m] perṛa Uttirāḍa[ttn nā].

"In the 16th year (of the reign) of king Rājakesarivarman alias the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva,—on the day of Uttarāśāḍhā, which corresponded to a Thursday and to the tenth *tithi* of the second fortnight of the month of Mina."

A date of the month of Mina of the 16th year of Kulōttuṅga-Chōla I. would be expected to fall in A.D. 1086,<sup>2</sup> and in my opinion this date undoubtedly corresponds to Thursday, the 12th March A.D. 1086, which was the 19th day of the month of Mina, and on which the *nakṣatra* was Uttarāśāḍhā, by the equal space system and according to Garga for 16 h. 25 m., and by the Brahma-siddhānta for 9 h. 51 m., after mean sunrise. But the *tithi* which ended on this day, 10 h. 50 m. after mean sunrise, was the 9th, not the 10th *tithi*, of the dark half (of, Phālguna).—This result shows that the word *dachamiyūm* of the original date should be altered to *navamiyūm*.<sup>3</sup>

### D.—VIKRAMA-CHOLA.

64.—In the Vāmanapurīśvara temple at Tirumāṇikūḷi.<sup>4</sup>

- 1 [S]va[s]ti śr[ī] [ḷ]\* Pā-māḍu puṇara . . . . .  
2 . . . . . kō-P[arakō]śar[i]pā[ṇ]mar-ā[ṇa] Ti[r]ibuvapachcha[k\*]karavattiga]  
śrī-Vikīrama-Śōladēvaṅku yāṇḍu paḍiṅ-o[ṇāvaḍu] . . . [nāya]ṛ[ṇa]  
apa]ra-pakṣattu ēkādaśiyum Budāṇ-ki]lamaiyum perṛa Viśāḡattu nā].

"In the eleventh year (of the reign) of king Parakēsarivarman alias the emperor of the three worlds, the glorious Vikrama-Chōladēva,—on the day of Viśākhā, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of . . . . ."

<sup>1</sup> The *tithi* was a *prathama-chaturthi*.

<sup>2</sup> No. 309 of the Government Epigraphist's collection for 1902.

<sup>3</sup> See above, p. 7, note 5.

<sup>4</sup> [It is not absolutely excluded that the writer wanted to write *navamiyūm*, and that the two Grantha letters *da* and *eka* are in reality a badly shaped *na* and *es*, respectively.—E. H.]

<sup>5</sup> No. 148 of the Government Epigraphist's collection for 1902.



My calculation shows that the name of the month of this date was **Dhanus**. For this month the date corresponds to **Wednesday, the 19th December A.D. 1128**,<sup>1</sup> which was the 25th day of the month of **Dhanus**, and on which the 11th *tithi* of the dark half (of *Mārgaśīrṣa*) ended 22 h. 1 m. after mean sunrise, while the *nakṣatra* was **Viśākhā**, by the equal space system and according to Garga for 16 h. 25 m., and by the *Brahma-siddhānta* for 11 h. 50 m., after mean sunrise.

65.—In the *Karavandiśvara* temple at *Uḍaiyār-kōyil*.<sup>2</sup>

- 1 [Sva]stī [ś]rī [||\*] Pā-mādu p[unara] . . . . . pan[ma\*]r-āna  
 2 . . . . . kō- . . . . .  
 Tir[i\*]bu[va\*]na[cha][k\*]karavattiga| śrī-Vik[kira\*]ma-śōladēvark[ku yān]du  
 1[5]āva[du Si]mha-nāyagga apara-[pa]<sup>3</sup> . . . . . [m]  
 V[iyā]la-kki[a[m]ai[yum pe]rta . . . . .

"In the 15th year (of the reign) of king [Parakēsari]varman *alias* the emperor of the three worlds, the glorious **Vikrama-Chōladēva**,—[on the day of] . . . . . which corresponded to a Thursday and to the . . . . . [*tithi*] of the second fortnight of the month of **Simha**."

This date does not admit of verification.

E.—KULOTTUNGA-CHOLA III.

66.—In the *Vāmanapurīśvara* temple at *Tirumānikuḷi*.<sup>4</sup>

- 1 Svasti śrī [||\*] Puyal peruga . . . . .  
 3 . . . . . kō-Pparakēsari-paṇmar-āna Tribhū(bhu)vagāsakra[va]ttiga| śrī-  
 Kulōttuṅga-śōladēvaṅku y[ā]pdu mu(mū)[n]āvadu Simha-nāyagga  
 apara-bha(pa)kattu pañchamiyum Tāga-ki[ā]maiya(yu)m perṭa Aśvati-nā|.

"In the third year (of the reign) of king **Parakēsari**varman *alias* the emperor of the three worlds, the glorious **Kulōttuṅga-Chōladēva**,—on the day of **Aśvini**, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of **Simha**."

A date of the month of **Simha** of the third year of **Kulōttuṅga-Chōla III.** would be expected to fall in A.D. 1180, and in my opinion this date undoubtedly corresponds to the 12th August A.D. 1180, which was the 16th day of the month of **Simha**, and on which the 5th *tithi* of the dark half (of *Śrāvaṇa*) ended 9 h. 34 m., while the *nakṣatra* was **Aśvini** for 3 h. 17 m., after mean sunrise. But the day was a Tuesday, not a Monday.<sup>5</sup>

67.—In the *Bhaktaparādhiśvara* temple at *Gidāṅgil*.<sup>6</sup>

- 1 Svasti śrī [||\*] Kō-Pparakēsari-panmar-āna Tribhuvagachakravartiga| śrī-Kulōttuṅga-  
 śōladēvaṅku  
 2 yāpdu Svadu Simha-nāyagga irubattā[ān-di[yadi\*]y-āna Budan-ki[ā]mai perṭa  
 Aśvati-nā|.

"In the 3rd year (of the reign) of king **Parakēsari**varman *alias* the emperor of the three worlds, the glorious **Kulōttuṅga-Chōladēva**,—on the day of **Aśvini**, which corresponded to a Wednesday which was the twenty-seventh solar day of the month of **Simha**."

<sup>1</sup> The year A.D. 1118 would yield no satisfactory equivalent for this date.

<sup>2</sup> No. 404 of the Government Epigraphist's collection for 1902.

<sup>3</sup> Read *paśakattu*; the *tithi* is lost.

<sup>4</sup> The *nakṣatra* is lost.

<sup>5</sup> No. 165 of the Government Epigraphist's collection for 1903; *South-Ind. Inscri.* Vol. III. No. 85.

<sup>6</sup> On Monday, the 11th August A.D. 1180, the 5th *tithi* of the dark half commenced 8 h., and the *nakṣatra* was **Aśvini** from 3 h. 56 m., after mean sunrise.

<sup>7</sup> No. 216 of the Government Epigraphist's collection for 1904.

Under the preceding date it has been stated that the *nakṣatra* was *Āśvinī* on the 16th day of the month of *Siṃha* of the third year of the king's reign; *Āśvinī* therefore cannot have been the *nakṣatra* on the 27th day of the same month. Nor would the weekday be correct; for the 27th day of *Siṃha* of the third year would be Saturday, the 23rd August A.D. 1180 (when the *nakṣatra* was *Uttara-Phalgunī*).—I have not found any year of the reign of Kulōttuṅga-Chōla III. for which the date would be correct.

68.—In the Vāmanapurīśvara temple at Tirumāṇikūḷi.<sup>1</sup>

- 1 Svasti śrī [||\*] Tiribuvagachchakravattiga| śrī-Vīrarājēndira-Śōḷadēvarku yāṇḍu  
ēḷāvadu Siṃha-[nāyar]ru irubattāṇ-diyadi āṇa Budan-kiḷamaiyum  
pūrahva(rva)-pakṣattu chehata[r\*]daṣiyum-āṇa<sup>2</sup> Śadaiya-  
2 ttu nā].

"In the seventh year (of the reign) of the emperor of the three worlds, the glorious Vīrarājēndra-Chōḷadēva,<sup>3</sup>—on the day of Śatabhishaj, which was the fourteenth *tithī* of the first fortnight and a Wednesday, which was the twenty-sixth solar day of the month of *Siṃha*."

The 26th day of the month of *Siṃha* of the 7th year of Kulōttuṅga-Chōla III. corresponds to Wednesday, the 22nd August A.D. 1184.<sup>4</sup> On this day the 14th *tithī* of the bright half (of Bhādrapada) ended 13 h. 19 m., and the *nakṣatra* was Śatabhishaj, by the equal space system and according to Garga from 1 h. 19 m., and by the Brahma-siddhānta from 1 h. 58 m., after mean sunrise.

If this were a date of Rājēndra-Chōla III., it would be quite incorrect.

69.—In the Darbhārayaśvara temple at Tirunāḷḷār.<sup>5</sup>

- 1 Svasti śrī [||\*] Tiribuvagachchakravattiga| Madurai koṇḍu Pāṇḍiyag muḍi-  
ttalaiyum koṇḍ-arūḷiya śī-Kulōttuṅga-Śōḷadēvarkku [y]āṇḍu 17vadu Kumba-  
[n]āyarru pūrva-pattisattu<sup>6</sup> ti[t]iyaiyum<sup>7</sup> Tiṅgaṭ-kiḷamaiyum peṇṇa Uttirāṭṭadi-  
nā].

"In the 17th year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya,—on the day of Uttara-Bhādrapadā, which corresponded to a Monday and to the second *tithī* of the first fortnight of the month of *Kumbha*."

The date corresponds to Monday, the 13th February A.D. 1195, which was the 21st day of the month of *Kumbha*, and on which the second *tithī* of the bright half (of Phālguna) commenced 1 h. 55 m. after mean sunrise, while the *nakṣatra* was Uttara-Bhādrapadā, by the Brahma-siddhānta and according to Garga the whole day, and by the equal space system from 3 h. 17 m. after mean sunrise.

70.—In the Kṛipāpurīśvara temple at Tiruveṇṇainallūr.<sup>8</sup>

- 1 Svasti śrī [||\*] Pū maruviya disaimugattōn . . . . .  
Tiribuvanachchakkravarttiga| Maduraiyum Pāṇḍiyān muḍi-ttalaiyūṇ-koṇḍ-arūḷina

<sup>1</sup> No. 164 of the Government Epigraphist's collection for 1902.

<sup>2</sup> The *da* of "daṣi" is entered below the *ḍi*.

<sup>3</sup> The name Vīrarājēndradēva (II.) is applied to Kulōttuṅga III. in two inscriptions of the 5th year at Chidambaram (Nos. 121 and 122 of 1887-88).

<sup>4</sup> The *Siṃha-sankranti* took place 16 h. 48 m. after mean sunrise of the 17th July A.D. 1184.

<sup>5</sup> No. 395 of the Government Epigraphist's collection for 1902.

<sup>6</sup> Read -pakṣattu.

<sup>7</sup> Read *daṣiṭṭaiyum*.

<sup>8</sup> No. 312 of the Government Epigraphist's collection for 1902.



śri-Kulōttuṅga-Śōladēva[*r*]ku yāṇḍu 17āvadu Miduna-nāyar[*ru*] apara-pakshattu  
trai(tra)yōdasiyum Viyāla-kkilaṁaiyum peṇṇa Urōṣaṇi-[*nāl*].

"In the 17th year (*of the reign*) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Rōhiṇī, which corresponded to a Thursday and to the thirteenth *tithi* of the second fortnight of the month of Mithuna."

The date undoubtedly corresponds to Thursday, the 8th June A.D. 1195, which was the 13th day of the month of Mithuna, and on which the *nakshatra* was Rōhiṇī for 9 h. 51 m. (or 9 h. 12 m.) after mean sunrise. As the 13th *tithi* of the dark half (of Jyāishṭha) ended on this day only a minute or two after true sunrise, I should have expected the writer to quote the 14th *tithi* instead of the 13th.

71.—In the Ikshupurīśvara temple at Kōvilvāṇṇi.<sup>1</sup>

- |   |                                    |           |                              |  |  |     |
|---|------------------------------------|-----------|------------------------------|--|--|-----|
| 1 | .                                  | .         | .                            | .                                      | T[ <i>i</i> ] <i>r</i> [ <i>i</i> ]buvannachchakkaravatt[ <i>i</i> ]ga | Ma- |
| 2 | duraiyum                           | Pāṇḍiyan  |                              | mudi-ttalaiyūn-go[ <i>v</i> ]d-aruliya | [ <i>ś</i> ]i-[ <i>Ku</i> ]-   |     |
| 3 | lōttuṅga-Śōladēvaṅku               |           | yā[ <i>v</i> ]ḍu             | patṭṇbadabadu=Kkani- <sup>2</sup> nā-  |  |     |
| 4 | yāṇṇu-ppār[ <i>va</i> *]-pakshattu | navamiyum | Tiṅga[ <i>i</i> ]-kilāṁaiyum | peṇṇa                                  | At[ <i>ta</i> ]-   |     |
| 5 | nāl.                               |           |                              |  |  |     |

"In the nineteenth year (*of the reign*) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to take Madurai and the crowned head of the Pāṇḍya,—on the day of Hasta, which corresponded to a Monday and to the ninth *tithi* of the first fortnight of the month of Kanyā."

The date is intrinsically wrong because the *nakshatra* on the 9th *tithi* of a bright half in the month of Kanyā cannot be Hasta. The equivalent of the date apparently is Monday, the 2nd September A.D. 1196, which was the 6th day of the month of Kanyā, and on which the 9th *tithi* of the bright half (of Bhādrapada) ended 22 h. 22 m. after mean sunrise. The *nakshatras* on this day were Mūla and Pūrvāśāḍhā.

72.—In the Vāmanapurīśvara temple at Tirumāṇikuḷi.<sup>3</sup>

- |   |                                    |  |                    |            |                    |
|---|------------------------------------|--|--------------------|------------|--------------------|
| 1 | S[ <i>va</i> ]sti śri[ <i>i</i> ]* | T[ <i>i</i> mbu]vannachchakkar[ <i>va</i> ]ttiga[ <i>i</i> ] | Ma[ <i>d</i> ]urai | konḍu      | Pāṇ[ <i>ḍi</i> ]ya |
|   | mudi-ttalai-                       |  |                    |            |                    |
| 2 | yūn-goṇḍ-aruliṅga                  | śri-Kulōttuṅga-Śōladēvaṅku                                   | y[ <i>ā</i> ]ḍu    | patṭṇbadā- |                    |
| 3 | vadu Rishabha-nāyayṇu              | śrān-diyadiy-āṇa   | pārvva-pakshattu   | dvādasīyum | Budaṅ-             |
|   | kilāṁ[ <i>ai</i> ]yum              | peṇṇa  | [ <i>ā</i> ]-      |            |                    |
| 4 | ttattu                             | nāl.   |                    |            |                    |

"In the nineteenth year (*of the reign*) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya,—on the day of Hasta, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight, which was the sixth solar day of the month of Rishabha."

The date corresponds to Wednesday, the 30th April A.D. 1197, which was the 6th day of the month of Rishabha,<sup>4</sup> and on which the 12th *tithi* of the bright half (of Vaiśākha) ended 19 h. 37 m., while the *nakshatra* was Hasta, by the equal space system and according to Garga for 7 h. 13 m., and by the Brahma-siddhānta for 3 h. 56 m., after mean sunrise.

<sup>1</sup> No. 397 of the Government Epigraphist's collection for 1902.

<sup>2</sup> Read *patṭṇbadabadu=Kkani*.

<sup>3</sup> No. 161 of the Government Epigraphist's collection for 1902.

<sup>4</sup> The Rishabha-samkrānti took place 14 h. 4 m. after mean sunrise of the 24th April A.D. 1197.

73.—In the Vāmanapurīśvara temple at Tirumāpikulī.<sup>1</sup>

- 1 Svasti śri [i] [i] Tiribuvanachchakkaravarttiga [i] Maduraiyum Ilamum Pāṇḍiyan  
muḍi-ttaliyūṅ-gonḍ-aru [i] ya śri-Kulōttuṅga-Śōladēva [r\*] kku yāṇḍu 2lvadu  
Mēsha-n [ā] yaṅgu pūrvva-[pa\*] kshattu daśamiyūm Budan-kiḷamaiyū [m] perṛa  
[Ma] gattu nā].

"In the 21st year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who was pleased to take Mādurai, Ilam and the crowned head of the Pāṇḍya,—on the day of Maghā, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Mēsha."

The date corresponds to Wednesday, the 7th April A.D. 1199, which was the 14th day of the month of Mēsha, and on which the 10th *tithi* of the bright half (of Vaiśākha) ended 23 h. 39 m., while the *nakṣatra* was Maghā, by the equal space system for 22 h. 20 m., by the Brahma-siddhānta for 7 h. 53 m., and according to Garga for 10 h. 30 m., after mean sunrise.

74.—In the Vāmanapurīśvara temple at Tirumāpikulī.<sup>2</sup>

- 1 Svasti [i] śr [i] [i] Pu [ya] l vāytn . . . . .  
4 . . . . . kō=Pparakēsaripaymar-āga Tiribuvanachchakkaravarttiga [i]  
Maduraiyum-Ilamūṅ-gonḍu Pāṇḍiyan muḍi-ttaliyūṅ-gonḍ-aru [i] ya śri-Kulōt-  
5 tuṅ [ga]-Śōladēvarkku yāṇḍu 2lvadu Rishabha-nāyāṅgu pūrvva-pakṣattu tri (tra) yō-  
daśiyūm Śani-kiḷamaiyūm perṛa Attatti-nā].

"In the 21st year (of the reign) of king Parakēsarivarman *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, who, having taken Mādurai and Ilam, was pleased to take also the crowned head of the Pāṇḍya,—on the day of Hasta, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Rishabha."

A date of the month of Rishabha of the 21st year of the reign of Kulōttuṅga-Chōla III. would be expected to fall in A.D. 1199, but for that year this date is incorrect, and I have not found any other year of the king's reign for which it would be correct. Such being the case, I feel certain that the month of Rishabha has been quoted erroneously instead of Mēsha. For this month the date regularly corresponds to Saturday, the 10th April A.D. 1199, which was the 17th day of the month of Mēsha, and on which the 13th *tithi* of the bright half (of Vaiśākha) ended 22 h. 48 m. after mean sunrise, while the *nakṣatra* was Hasta, by the equal space system and according to Garga the whole day, and by the Brahma-siddhānta for 21 h. 40 m. after mean sunrise.

## F.—RAJARAJA III.

75.—In the Tirumālīśvara temple at Māgarai.<sup>3</sup>

- 1 . . . . . i-ttā [varkku] yāṇḍu nālāvadū Mid [u] ṇa- [nāya] t [ru] aparā-  
pakṣat [t] u=ppaṇḍamiyūn-D [i] ṅga [t-ki] lamaiyūm perṛa Śadaiyattu nā].

"In the fourth year (of the reign) of this king,<sup>4</sup>—on the day of Śatabhishaj, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Mithuna."

The date corresponds to Monday, the 22nd June A.D. 1220, which was the 29th day of the month of Mithuna, and on which the 5th *tithi* of the dark half (of Āshāḍha) ended 15 h.

<sup>1</sup> No. 169 of the Government Epigraphist's collection for 1902.

<sup>2</sup> No. 170 of the Government Epigraphist's collection for 1902.

<sup>3</sup> This is an earlier date of the same reign which is quoted in No. 76 below.

<sup>4</sup> *Viz.* Rājārāja III.



56 m., while the *nakshatra* by the equal space system was Śatabhishaj for 4 h. 36 m., after mean sunrise.

76.—In the Tirumālīsvara temple at Māgaral.<sup>1</sup>

1 . . . . . T[i]r[i]buvagachchak[ka]ravatt[i]ga[i] śrī-Rājarājadēvaṛku yāp[ḍu]  
5[va]ḍu Simha-nāyargu a[pa]ra-[pa]kshattu pañchamiyum Buda[ḡ]-  
k[i]lamiyum [p]eṛra Aśvat[i]-nāl.

"In the 5th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Aśvini, which corresponded to a Wednesday and to the fifth *tithi* of the second fortnight of the month of Simha."

The date corresponds to Wednesday, the 19th August A.D. 1220, which was the 24th day of the month of Simha, and on which the 5th *tithi* of the dark half (of Bhādrapada) commenced 10 h. 38 m., while the *nakshatra* was Aśvini for 18 h. 24 m., after mean sunrise.—As the 5th *tithi* commenced very late in the day, I consider it probable that it has been quoted erroneously instead of the 4th.

77.—In the Ikshupurīśvara temple at Kōvilvenṇi.<sup>2</sup>

1 [Sva]sti śrī [||\*] Tiribuvagachchakkara-  
2 vattigaḷ śrī-I[r]ājarājadēvaṛkku  
3 yāḍu Ḡā[vaḍ]u edir-ām-ā[n]-  
4 ḍu Tulā-nā[ya]r[ru] pārva-[pa\*]kshat-  
5 tu saptamiyum Viyāḷa-[k]k[i]lmai-  
6 [y]um peṛra Uttirāḍattu [n]ā[||\*].

"In the year which was opposite the 8th year (of the reign) of the emperor of the three worlds, the glorious Rājarājadēva,—on the day of Uttarāshāḍhā, which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulā."

The date corresponds to Thursday, the 13th October A.D. 1222, which was the 16th day of the month of Tulā, and on which the 7th *tithi* of the bright half (of Kārtika) ended 11 h. 33 m., while the *nakshatra* was Uttarāshāḍhā, by the equal space system and according to Garga for 13 h. 8 m., and by the Brahma-siddhānta for 6 h. 34 m., after mean sunrise.

78.—In the Ādiyappaṇ temple at Kīl-Kāśākuḍi.<sup>3</sup>

1 . . . . . Rājarājadēvaṛku yāḍu pattāvaḍu Mēsha-nāyargu aparā-pakshattu  
ashtamiyum Śervāy-kkilamiyum peṛra Avittattu nāl.

"In the tenth year (of the reign) of . . . . . Rājarājadēva,—on the day of Śravishtā, which corresponded to a Tuesday and to the eighth *tithi* of the second fortnight of the month of Mēsha."

The date corresponds to Tuesday, the 21st April A.D. 1226, which was the 28th day of the month of Mēsha, and on which the 8th *tithi* of the dark half (of Vaiśākha) ended 10 h. 16 m., while the *nakshatra* was Śravishtā, by the equal space system and according to Garga for 19 h. 3 m., and by the Brahma-siddhānta for 19 h. 42 m., after mean sunrise.

G.—RAJENDRA-CHOLA III.

79.—In the Karavandīśvara temple at Uḍaiyārkōyil.<sup>4</sup>

1 Svasti śrī [||\*] T[i]r[i]bu[va\*]gachchakkaravatt[i]ga[i] śrī-Irājēndira-Śōḷa-  
dēvaṛku<sup>5</sup> yāḍu Svadu Miga-nā-

<sup>1</sup> No. 217 of the Government Epigraphist's collection for 1901.

<sup>2</sup> No. 396 of the Government Epigraphist's collection for 1902.

<sup>3</sup> No. 392 of the Government Epigraphist's collection for 1901.

<sup>4</sup> No. 406 of the Government Epigraphist's collection for 1902.

<sup>5</sup> Read 'dēvaṛka.

- 2 [ya]rru pū[rvva]-pakshattu pañ[cha]m[i]yum Śaṇi-kki[ama]iyu[m p]eṇṇa [U]rōṣaṇi-nā].

"In the 3rd year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōladēva,— on the day of Rōhini, which corresponded to a Saturday and to the fifth tithi of the first fortnight of the month of Mīna."

My examination of the four dates Nos. 79-82 has yielded the result that the reign of Rājendra-Chōla III. commenced between (approximately) the 21st March and the 6th May A.D. 1248.

This date, No. 79, corresponds to Saturday, the 20th March A.D. 1248, which was the 26th day of the month of Mīna, and on which the 5th tithi of the bright half (of Chaitra) commenced 0 h. 30 m., while the nakshatra was Rōhini for 18 h. 24 m. (or 17 h. 44 m.), after mean sunrise.

80.— In the Raṅganātha temple at Śrīraṅgam.<sup>1</sup>

- 1 . . . . . Kannarigarāja-pra[ti]kūla-kāladanḍa makarālaya-majjita-[Kali]-bala  
Vi(vi)ra-Sōmi(mē)śvara-kaṛ-āmukta-pāda-[vi]rābharaṇa  
2 . . . . . Tirībuva[ṇa]chchakkaravattiga| ā. f. Rāsēndira-Śōladēvarkku yāṇḍu  
7āvadu Magara-nāyagru apara-pakshattu aṣṭami[y]um Budan-k[i]lāmayum  
peṇṇa Śittirai-nā].

"In the 7th year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōladēva, . . . . . the hostile rod of death to the Kannariga (i.e. Karkātaka) king, he who had drowned the power of the Kali (age) in the ocean, the hero's anklets<sup>2</sup> on whose feet were put on by the hands of Vīra-Sōmēśvara,<sup>3</sup> . . . . . — on the day of Chitrā, which corresponded to a Wednesday and to the eighth tithi of the second fortnight of the month of Makara."

The date corresponds to Wednesday, the 25th December A.D. 1252. On this day the Makara-(Uttarāyana)-samkrānti took place 13 h. 3 m.,<sup>4</sup> the 8th tithi of the dark half (of Pausa) commenced 0 h. 17 m., and the nakshatra was Chitrā, by the equal space system and according to Garga the whole day, and by the Brahma-siddhānta for 21 h. 1 m. after mean sunrise.

81.— In the Rājagōpāla-Perumāḷ temple at Maṇṇārguḍi.<sup>5</sup>

- Svasti śri [ṛi] Tribuvanaśchakkaravattiga| śri-Rāja[jē]ndra-<sup>6</sup>[Śō]ladēvarkku yāṇḍu  
21vadu Karkaḍaga-ṇā[yarru] a[para-pakshattu ēk]ādaṣiyam Budha-  
ki[ama]iyum peṇṇa Rōhi[ḍi]-nā].

"In the 21st year (of the reign) of the emperor of the three worlds, the glorious Rājendra-Chōladēva,— on the day of Rōhini, which corresponded to a Wednesday and to the eleventh tithi of the second fortnight of the month of Karkātaka."

The date corresponds to Wednesday, the 30th June A.D. 1268, which was the fourth day of the month of Karkātaka, and on which the 11th tithi of the dark half (of Āshāḍha) ended

<sup>1</sup> No. 84 of the Government Epigraphist's collection for 1902.

<sup>2</sup> *Vīra-dharaṇa* is used in the sense of the Tamil *vīra-kkaḷai*.

<sup>3</sup> This implies that the Chōla king had defeated the Hoysala king Sōmēśvara and employed him as a servant.

<sup>4</sup> Ordinarily, therefore, the 25th December A.D. 1252, here described as a day of the month of Makara, would be considered to be the last day of the month of Dhanu.

<sup>5</sup> No. 105 of the Government Epigraphist's collection for 1907.

<sup>6</sup> Read *Rājendra*.







surfaces, except the last, were raised into rims, to protect the writing. The outer side of the last plate, having no such rims, is somewhat worn; and a few letters there are more or less illegible. But the rest of the record is in a state of very excellent preservation; and the text of it is quite clear and certain, throughout, except in one place in line 36.—The ring, on which the plates are strung, is about  $\frac{1}{2}$ " thick and  $4\frac{1}{2}$ " in diameter. It has been cut; but it seems to be the same ring which was attached to the plates, and which had not then been cut, when the record first came under my observation, in 1877 or 1878. The seal, in which the ends of the ring are secured, is circular, about 3" in diameter. It has, in relief on a countersunk surface,—across the centre, a boar, standing to the right (proper left), and the legend *Śrī-Trībhuvan[ā]śākh[ā]śa*, which presents a motto of the kings of the dynasty and means "the glorious elephant-goad of the three worlds:" the *śa*, which is considerably damaged, stands behind the boar, and the *visarga* is in front of the boar; the rest of the legend is in one line above the boar. Above these, there is an elephant-goad, with the sun and moon above it. And, below the boar, there is a floral device, apparently an expanded water-lily shewing seven or eight petals.—The characters belong to the southern class of alphabets, and are of the regular type of the locality and period to which the record belongs. They range in size from a little more than  $\frac{1}{4}$ " to nearly  $\frac{1}{2}$ ". The engraving, though good, is not very deep; and, the plates being substantial, the letters do not shew through on the reverse sides. Marks of the working of the engraver's tool can be seen in many places, both in the interiors of the letters, and in the copper which was pushed up by the tool at the sides of them; such marks on the sides of the letters, caused in the same way, can be seen very clearly in the lithograph of the Korumelli plates of Rājārāja I.<sup>1</sup> The lingual *ḍ* is distinguished from the dental *ḍ* by a slight but marked prolongation upwards of the end of the character. The record presents final forms of *k* in line 17, of *t* in lines 8, 29, 31, 32, 42, 60, and 73, of *n* in lines 11 and 31, and of *m* in lines 10, 12, 13, 14 (twice), 15, 35, and 71. In line 15 it presents a peculiar mark of punctuation, regarding which reference may be made to the foot-note to that passage. As regards paleography,—the guttural *ś* does not occur. The *kā*, *j*, *b*, and *l*, all present the later cursive forms, throughout. The initial short *ī* occurs three times; once in line 43, and twice in line 66. In each instance, it is of the old square type, but the actual form of it presents the following abnormal feature. The full form of the old square initial short *ī* of the alphabet with which we are concerned, consisted of an upper component which may be likened to the outstretched wings of a hovering bird, and of a separate bottom part which consisted sometimes of two circles, as may be seen very clearly in *īti*, the last word of the Haidarābād plates of Pulakāśin II. of A.D. 612;<sup>2</sup> and sometimes of two points or dots, as may be seen in *īva*, line 15, No. 15, and in *īva*, line 40, the last *akṣhara* but four, of the Diggubarru grant of Chālukya-Bhīma II. of the period A.D. 934 to 945.<sup>3</sup> The peculiarity in the present record is, that the ends of the upper component have been omitted. The form of the letter thus presented is not a transitional form, but is a variety of the old square type. It may be characterised as more or less of a freak. But it cannot be stamped as a mistake. I have found one similar instance, in the word *īti* in line 23 of the Kolavennu plates of the period A.D. 934 to 945;<sup>4</sup> and there it might perhaps be treated as a mistake, because the two bottom components are duly shewn in that record, as points, in *īndar*, line 19, and *ītham*, line 22. In the present record, however, there is no such contrast: the abnormal form only is presented; and it was plainly intended.—In lines 73, 74, there is a Telugu passage, for the translation of which I am indebted to Dr. Hultzsch; and lines 65, 66 present some Telugu words, including the genitive *Idāyādi*. But, with these exceptions, the language is Sanskrit throughout. There are two of the customary benedictive and imprecatory verses in

<sup>1</sup> *Ind. Ant.* Vol. XIV, p. 52, Plate iv. a, the last four or five lines, and Plate v.

<sup>2</sup> *Id.* Vol. VI, p. 73, Plate.

<sup>3</sup> *Id.* Vol. XIII, p. 214, Plate.

<sup>4</sup> *South-Ind. Ins.* Vol. I, p. 45. A lithograph, however, has not been given there; and I am quoting from ink-impressions.



lines 68 to 70, and seventeen ordinary verses in the body of the record, with one more, in line 72 f., which refers to the *ājñapti*, the writer, and the composer of the record.—In respect of orthography, we need note only (1) the incorrect *sañdhi*, made by the use of an epenthetic *m*, in *brahmanyam=Attili*, for *brahmanya Attili*, or more correctly *brahmanyāḍ=Ṭṭili*, in line 49;<sup>1</sup> (2) the omission to combine the *t* and *ṣ* in *sañdhi* in *sat-darapam*, line 39, and *śrīmat śrī*, line 59-60; (3) the omission of the *visarga* in *chāru-śrī*, for *chāru-śrīḥ*, line 55-56, in accordance with an optional rule of Southern India,—taught, Professor Kielhorn tells me, in the *Vyāsahikshā*,—which permits the omission of a *visarga* before a sibilant that is followed by any consonant, hard or soft;<sup>2</sup> (4) the doubling of *s* before *y*, once, in *tassya*, line 65; and (5) the use of *ś* for *s* three times, in *śaśa*, lines 17, 41, and *vitṛśa*, line 18.

The inscription is a record of the Eastern Chalukya king Amma II., otherwise called Vijayāditya VI. It is not dated. But we know, from other sources,<sup>3</sup> that he was anointed to the sovereignty on Friday, 5th December, A.D. 945, and reigned for twenty-five years. It registers the grant of a village named Kaluchumbarru, in the Attilināṇḍu province (*vishaya*),<sup>4</sup> to a Jain teacher named Arhanandin, belonging to the Valahāri gaṇa and the Aḍḍakali gachchha, for the purpose of providing for repairs to the charitable dining-hall of a Jain temple called Sarvalōkāśraya-Jinabhavana. The grant was evidently made by Amma II. himself; but it was "caused to be given" by a certain lady named Chāmekāmbā, who belonged to the Paṭṭavardhika lineage and was a pupil of Arhanandin: on this point, see page 182 below. The Telugu passage at the end of the record mentions a present made by Arhanandin himself to the writer of the record.

To the identification of the places referred to in this record, we are led by the mention of the Attilināṇḍu *vishaya* in line 49. This province evidently took its appellation from a town named Attili, which still exists in the Taṇuku tāluka of the Gōdāvari district, Madras Presidency; in the Indian Atlas sheet No. 94 (1899), it is shown as 'Urtellee,' in lat. 16° 41', long. 81° 39', seven miles south-west-half-west from Taṇuku. The name of the village that was granted, is presented as Kaluchumbarru in line 61, and in line 73 as Pedda-Kaluchuvubarru; this latter appellation marks it as being then the larger or older of two villages bearing the same name. It is the 'Kunsamurroo' of the map, the village-site of which is about three miles south-by-west from Attili; the modern form of the name is to be explained by the not infrequent interchange of *l* and *s*, and by a transition of *ch* into *s*. Of the other places, mentioned in specifying the boundaries of Kaluchumbarru, Āruvilli, on the east, is the 'Arraveelee' of the map, the village-site of which is one mile towards the south-east from that of 'Kunsamurroo'; and Korukolanu, on the south, is 'Corecolloo,' one mile and a half south-west from 'Kunsamurroo'; and the Yidiyūru of line 64, on the west, mentioned again as Idiyūru in line 66, is 'Eedooroo,' one mile and a half west-north-west from 'Kunsamurroo.' The other names cannot be identified,

<sup>1</sup> With this instance, compare the similar use of *m* in *Sārggaśaṭam=iva* and *Vrikōdaram=iva*, in Vol. III. above, p. 4, lines 4, 5; and that passage presents also an epenthetic *s*, in *niravadya-vudda*, for *niravady-ōddra*. We have a somewhat similar use of *m* in *Kalpala(dra)man=iva* and *Jandrdānam=iva* in *Ind. Ant.* Vol. XVIII, p. 267, lines 7, 8; line 7 of that record, however, presents also *saṇḍiraṇ=iva-śḍayacantam* for *saṇḍi-śḍ-śḍayacā*, which indicates the use, in the other two instances, of the accusative for the nominative, rather than of an epenthetic *m*.—Originally, not knowing of the existence of the modern Attili, I thought that the present reading ought to be corrected into *brahmany[āḍ] Mattili*. And that was how I came to present the name of the district as Mattilināṇḍu, in *Ind. Ant.* Vol. XX, p. 271.

<sup>2</sup> In his *South-Ind. Palaeo.* p. 31, Dr. Burnell said:—"In S. India the alternative allowed by the grammarians "of assimilating *visarga* to a following sibilant is almost universally accepted, and the reduplication of the sibilant "then omitted." This remark covers the case in question, but also includes more; it would justify the omission of a *visarga* before a sibilant which is not followed by a consonant.

<sup>3</sup> See *Ind. Ant.* Vol. XX, p. 271.

<sup>4</sup> Regarding my having previously taken the name of this province as Mattilināṇḍu (*Ind. Ant.* Vol. XX, p. 271), see note 1 above.



unless Yullikodamaṇḍru, on the north, is 'Komera,' about two and a half miles north-west-by-north from 'Kunsamarroo.'

The Attili country is mentioned again, as the Attili dēśa, in the Chellūr plates of A.D. 1143, where, we can now see, the correct reading is, — dēśa-sāv=Attīl-iti kṣatitāla-viditā . . . prādād . . . Kāṣa-daṇḍādhiṇāthaḥ,<sup>1</sup>— "this same Kāṣa, the leader of the force, gave to learned Brāhman the Maṇḍadoṛṇa agraḥāra, together with the village of Ponduva, in the district known on the earth by the name of Attili." The Maṇḍadoṛṇa agraḥāra, it may be added, seems to be the 'Mamdooroo' of the Atlas sheet, about four miles south-east from Attili, and two miles on the east of 'Kunsamarroo.'

Differing from all the records of the Western Chalukyas of Bādāmi, and from some of the other records of the series to which it itself belongs,<sup>2</sup> this record presents the family-name, in line 5-6, in prose, as Chālukya, with the long *ā* in the first syllable. It does the same, again, in prose, in line 30, in mentioning the king Chālukya-Bhīma I. But in line 52 it presents the family-name as Chalukya, with the short *a*; this instance is in verse.

In order to introduce a play upon words in connection with the incarnation of the god Viṣṇu as a dwarf, the composer has presented the name of the founder of the dynasty as Kubja-Viṣṇu (line 7), instead of using the full form Kubja-Viṣṇuvardhana.

In connection with Vijayāditya III., it may be noted that this record, following some others, presents in line 15, in verse, in the form of Guṇaga, a *biruda*, belonging to him, which in the Maṣulipatam(?) plates of Chālukya-Bhīma II., of the period A.D. 934 to 945, is presented as Guṇaka.<sup>3</sup> And in the same verse, just after that, it describes him as aṅka-kāras-sākṣāt. As *guṇaka* means 'a calculator, reckoner,' and *aṅka* means 'a numerical figure,' I originally took the expression aṅka-kāras-sākṣāt as meaning "a thorough arithmetician," and as explaining the *biruda*.<sup>4</sup> And it is, in fact, difficult to avoid thinking that the composer of this record may have had in view some kind of an explanation of the *biruda* as presented here. The full form of the *biruda*, however, was Guṇakaśallāta, "he who is good, excellent, or beautiful on account of his virtues," as given in the Kolavennu plates which also were issued in the time of Chālukya-Bhīma II.<sup>5</sup> And, though aṅka-kāra may have to be here invested with a secondary meaning, there is no doubt that it also stands for the word which in the southern records is usually written aṅka-kāra, with the Drāviḍian *r*, and that the expression used by the composer is properly and primarily to be translated by "a veritable champion."<sup>6</sup> Like all the other records, with one exception, this record states that Vijayāditya III. reigned for forty-four years, and does not, in reality, add an alternative statement of forty-eight years; see note 8 on page 189 below. The sole exception is the Pīṭhāpuram plates of Vīra-Chōḍadēva of A.D. 1092-93, which specify forty years;<sup>7</sup> this is to be attributed to a careless omission of the syllables *tatṣa* or *śakṣa*.

<sup>1</sup> *Ind. Ant.* Vol. XIV. p. 58, line 49 f. For the point that the real date of this record is the 24th March, A.D. 1143,—not the 23rd March, A.D. 1132, as suggested by me in *id.* Vol. XX. p. 286,—see page 9 f. above, where Prof. Kielhorn has shown that the record presents *raśa-sikha* by mistake for *sikha-raśa*.

<sup>2</sup> Regarding the variants of the family-name in, respectively, the Western and the Eastern records, see my *Dynasties of the Kanarese Districts* (in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II.), p. 336, note 3, and *Ind. Ant.* Vol. XX. p. 95, note 10.

<sup>3</sup> Vol. V. above, p. 130, line 12-13.

<sup>4</sup> *Ind. Ant.* Vol. XX. p. 102.

<sup>5</sup> *South-Ind. Ins.* Vol. I. p. 44, line 12.—I have already made some remarks on this *biruda* in Vol. VI. above, p. 179, note 2.

<sup>6</sup> For the meaning of aṅka-kāra, see Vol. VI. above, p. 56, note 1. To what has been said there, it may be added that Monier-Williams' Sanskrit Dictionary, revised edition, gives aṅka-kāra as used in the *Bhāradvāja* to mean 'a champion chosen by each side to decide a battle.'

<sup>7</sup> Vol. V. above, p. 76, line 26. For the exact year of this record, see Vol. VI. above, p. 236.



Differing from all the other records, this one says, in line 30 f., that **Vikramāditya II.** reigned for nine months. Of the other records, some say eleven months, and some say one year.<sup>1</sup>

If taken as it actually stands in line 31 f., in prose, this record would represent **Yuddhamalla II.** as *Tālāpa-rāj-āgrajajanman*, "born from an elder brother of king Tālāpa." This statement, however, is not borne out by the other records which mention the parentage of **Yuddhamalla II.** There is, indeed, one record, the **Diggubarru** grant of the period A.D. 934 to 945, which, in verse, speaks of him as **Malla**, and describes him as *Tāha-jyēśhtha-suta*;<sup>2</sup> and this expression, while ordinarily and most naturally meaning "eldest son of Tāha," might also be rendered as meaning "son of an elder brother of Tāha." The other records, however, are more explicit; and, it may be added, they all speak of him by his full name of **Yuddhamalla**. The **Paḍamkalūru** grant, of the period A.D. 945 to 970, describes him, in verse, as *Tālāpa-rājasya sūnu*,<sup>3</sup> "son of king Tālāpa." The **Masulipatam** plates, of the same period, describe him, in prose, as *Tāl-ādhipa-sūnu*,<sup>4</sup> "son of the lord Tāla." The 'Yelivarru' plates, also of the same period, describe him, in prose, as *Tālāpa-rājasya suta*,<sup>5</sup> "son of king Tālāpa." And the **Korummelli** plates, of the period A.D. 1022 to 1063, the **Chellūr** plates of A.D. 1090-91, and the **Piṭhāpuram** plates two years later in date, describe him, in prose, as *tat-Tāḍapa-rāja-suta*,<sup>6</sup> "son of that same king Tāḍapa." And, in view of those statements, we may safely decide that there is a mistake of some kind in the present record; the explanation perhaps is that the composer used the word *āgrajajanman*, 'first-born,' in the sense, whether correctly or not, of 'eldest son,' instead of in its usual meaning of 'elder brother,' and that either he, or the writer of the record, carelessly repeated the *ja* and so produced the reading which is actually presented but is certainly wrong.

In connection with **Chālukya-Bhīma II.** (A.D. 934 to 945), whom it calls in line 33-34 simply **Bhīma**, and in line 41 **Rāja-Bhīma**, this record mentions, in line 35 ff., the following enemies overthrown by him, namely, **Rājamayya**, **Dhājaga**, **Tātabikki**, **Bijja**, **Ayyapa**, **Gōvinda**, a ruler of the **Chōlas** named **Lōvabikki**, and **Yuddhamalla**. **Yuddhamalla** is undoubtedly the Eastern **Chalukya** king **Yuddhamalla II.**, the immediate predecessor of **Chālukya-Bhīma II.**; a specific mention of his overthrow and expulsion by **Bhīma II.** is made in the **Paḍamkalūru** grant of the period A.D. 945 to 970.<sup>7</sup> **Gōvinda** is the **Rāshtrakūṭa** king **Gōvinda IV.**, for whom we have dates ranging from A.D. 918 to 933-34. **Ayyapa** is very possibly the **Ayyapadēva**, doubtless a **Nejamba** prince of the **Nejambavāḍi** territory in **Mysore**, to whom the Western **Gaṅga** prince **Ereyappa** lent a force for the purpose of fighting against a certain **Vīramahēndra**;<sup>8</sup> and, if so, it probably follows that **Vīramahēndra** was another *bīruda* of **Chālukya-Bhīma II.**, or, rather, was a variant of his *bīruda* **Gaṇḍamahēndra**. **Bijja** seems to be identical with the **Dantivarman**, also named **Bijja**, who is mentioned in the spurious **Sāḍi** plates, apparently in connection with **Banavāśa**, as one of the foes against whom, it says, the Western **Gaṅga** prince **Bātuga II.** (A.D. 940 and 953) fought and prevailed.<sup>9</sup> And **Rājamayya** is perhaps the **Rājavarman** who, also, is mentioned in that record, but without any indication as to where his territory lay. **Lōvabikki**, the ruler of the **Chōlas**, is not as yet known from any other sources. To **Dhājaga** and **Tātabikki** reference is made in the **Kolavennu** plates of **Chālukya-Bhīma II.** himself, in a verse which,



<sup>1</sup> See *Ind. Ant.* Vol. XX. p. 209. And, for the statement of eleven months, add now the **Piṭhāpuram** plates, see Vol. V. above, p. 76, line 28.

<sup>2</sup> *Ind. Ant.* Vol. XIII. p. 214, line 30 f.

<sup>3</sup> *Id.* Vol. VII. p. 16, line 18.

<sup>4</sup> Vol. V. above, p. 140, line 16 f.

<sup>5</sup> *Ind. Ant.* Vol. XII. p. 92, line 21.

<sup>6</sup> See, respectively, *Ind. Ant.* Vol. XIV. p. 52, line 45; *id.* Vol. XIX. p. 429, line 42; and Vol. V. above, p. 76, line 28.—In line 17 of the **Chellūr** plates of A.D. 1143 (*Ind. Ant.* Vol. XIV. p. 56; for the correct date of this record, now given, see note 1 on page 180 above), the composer or writer used only the expression *tat-sūnu*, omitting *Tāḍapa-rāja*; with the result that that record practically represents **Yuddhamalla II.** as a son of **Vikramāditya II.**

<sup>7</sup> *Ind. Ant.* Vol. VII. p. 18.

<sup>8</sup> See Vol. VI. above, p. 47.

<sup>9</sup> See Vol. III. above, p. 185.



presenting their names in the somewhat different forms of Dhaladi and Tatabikyana, appears to say:—“He, this Rājamārtaṇḍa (a very sun among kings), piercing (*everything*) in front (*of him*), having conquered in battle, with his arm, him who was named Tatabikyana, (*and also*) Dhaladi, causes his fame to be sung by people.”<sup>1</sup> We have, however, no information as yet as to the part of the country to which they belonged.

It may be remarked, incidentally, that a *biruda* of Chālukya-Bhima II., not mentioned in this record, which is presented in the Guṇḍugolanu grant of the period A.D. 945 to 970 as, apparently, Karayilladāta,<sup>2</sup> would have been given more correctly as Kareyilladāta: it means “he in whom there is no spot or blemish” (*karey-illad-āta*); and it answers exactly to the Sanskrit appellation Akalaṅka.

Chāmekāmbā, who caused the grant to be made, seems to be clearly marked by line 53 as a courtesan. It would appear, therefore, that she was a favourite mistress of the king. And, for a case analogous to this one, we may quote that of the courtesan Vināpōṭi, the *prāṇacallabha* or “mistress as dear as life” of the Western Chalukya king Vijayāditya, who is mentioned in one of the Mahākūṭa inscriptions as making certain grants to a temple, and whom that record has treated with such respect as to name also her mother and grandmother.<sup>3</sup> So, also, the spurious Sūji plates claim a grant of some land at that village by the Western Gaṅga prince Bātuga II. for the purposes of a Jain temple founded by his mistress Diva[āmbā].<sup>4</sup>

The Paṭṭavardhika lineage (*śaśaya*),—to which, as is indicated in line 52 f. of this record, Chāmekāmbā belonged by birth, and in respect of which we are told that the members of it belonged to the retinue of the Chalukya kings,—is mentioned as the Paṭṭavardhini race (*vaśīśa*) in a record of Amma I. (A.D. 918 to 925). That record specifies, as members of it, Kālakampa, who had been a follower of Kubja-Vishṇuvardhana I., and, with his permission, had killed in battle (a king) Daddara and seized his insignia; a descendant of Kālakampa, named Sōmaditya; Sōmaditya's son Pritiviyārāja; and Pritiviyārāja's son Bhaṇḍanāditya, also called Kuntāditya, who had been a servant of Vijayāditya IV. (A.D. 918), and to whom the grant of a village, registered in the record, was made.<sup>5</sup> And another reference to it is to be found in a record of Amma II. (A.D. 945 to 970), which registers the grant of some fields to the Yevārāja Ballāladēva-Vēlābhata, also called Boḍḍiya, son of (the lady) Pammavā (of the Paṭṭavardhini family).<sup>6</sup>

<sup>1</sup> *South-Ind. Inscri.* Vol. I. p. 45, line 17 ff. I read the first two *pādas*, from an ink-impression, thus:—Yas-  
Tatabikyana-khyam-Dhalad: mun-iriva Rājamārtaṇḍan. The verse is in the Āryāgiti metre. At the end of the  
first *pāda*, *śākyas* has of course to be corrected into *śākyas*. In the second *pāda*, three syllabic instants are  
wanting; the metre may be set right by reading:—Dhaladim mun-iriva Rājamārtaṇḍō-asa. The words *mun-*  
*iriva* are Kanarese.

<sup>2</sup> *Ind. Ant.* Vol. XIII. p. 249, line 17-18.

<sup>3</sup> *Id.* Vol. I. p. 103.

<sup>4</sup> Vol. III. above, p. 184; and see *Ind. Ant.* Vol. XXX. p. 217, No. 31. The expression *śakya-priya*, in  
line 70 of the text, should be rendered by “his mistress,” not by “his wife,” as was done by me in editing the  
record. This should perhaps have been recognised by me at the time, from the description of Diva[āmbā] in line 54  
as “the one Rāmbhā of the world,” and also because, the passage being in prose, the word *patni* or *śākyā* might  
have been used just as readily as *priya*, if a wife was really intended. But there are, I think, a few cases in which  
quite respectable women were likened to Rāmbhā in respect of their beauty and general charms; and the name itself  
occurs as the name of Rāmbhā, the *śākyā* or “virtuous wife” of the poet Ratnasāhita, in the Ratnapur inscription  
of Prithivīdēva (*Ep. Ind.* Vol. I. p. 50, verse 12). However, we know now that the wife of Bātuga II. was  
Rāvakunimadī; see Vol. VI. above, p. 71.

<sup>5</sup> *South-Ind. Inscri.* Vol. I. p. 43.

<sup>6</sup> Vol. V. above, p. 140.



In addition to conveying the village itself, the record recites, in line 70 f., the grant in perpetuity, to a certain Kusumāyudha, son of Kaṭṭalāmbā, of the *grāmakūṭa* or office of Grāmakūṭa or headman of the village. The post was evidently that of the village official who is known in Marāṭhī as the Pāṭel or Pāṭil, and in Kanarese as the Gavuḍa or Gauḍa.

Of the Kanarese word *gavuḍa* or *gauḍa*, we have various earlier forms, — *gauṇḍa*,<sup>1</sup> *gavuṇḍa*,<sup>2</sup> *gāvuṇḍa*,<sup>3</sup> *gavuṇḍu*,<sup>4</sup> *gāvuṇḍu*,<sup>5</sup> *gāmuṇḍa*,<sup>6</sup> and *gāmuṇḍu*.<sup>7</sup> And we can now see that it was derived from the word *grāmakūṭa* itself, through a corruption of *grāma* into some such form as the *gāma* which occurs as the termination of certain village-names in the Paithan plates of A.D. 1272,<sup>8</sup> coupled with, in *kūṭa*, a disappearance of the *k* and a softening of the *t* into *ḍ*, and accompanied by a shifting of the nasality of the first component of the word. It may be added that, in colloquial usage, the modern form *gauḍa* is often nasalised and pronounced *gauṇḍa*; also, that Professor Fischele tells me that the *Deśināmamālā*, ii. 69, gives *gāmaṇḍa* as the Prākṛit form of *grāmakūṭa*.

It may be remarked here that the Marāṭhī word *pāṭel*, *pāṭil*, can now be distinctly traced back to the earlier word *paṭṭakila*, which we have in, for instance, the Ujjain plates of A.D. 975 and 1023<sup>9</sup> and the Bhōpāl plates of A.D. 1200,<sup>10</sup> through an intermediate form *paṭṭēla* which I have found in a Sanskrit Nāgarī inscription, of about the thirteenth century A.D., at Mañchar in the Poona district, in which a certain person is described, in verse, as *paṭṭēla-varya*, "best or chief of the *paṭṭēlas*." In this case, again, there has been an elision of a medial *k*.

In line 72, the record presents the expression *ājñaptiḥ kaṭakādhīśaḥ*. The word *ājñapti* means literally 'a command.' But, as has been indicated before now, in such passages as the present one it was employed to denote the *Dātaka* or messenger, whose duty it was to communicate the fact and details of a grant to the local authorities.<sup>11</sup> What was intended by the word *kaṭakādhīśa*, has not been so obvious. But it can now be made clear by a comparison of passages.

<sup>1</sup> Vol. V. above, p. 232, and p. 247, line 34.

<sup>2</sup> *Ibid.* p. 232.

<sup>3</sup> *Ibid.* pp. 214, 261; and *Ind. Ant.* Vol. XII. p. 219, the last line of the text: this last instance is of A.D. 866.

<sup>4</sup> *Jour. As. Soc. Ind.* Vol. X. p. 245, line 48.

<sup>5</sup> *Ibid.* p. 204, line 1, and p. 245, line 46; the first of these two instances is of A.D. 980.

<sup>6</sup> *Ind. Ant.* Vol. XI. p. 70, line 17, of about A.D. 750; and *id.* Vol. XIX. p. 144, line 8 ff., of about A.D. 690.

<sup>7</sup> *Id.* Vol. XII. p. 271, lines 12, 18; this instance is of A.D. 973.

<sup>8</sup> See *id.* Vol. XXX. p. 517.

<sup>9</sup> *Id.* Vol. VI. p. 51, line 19, and p. 53, line 7-8. Mr. N. J. Kirtane, who edited these records, recognised the meaning of *paṭṭakila*, and translated it by *pāṭil*.

<sup>10</sup> *Id.* Vol. XVI. p. 254, line 10.

<sup>11</sup> See, for instance, *id.* Vol. XX. pp. 18, 56, and Vol. V. above, p. 119. — The word has, indeed, been otherwise rendered, by 'executor;' see *South-Ind. Inscriptions*. Vol. I. pp. 36, 62, and Vol. V. above, p. 71. But that is opposed by such expressions as *dyād svayam* and *sva-mukh-dyāyā* in two of the records of the Eastern Gaṅgas of Kalinganagara; see *Ind. Ant.* Vol. XIII. p. 121, line 19, and Vol. III. above, p. 129, line 24. The word *dyād*, also, means 'a command.' It was, indeed, sometimes used in the same technical sense with *ājñapti*: for instance, another Eastern Gaṅga record says *dyād mahāmahattara-Gaurīśarma* [d\*], "the *dyād* is the *Mahāmahattara Gaurīśarma*;" see *Ind. Ant.* Vol. XIII. p. 123, line 24. But in the expression *sva-mukh-dyāyā* it is to be translated by its ordinary meaning of 'command;' the passage tells us that "this charter of Rājāsīmha has been written, at the command of his (the king's) own mouth, by Vinayachandra, son of Bhānuachandra." In the expression *dyād svayam*, it may have a more technical meaning. But it cannot there mean 'executor;' for, a king would certainly not attend in person to the administration of an endowment made by him. On the other hand, neither would he act as a *Dātaka*; and Prof. Kielhorn has reminded me of two cases in which the expression *dyād svayam*, in the transposed form *svayam-dyād*, "the *dyād* is Ourselves," is followed by the words *dātaka-śāstrā*, "and the *Dātaka* in this matter is, etc.," introducing the name of a person who was not the king who is designated by the words *svayam-dyād*; see *Ind. Ant.* Vol. IX. p. 170, line 21, and p. 175, line 22-23.



We must set aside one instance of an anomalous nature, occurring in the record of the second year of Vishnupardhana II. It presents the expression *sva-mukh-ājñāptā*.<sup>1</sup> Here, we have to emend the text, and read either *ājñāptā*, or *ājñāptā*, or more probably *ājñāptyā*, "by the command of (Our) own mouth," on the analogy of the *sva-mukh-ājñāyā* which occurs elsewhere.<sup>2</sup> And, irrespective of the necessity for emendation, this instance is not to the point. The other instances, in chronological order, are:—

(1) The record of the eighteenth year of Vishnupardhana I. recites,— . . . . .  
*ājñāptir-Atavidurjayaḥ*,<sup>3</sup>—"the *ājñāpti* is *Atavidurjaya*, born in the illustrious *Matsya* family, who has bowed down his enemies by the strength and prowess of his arm."— (2) The record which purports to be of the eighteenth year of Jayasimha I. but is of somewhat doubtful authenticity, recites,— *a(ā)jñāptis-Siyaśarmma-āsyā*,<sup>4</sup>—"the *ājñāpti* of this (*grant*) is *Siyaśarman*."— (3) A record of the time of Maṅgi-Yuvarāja (A.D. 672 to 696) recites,— *ājñāpti Nissaramiji (?)* . . . . .<sup>5</sup>—"the *ājñāpti* is *Nissaramiji (?)*."— (4) A record of the time of Vijayāditya II. (A.D. 799 to 843) recites, in verse, . . . . . *ājñāptir-asya dharmmasya Nriparadrō*,<sup>6</sup>—"the *ājñāpti* of this act of religion is the most excellent prince *Nriparandra*, brother of *Narēndramrigarāja*-(*Vijayāditya II.*), born of the *Haihaya* race."— (5) A record which purports to be of the same period (A.D. 799 to 843) but is of somewhat doubtful authenticity, recites, in verse,— *a(ā)jñāptir-asya dharmmasya* . . . . . *Boḷama-nām[ā\*]* . . . . .<sup>7</sup>—"the *ājñāpti* of this act of religion is that spotless best of men named *Boḷama*, a very store of religion, who devotes his thoughts to meritorious actions in this world."— (6) A record of the time of Vijayāditya III. (A.D. 844 to 885) recites, in verse,— *ājñāptir-asya dharmmasya* . . . . . *Pāṇḍarāṅgaḥ* . . . . .<sup>8</sup>—"the *ājñāpti* of this act of religion is the majestic *Pāṇḍarāṅga*, who like a second *Bibhatsu* (*Arjuna*) has overcome all hostility by his valour."— (7) A record of the time of Chālukya-Bhīma I. (A. D. 888 to 918) recites, in verse,— *ājñā(jñā)ptir-asya dharmmasya Kaḍeyarājaḥ* . . . . .<sup>9</sup>—"the *ājñāpti* of this act of religion is the majestic *Kaḍeyarāja*, whose father's father was *Pāṇḍarāṅga* who vexed his foes."

(8) A record of the time of Amma I. (A.D. 918 to 925) recites,— *ājñāpti[b\*] kaṭakarājaḥ*,<sup>10</sup>—"the *ājñāpti* is the *Kaṭakarāja*."— (9) A record of the time of Amma II. (A.D. 945 to 970) similarly recites,— *ājñāptiḥ kaṭakarājaḥ*,<sup>11</sup>—"the *ājñāpti* is the *Kaṭakarāja*."— (10) Another record of the same period (A.D. 945 to 970) similarly recites,— *ājñāptiḥ kaṭakarājaḥ*,<sup>12</sup>—"the *ājñāpti* is the *Kaṭakarāja*."— (11) Another record of the same period (A.D. 945 to 970) similarly recites,— *ājñā(jñā)ptiḥ kaṭakarājaḥ*,<sup>13</sup>—"the *ājñāpti* is the *Kaṭakarāja*."

(12) The present record, also of the time of Amma II. (A.D. 945 to 970) recites, in verse,— *ājñāptiḥ kaṭakādhiś[ā\*]*,<sup>14</sup>—"the *ājñāpti* is the *Kaṭakādhiśa*."— (13) A record of the time of Rājārāja I. (A.D. 1022 to 1063) recites, in prose,— *ājñāptiḥ kaṭi(ṭa)kēśa*,<sup>15</sup>—"the *ājñāpti* is the *Kaṭakēśa*."

<sup>1</sup> *Ind. Ant.* Vol. VII. p. 199, line 67, and Vol. VIII. p. 320, Plate.

<sup>2</sup> See p. 183, above, note 11.

<sup>3</sup> *Ind. Ant.* Vol. XX. p. 17, line 26.

<sup>4</sup> *Id.* Vol. XIII. p. 138, line 28.

<sup>5</sup> *Id.* Vol. XX. p. 106, line 28. For *ājñāpti*, read *ājñāptiḥ*.

<sup>6</sup> *Id.* Vol. XX. p. 417, line 61 f. The actual reading of the name, presented in the original, is *nriparandra*.

<sup>7</sup> Vol. V. above, p. 121, line 25.

<sup>8</sup> *Ibid.* p. 125, line 34 f.

<sup>9</sup> *Ibid.* p. 130, line 45 f.

<sup>10</sup> *Ibid.* p. 133, line 36.

<sup>11</sup> *Ind. Ant.* Vol. VII. p. 17, line 63. For *ājñāptiḥ*, read *ājñāptiḥ*.

<sup>12</sup> *Id.* Vol. XII. p. 93, line 60.

<sup>13</sup> *Id.* Vol. XIII. p. 250, line 35.

<sup>14</sup> Page 186 below, line 72.

<sup>15</sup> *Ind. Ant.* Vol. XIV. p. 55, line 113 f. I have previously taken this passage as meaning—"the *ājñāpti* is *Kaṭakēśa*, son of *Bāchiya-Poddēri-Bhīma*;" see *id.* Vol. XX. p. 275. But the last words have to be connected with the name of the composer, *Chetanabhaṭṭa*.



(14) A record of A.D. 1090-91 recites,— . . . . dattasy-āśya śāsanasy-ājñaptiḥ pañcha pradhānāḥ,<sup>1</sup>—“the ājñapti of this charter, given in the twenty-first year of the glorious and victorious reign, is the five ministers.”—And similarly (15) A record of the same reign, two years later in date, recites,— . . . . dattasy-āśya śāsanasy-ājñaptiḥ pañcha pradhānāḥ,<sup>2</sup>—“the ājñapti of this charter, given in the twenty-third year of the glorious and victorious reign, is the five ministers.”

Now, in the instances Nos. 1, 2, 4, 5, 6, and 7, the word ājñapti unmistakably introduces certain individual persons mentioned by name; and probably also in No. 3, where, however, a continuation of the text may have been lost. And, *rāja* being a frequent enough ending of proper names, it was, therefore, not unnatural that the word *kaṣakarāja* should have been originally taken as, similarly, a personal appellation.

On the other hand, in the instances Nos. 14 and 15, no individual is mentioned by name, and the word ājñapti introduces a body of officials known as the five ministers.

The word *kaṣakēśa*, in No. 13, is a mere variant of the *kaṣakādhiśa* of No. 12; and both these words are fairly capable of being taken as only synonyms of *kaṣakarāja*. We can recognise a decided objection to interpreting *kaṣakarāja* as a proper name, in the fact that it could at least not denote one and the same individual through so long a period as that which is covered by the instances Nos. 8, 9, 10, and 11. And, from a comparison of all the passages, we may finally decide that, as has been suggested as possible some time ago,<sup>3</sup> the word *kaṣakarāja*, and, with it, *kaṣakādhiśa* and *kaṣakēśa*, should be taken as denoting an official post, that of the governor or superintendent (*adhīśa*, *śa*, *rājan*) of the royal camp (*kaṣaka*).

In earlier records, the word *ājñapti* occurs in the Prākṛit forms, used in the same way, of *apatti* in the ‘Gunapadeya’ plates of Vijaya-Buddhavarman,<sup>4</sup> and of *ānati* in the Mayidavōla plates of Śiva-Skandavarman.<sup>5</sup>

#### TEXT.<sup>6</sup>

##### First plate.

- 1 Ōm? Svasti Śrīmatām sakala-bhuvana-saṁstāyamāna-Mānavya-sagōtrā-
  - 2 nām Hārīti-putrāpāṁ Kauśiki-vara-prasāda-labdha-rājyānām-Mātrigapa-pari-
  - 3 pālitanām Svāmi-Mahāseṇa-pād-ānudhyātānām<sup>7</sup> bhagavan-Nārāyaṇa-prasā-
  - 4 da-samāsādita-vara-varāhalāmchohha(chha)n-ēkshana-kshana-vaśīkṛit-ārāti-
  - 5 maṇḍalanām<sup>8</sup>-aśvamēdh-ava-bhṛita<sup>9</sup>anāna-pavitrikṛita-vapushām Chā-
  - 6 lūkyānām kalam-alamkarishpōs-Satyāśrayavallabhēndrasya bhrātā [!]<sup>10</sup> Śrī(śrī)<sup>11</sup>-
- patir-vri-

<sup>1</sup> *Ind. Ant.* Vol. XIX. p. 423, line 113 f. For the exact year of this record, see Vol. VI. above, p. 335.

<sup>2</sup> Vol. V. above, p. 94, line 280.

<sup>3</sup> *Ind. Ant.* Vol. XX. p. 267, note 5.

<sup>4</sup> *Id.* Vol. IX. p. 102, line 16.—[Compare above, p. 69, note 1. The same Prākṛit form occurs in the Kāśikūḍi plates, *South Ind. Ins.* Vol. II. No. 73, l. 106 f.; in the Rājakōṭa plates, above, Vol. V. No. 8, l. 13; in the Madras Museum plates of Jaṭilavarman, *Ind. Ant.* Vol. XXII. p. 71, l. 75; and in a Tiruvallam inscription, *South Ind. Ins.* Vol. III. No. 43, l. 16.—E. H.]

<sup>5</sup> Vol. VI. above, p. 88, line 27.

<sup>6</sup> From the original plates.

<sup>7</sup> Represented by an ornate symbol.

<sup>8</sup> In the syllable *adē*, the *d* was formed by a direct continuation, upwards, of the last stroke of the *a*, instead of being attached, in the usual way, as a projection to the right of that stroke. This form of the *d* occurs again in the *tyd* of *Satyāśraya*, line 6. It is met with in other places also. But it is not, on the whole, common. And the explanation probably is that, in all such cases, the vowel was at first omitted by the writer and then was inserted on a revision of his work, and that it was formed in this exceptional manner because there was no space in which to make it in the usual way.

<sup>9</sup> Read *maṇḍaladē*.

<sup>10</sup> Read *drabhrātā*.

<sup>11</sup> Metre, *Ślōka* (Anuśtubh). There are two syllables too many in the fourth *pāda*. An omission of the two syllables *laya* would make the metre correct.

- 7 *kramēn*(n)=ādyō *durjjayād*=Balitō *hṛitām* *aśtādaśa* *saṁāḥ* *Kubja-Vishṇu-*  
*jjishṇu-*  
8 *r=mmahim=apālayat* [(||)] *Tad-ātmasjō* *Jayasimhas-trayaś-triṇśatam* [(|\*)] *tad-a-*

*Second plate; first side.*

- 9 *nūj-Ēndrarāja-nandanō* *Vishṇuvarddhanō* *nava* | *tat-sūnur=Mmahgi-Yuvarājah* *pa-*  
10 *moha-vimśa*[(ti\*)]*m* | *tat-putrō* *Jayasimhas-trayōdaśa* || *Tasya* *dvaimātur-*  
*ānujah* *Ko-*  
11 *kkili*[(h\*)] *śhaṇ=masān* [(|\*)] *tasya* *j[y\*]śhāthō* *bhrātā* *Vishṇuvarddhanas=tam=*  
*uchchāṣṭya* *sapta-trimśa-*  
12 *tam* | *tat-sutō* *Vijayāditya-Bhaṭṭarakō=aśtādaśa* | *tat-sutō* *Vishṇu-*  
13 *varddhanah* *śhaṭ-triṇśatam* | *tat-sutō* *Narēndramṛigarājas=a-śaṣṭa-chatvāriṇśa-*  
14 *tam* | *tat-putrah* *Kali-Vishṇuvarddhanō=dhy-arddha-vareham* [(|\*)] *Tat-sutō*  
*Guṇaga-Vijayāditya-*  
15 *ś=chatuś-chatvāri*[(m\*)]*śatam* | *athavā* <sup>1</sup> *Sutas*<sup>2</sup>-*tasya* *jyēśthō* *Guṇaga-*  
*Vijayāditya-patir=a-*  
16 *mākāras=śāksh*[(ā\*)]*d=Vallabhanripa-samabhyarchchita-bhujah* *pradhāna*[(h\*)] *śūrā-*  
*nā*[(nā)*m=api* *subhaṣa-*

*Second plate; second side.*

- 17 *chūḍāmani*[(ni)*r=aśan*[(sau)] *chataśas=chatvāriṇśatim*<sup>3</sup>-*api* *saṁā* *bhāmim=abhunak* ||  
*Tad*<sup>4</sup>-*bhrātn-*  
18 *r=yyuvarājasya* *Vikramāditya-bhūpatō*[(h\*)] *śatru-vitrāśa*[(sa)]-*kṛit=putrō* *dāni*  
19 *Kāṇṇa-sannibhaḥ* || *Jitrā*<sup>5</sup> *sahyati* *Kṛishṇavallabha-mahā-dapḍam* *sa-dāyā-*  
20 *dakan=datvā* *dēva-muni-dvijāti-tanayō* *dharṁm-ārttham=arttarm*<sup>6</sup>-*muhuh* *kṛi-*  
21 *tvā* *rājyam=a*[(ka\*)]*ṣṭakan=nirupamaḥ* *sa*[(m\*)]*vṛiddham=vṛiddha-praja*[(m\*)] *Bhimō*  
*bhūpati-*  
22 *r=anvabhu*[(m\*)]*kta* *bhuvana*[(m\*)] *nyāyāt=samās-triṇśatam* || *Tad*<sup>7</sup>-*anu* *Vijayādityas=ta-*  
23 *śya* *priya-tanayō*<sup>8</sup> *mahān=adhika-Dhanadaś=s* *a* *tya=tyāga-pratāpa=sama-*  
24 *nvitah* *para-hridaya-ni*[(r\*)]*bhēdi* *nāmn=aiva* *Kollabigaṇḍa-bhūpatir=a* *kṛi-*

*Third plate; first side.*

- 25 *ta* *śhaṇ=masān*[(n)] *rājyan=naya-sti*[(sthi)]*ti*<sup>9</sup>-*sahyutah* || *Tasy*<sup>10</sup>-*āgra-sunūr=aparāji-*  
26 *ta=aktir=Amma-rājah* *parājita-par-āvani.āja-rāji*[(ji)]*h* *rāj*=[(ā\*)]*bhavad=vidita*<sup>11</sup>  
27 *Rājamahēndra-nām*[(ā\*)] *varahāpi* *sapta* *saraṇih* *karuṇā-raśasya* || *Tasy=a-*  
28 *tmaja-Vijayāditya-bālam*<sup>12</sup>-*uchchāṣṭya* *śri-Yuddhamallātmaja*<sup>13</sup>-*Tā-*  
29 *lapa-rājō* *māsam=ekam*[(m)]-*arakahṭ* || *Tam=āhavē* *vinirjjitya*  
30 *Chālukya-Bhima-tanayō* *Vikramādityō* *vikramāp=ākramō*

<sup>1</sup> This mark of punctuation, which may be taken either as a single mark or as a double mark, is represented by what is substantially a final s. But it occurs elsewhere, also; for instance, in lines 51 and 53 of the Digguberra grant, *Ind. Ant.* Vol. XIII. p. 214, and Plate. And it seems to be a recognised variant, not a mistake.

<sup>2</sup> Metre, Śikharinī.

<sup>3</sup> See note 8 on page 189 below.

<sup>4</sup> Metre, Śloka (Anuśṭubh).

<sup>5</sup> Metre, Śārdūlavikrīḍita.

<sup>6</sup> Read *arttham*.

<sup>7</sup> Metre, Hariṇī.

<sup>8</sup> Read *priya-danayō*, as required by the metre. The correction of *śiddhādi* into *śiddhādi*, in the next line, is required in the same way.

<sup>9</sup> This *ti* was at first omitted, and then was inserted below the line.

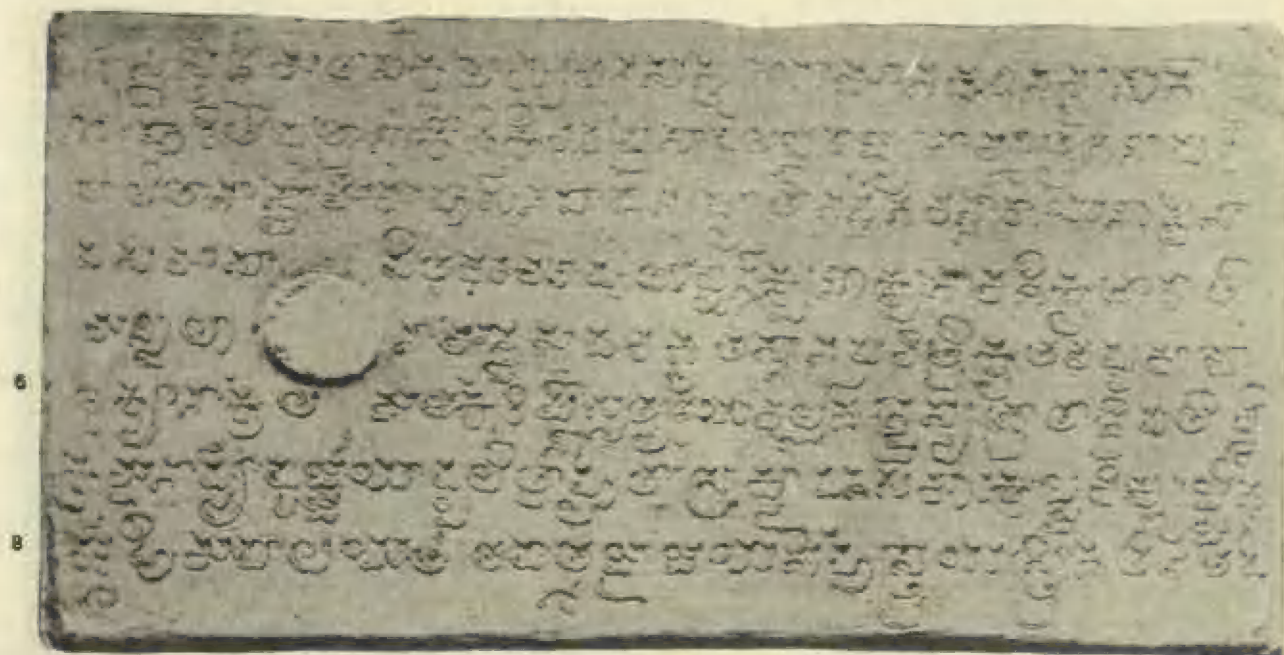
<sup>10</sup> Metre, Vasantatīlaka.

<sup>11</sup> The syllable *di* was at first omitted, and then was inserted below the line.

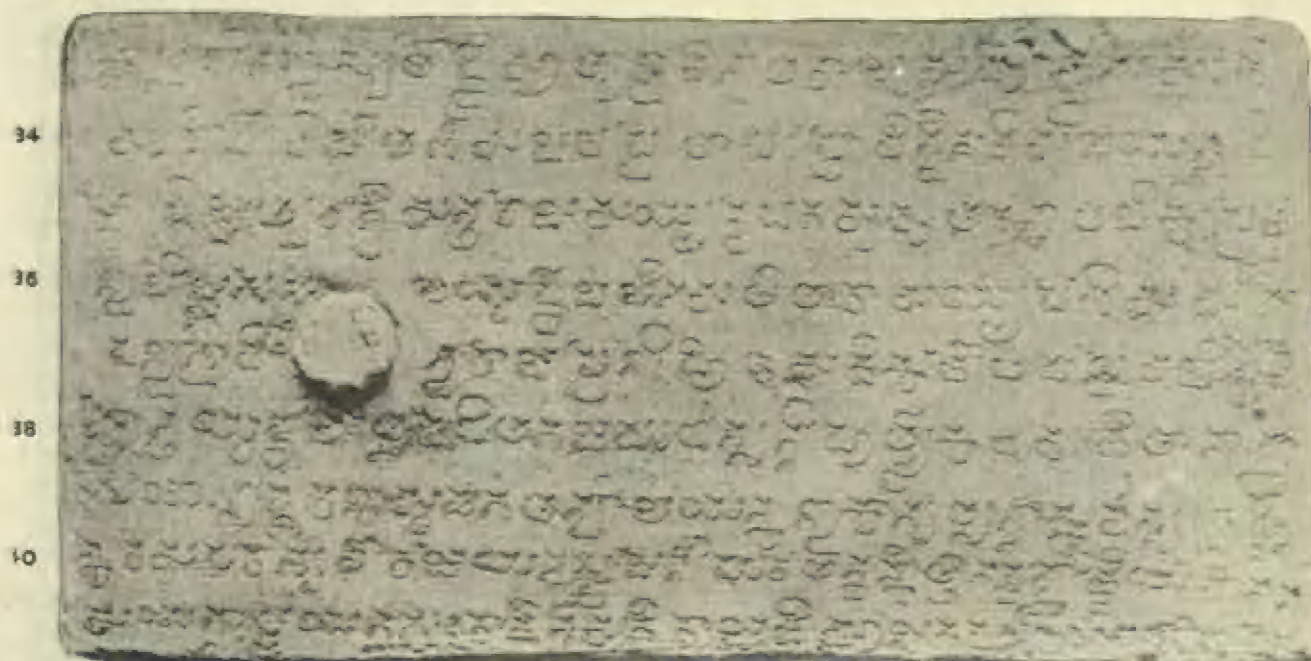
<sup>12</sup> Read *tasya-dimajah Vijayādityas* *śloka*.



ii.



iii b.



\* FLEET.

SCALE - 80

W. GRIGGS, COLLOTYPE.

42

44

46

48

50

60

62

64

66

68



- 31 *nikshipya nava māsān pālayat*<sup>1</sup> || *Tatō Yuddhamallas-Tālapa-rā-*  
 32 *j-āgrājanmā*<sup>2</sup> *sapta varahāpi grīhi(hi)tv-ātishṭhat* || *Tatr<sup>3</sup>-āntarē vidita-*

*Third plate; second side.*

- 33 *Kollabigaṇḍa-sutō*<sup>4</sup> *dvaimāturō vinuta-Rājamahēndra-nāmnah Bhi-*  
 34 *m-ādhipō vijita-Bhi(bhi)ma-bala-pratāpah prāchin=disam vimalayann=udi-*  
 35 *tō vijētum* [||\*] *Śrīmantam*<sup>5</sup> *Rājamayyan-Dhalagam=urntaran-Tātabikkim*  
*pracha-*  
 36 *pā[m\*] Bijjam sa[ijam cha]*<sup>6</sup> *yuddhē balinam=atitā(ta)rām=Ayyapam bhīmam=*  
*ugram*  
 37 *daṇḍam Gōvinda-rāja-praṇihitam=adhikam Chōla-pam Lōvabikkim*<sup>7</sup> *vi-*  
 38 *krānta[m\*] Yuddhamallam ghaṭita-gaja-ghaṭan=sannihaty=aika ēva* || *Bhītān=*  
*āsvā-*  
 39 *sayan=sat-śarapam*<sup>8</sup> *=upagat[ā\*]n=pālayan=kaṇṭakān=utsa n n ā n k u r v v a n = s u g r i h u a*  
 40 *n=karam=apara-bhuvō raṇḍajayana(n) svañ=jan-augham tanvan=kirtti[m\*] narēndr-*  
*ōchchayam=avana-*  
 41 *mayann=ārjjayan=vastu-rāśin=ēva śrī-Rāja-Bhimō jagad=akhilam=aśan(sau) dvādaś=ā-*

*Fourth plate; first side.*

- 42 *bdāny=arakshat* [(||) *Tasya*<sup>9</sup> *Mahēśvara-mū[r\*]ttēr=Umā-samān-ākṛitēh Kumāra-*  
*samāna[h\*] Lō-*  
 43 *kamahādēryāh khala yas=samabhavad=Amma-rāja iti vikhyātō(taḥ) [(||) Yō*  
*rūpēṇa*  
 44 *Manōjam vibhavēna Mahēndram=ahimakaram=uru-mahā(ha)sā Haram*<sup>10</sup> *=ari-para-*  
*daha-*  
 45 *nēna nyak-kurvan=bhāti vidita-nirmala-kirttiḥ* [||\*] *Yad*<sup>11</sup> *bāhu-daṇḍa-karavāla-*  
*vidārit-āri-*  
 46 *matt-ābha-kumbha-galītāni vibhānti yuddhē muktāpa(pha)lāni subhaṭa-ksha-*  
 47 *taj-ōkshatāni bljāni kirtti-vitātēr=iva rūpitāni*<sup>12</sup> [(||) *Sa samasta-*  
 48 *bhuvanāśraya-śrī-Vijayāditya-mahārājādhirāja-paramāśvara-paramabhā-*  
 49 *ṭṭarakāḥ parama-brahmanyam=Attilināṇḍu*<sup>13</sup> *vishaya-nivāsinō rāshṭrakūṭa-pramu-*  
 50 *khān=kuṇḍabhinne=samāhūy-ēttham=ājōapayatiḥ*<sup>14</sup> || *Adḍakali*<sup>15</sup> *gachchha-nāmā | Vala-*

*Fourth plate; second side.*

- 51 *hāri-gapa-pratita-vikhyāta-yasā* [h\*] | *chāturvvarnnā(rāya)-āramana(ṇa)-viśēsh-Anna-*  
*ārāṇan-ābhi-*

<sup>1</sup> Read *māsān=apālayat*.<sup>2</sup> Read *āgrājanmā*; and see the remarks on page 181 above.<sup>3</sup> Metre, Vasantatillaka.<sup>4</sup> Read *puṭrō*, or *śūnva*, to suit the metre.<sup>5</sup> Metre, Bragdhārā; and in the next verse.<sup>6</sup> I give what appears to be the reading. But the letters are so filled in with rust here, that it is not quite certain.<sup>7</sup> The first syllable of this name is probably *lō*, with the ordinary *l*. But it might possibly be taken as *lā*, with the Drāviḍian *l*.<sup>8</sup> Read *sat-śārāpam*.<sup>9</sup> Metre, Āryāgiti; and in the next verse.<sup>10</sup> The *va* was at first omitted, and then was inserted below the line.<sup>11</sup> Metre, Vasantatillaka.<sup>12</sup> Read *rūpitāni*. A *visarga* has in the same way been mistakenly inserted in *ājōapayatiḥ*, line 50, and *bhavatiḥ*, line 68.<sup>13</sup> Read, either *brahmanyam Attilināṇḍu*, with hiatus, or, more correctly, *brahmanyam-Attilināṇḍu*, with *sandhi*. See note 1 on page 179 above.<sup>14</sup> Read *ājōapayati*.<sup>15</sup> Metre, Āryāgiti; and in the next three verses.

- 52 *lāshita-manaśkaḥ* || Śrī-rāja-Chaluky-ānvaya- | -parivārita<sup>1</sup>-Paṭṭavaraddhik-ānvaya-ti-  
 53 *lakā* | gaṇikājana-mukha-kamu(ma)la-dyumaṇi-dyutir-iha hi Chāmekā-  
 54 *mā-ābhūt-sā* (||) Jina-dharma-jala-vivarddhana- | -śaśi<sup>2</sup>-ruchira-samā-  
 55 *na-kirtti-lābha-vilōla* | dāna-dayā-śi(śi)la-yutā |<sup>3</sup> chāru-  
 56 *śrī<sup>4</sup> śrāvaki* budha-śruta-niratā || Yasyāḥ<sup>5</sup> guru-paṇktir-uchya-  
 57 *tē* || Siddhānta-pāradīśvā prakāṣita-guṇa-Sakalachandrasiddhānta-muni[<sup>6</sup>] |  
 58 *tach-ohhiśhy[<sup>7</sup>]* guṇsvān=p r a b h u r a m i t a - y a ś ā s a n - m a t i r - A y y a p o ṭ i - m u -  
 59 *nindraḥ* || Tach<sup>8</sup>-ohhiśhyāy-Ārhanandy-ā(a)mānita-vara-munayō Chāmekāmbā su-  
*bhaktiā śrī-*

## Fifth plate; first side.

- 60 *mat* śrī<sup>9</sup>-Sarvaalōkāśraya-Jinabhavana-khyāta-satr-ātta(rttha)n-uchchair-Vveṃgināth-  
*Āmma-*  
 61 *rāj[<sup>10</sup>]* kṣhitibhṛti Kaluchumberru-su-grāmam-iaṣṭam |<sup>11</sup> cha(sa)ntuṣṭā  
*dāpayitvā bu-*  
 62 *dha-jana-vinutām yatra jā(ja)grāha kirttū* || Utarāyapa-nimittēna ka(kha)ṇḍa-  
*sphuṭi-*  
 63 *ka(ta)-navakarmm-ārtha[m<sup>12</sup>]* sarva-kara-parihāraṁ śāsanikṛitya dattam=Asy=  
*āvadhaṇāḥ [i<sup>13</sup>]* pūrvva-  
 64 *taḥ Āruvilli<sup>14</sup> [i<sup>15</sup>]* dakṣhiṇataḥ Korukolanu | paścimataḥ Yidīyūru |  
 65 *uttarataḥ Yullikodamaṇḍru* || Tasya kṣētr-āvadhaṇāḥ [i<sup>16</sup>] pūrvvataḥ  
*Śarkarakugru [i<sup>17</sup>]*  
 66 *dakṣhiṇataḥ Iṅgulakoḷu [i<sup>18</sup>]* paścimataḥ Idīyūri pola-garusa | uttarataḥ  
*Kamcharigu-*  
 67 *ṇḍu* || Asy-ōpari na kēnachid-bādhā kartavyā yaḥ karōti sa paṇcha-  
*mahāpātaka-sa[m<sup>19</sup>]*yu-  
 68 *ktō bhavati<sup>20</sup> (||)* Bahubhir<sup>21</sup>=vvasudhā dattam<sup>22</sup> bahubhiś=ch=ānupālita yasya  
*yasya ya-*  
 69 *dā bhūmias=tasya tasya tadā phalaṁ* || Sva-dattā[m<sup>23</sup>] para-dattā[m<sup>24</sup>] vā yō  
*harēta vasu-*

## Fifth plate; second side.

- 70 [ndha]rā[m] śhaṣṭi-varsha-sahasrāpi viśṭhāyā[m<sup>25</sup>] [jāya<sup>26</sup>]tē kṛimih || Asya  
*grāmasya<sup>27</sup> grāmaku(kā)ṭa-*  
 71 *tva[m] Ka* [ṭṭalāmb-ātmaḥ]<sup>28</sup> Kusumāyudhāya dattam śāśvatam || Asya grāmasya  
 72 [ka<sup>29</sup>]pp-ābhidhānam kara-varijitā[m] || Ājñaptih<sup>30</sup> kaṭakādhis[<sup>31</sup>] Bhaṭṭadēvaś-  
*cha lākhakaḥ kaviḥ Ka-*

<sup>1</sup> Read *daraya-paridrita*, omitting the mark of punctuation.

<sup>2</sup> Read *vivarddhana-śaśi*, omitting the mark of punctuation.

<sup>3</sup> This mark of punctuation, at the end of a third *pāda*, is superfluous.

<sup>4</sup> This stands for *chāru-śrī*. See page 179 above.

<sup>5</sup> Metre, Bragdhārā.

<sup>6</sup> Read *yasyā*.

<sup>7</sup> Read *śrīmach-cāhri*.

<sup>8</sup> This mark of punctuation, at the end of a third *pāda*, is superfluous.

<sup>9</sup> The *lli* was first written in the place of the *vi*. Then the *akāṣa* was corrected into *vi* and the *lli* was added, before the writer went any further.

<sup>10</sup> Read *hāṣṭi*.

<sup>11</sup> Metre, Ślōka (Anuṣṭubh); and in the next verse.

<sup>12</sup> Read *dattā*.

<sup>13</sup> The *me* was at first omitted, and then was inserted below the line.

<sup>14</sup> Read *āmaḥ*.

<sup>15</sup> Metre, Ślōka (Anuṣṭubh).



- 73 vichakravartti śāsanassāyukṛit<sup>1</sup> || Peddha(dda)-Kaluchuvubariti śāsana[m\*]bu  
śāsana Bha-  
74 ṭṭadēvanik-Arahanandi-bhaṭṭār[n\*]lu Guṃsimiya r[e\*]ṭṭ-edlu-gāmpulunaṇḍi paṇu  
... pḍa<sup>2</sup> tāmuna ne(? nī)<sup>3</sup> vuṭṭu vittu-paṭṭu vrasādañ-chēsiri [||\*]

## TRANSLATION.

Om! Hail! Of **Satyāśrayavallabhendra**-(**Pulakeśin II.**),— who adorned the family of the **Chalukyas**, who are glorious; who belong to the **Mānavya gōtra** which is being praised throughout the whole world; who are **Hārītiputras**; who acquired sovereignty by the favour of a boon from the goddess **Kauśiki**; who are protected by the assemblage of the Mothers (of the world); who meditate on the feet of the god **Svāmi-Mahāsēna**; who have made the territories of their enemies subject to themselves on the instant at the mere sight of the excellent **boar-crest** which they acquired through the favour of the divine **Nārāyaṇa**; and whose bodies have been purified by ablutions performed after celebrating *ścamēdha*-sacrifices.— the (younger) brother:—

(Verse 1; line 6.) The victorious **Kubja-Vishṇu** (that is, **Vishṇuvardhana I.**), the first husband of **Fortune**,<sup>4</sup> protected for eighteen years the earth, taken by his valour from a mighty (foe)<sup>5</sup> hard to be conquered, just as the dwarf **Vishṇu**, the first husband of **Śrī (Lakshmi)**, protected the earth, taken by his stride from the demon **Bali** hard to be conquered.

(Line 8.) His son **Jayasimha (I.)** (reigned) for thirty-three (years). **Vishṇuvardhana (II.)**, son of his younger brother **Indrarāja**, for nine (years). His son **Maṅgi-Yuvarāja**, for twenty-five (years). His son **Jayasimha (II.)**, for thirteen (years).

(L. 10.) His younger brother **Kokkili**, born from a different mother, (reigned) for six months. His elder brother **Vishṇuvardhana (III.)**, having expelled him, (reigned) for thirty-seven (years). His son **Vijayāditya (I.)-Bhaṭṭāraka**, for eighteen (years). His son **Vishṇuvardhana (IV.)**, for thirty-six (years). His son **Narēndrampigārāja-(Vijayāditya II.)**, for forty-eight (years). His son **Kali-Vishṇuvardhana (V.)**, for one year and a half.

(L. 14.) His son **Gunaga-Vijayāditya (III.)** (reigned) for forty-four (years); or (in other words):—(V. 2; l. 15.) His eldest son, the lord **Gunaga-Vijayāditya (III.)**, a veritable champion,<sup>6</sup> to whose arm great honour was paid by the **Vallabha king**,<sup>7</sup> and who, in addition to being a chief of heroes, was a crest-jewel of great warriors, enjoyed the earth for four and forty years.<sup>8</sup>

(Vv. 3, 4; ll. 17, 19.) The son of his brother the **Yuvarāja king Vikramāditya (I.)**, namely, the king **Bhima (I.)**,<sup>9</sup> who caused alarm to his foes, and who was (so) liberal (that) he

<sup>1</sup> Read, probably, *śāsanasya-śāyā śāyā-śrī*.

<sup>2</sup> Read, perhaps, *paṇḍa*.

<sup>3</sup> It seems either that *nī* was engraved and was corrected into *se*, or else that the reverse was done. Further, the *śakara* is perhaps a mistake for the figure 9.

<sup>4</sup> That is to say, the first king in his dynasty.

<sup>5</sup> There is, perhaps, an intimation that the territory first acquired by the Eastern Chalukyas had belonged to a ruler named **Bali**. But we have no facts as yet, in support of such an interpretation.

<sup>6</sup> *śakāḍra*; for *śakāḍra*: see page 180 above.

<sup>7</sup> That is, the contemporaneous **Rāshtrakūṭa** king of **Mālikarjūna**, either **Amoghavarsha I.** or **Kṛishṇa II.**; see Vol. VI. above, pp. 174, 175.

<sup>8</sup> When I originally saw this record, many years ago, I read, in line 17, *śāśakata śāśatadrīmatim*, and thought that it should be emended into *śāśakata-śāśat[ek\*]śāśatadrīmatim*; and that is how I came to say (*Ind. Ant.* Vol. XX. p. 102) that this record adds an alternative statement that the duration of the reign of **Vijayāditya III.** was forty-eight years. The real reading, however,—*śāśa(na) śāśataraś-śāśatadrīmatim*,—is quite certain; and my mistake was due to the great similarity between the initial *a* and the *śakara* *ra*, and between the subscripts *v* and *ś*, in the period to which this record belongs.

<sup>9</sup> This king is mentioned again in line 30 as **Chalukya-Bhima (I.)**, by his more usual appellation.



resembled Kāṇina (Kārṇa), conquered in fight the great army of Kṛṣṇavallabha,<sup>1</sup> together with kinsmen of his own, and,—being a very son to gods and saints and Brāhmanas,—repeatedly gave away wealth for religious purposes, and made his kingdom free from troubles and unequalled and very thriving and possessed of prosperous subjects, and enjoyed the earth righteously for thirty years.

(V. 5; l. 22.) After that, his dear son Vijayāditya (IV.),—who was great; who bestowed so much wealth that he surpassed the god Dhanada (Kubera); who was endowed with truthfulness and liberality and majesty; who cleft open the hearts of his enemies; and who by name indeed was (*known as*) the king Kollabigaṇḍa,—reigned for six months, possessed of prudent behaviour and steadfastness.—(V. 6; l. 25.) His eldest son king Amma (I.),—whose power was unconquered; who conquered whole rows of hostile kings; who had the famous name of Rājamahendra; and who was the straight path of the sentiment of compassion,—was king for seven years.

(L. 37.) Having expelled his son Vijayāditya (V.) (*while he was*) a child, king Tālapa, son of the glorious Yuddhamalla (I.),<sup>2</sup> guarded (*the earth*) for one month. Having completely conquered him in battle, Vikramāditya (II.), son of Chālukya-Bhima (I.),<sup>3</sup> having overthrown him by prowess in attack, protected (*the earth*) for nine months. Then Yuddhamalla (II.), the eldest son<sup>4</sup> of king Tālapa, took (*the sovereignty*) and continued for seven years.

(V. 7; l. 32.) At that juncture, the lord Bhima (II.),—who was a son of the famous Kollabigaṇḍa-(Vijayāditya IV.); who was a brother, born from a different mother, of him (Amma I.) who had the extolled name of Rājamahendra; and who surpassed the epic hero Bhīma in strength and majesty,—rose up to conquer, purifying the eastern region.—(V. 8; l. 35.) Having unaided, indeed, slain the glorious Rājamayya, and Dhaḷaga who excelled far and wide, and the fierce Tātabikki, and Bijja who was (*always*) ready for war, and the excessively powerful Ayyapa, terrible and savage, and the extremely great army sent by king Gōvinda, and Lōvabikki the ruler of the Chōḷas, and the valorous Yuddhamalla,—(*all of them*) possessed of marshalled arrays of elephants:—(V. 9; l. 38.) Verily, this glorious Rāja-Bhima (II.),—giving encouragement to those who were frightened, and protecting those who came to the excellent refuge (*which he afforded*), and removing troublesome people, and justly levying taxes from the lands of his enemies, and giving pleasure to the mass of his own people, and spreading his fame abroad, and making the multitude of kings bow down, and accumulating stores of wealth,—guarded the whole world for twelve years.

(V. 10; l. 42.) He who, resembling Kumāra, was born of him, an embodiment of the god Mahāśvara, from Lōkamahādevī whose form resembled that of Umā, is he who is famous under the appellation of king Amma (II.):—(V. 11; l. 43.) Who, putting to shame Maṇḍja (Kāmadēva) by his beauty, and Mahendra (Indra) by his might, and the hot-rayed sun by his great glory, and Hara (Śiva) by burning up the cities of his enemies, is resplendent, his spotless fame being well known.—(V. 12; l. 45.) The pearls, dropping down in battle from the temples of rutting elephants cleft open by the scimitar which is his long arm, shine out as the planted seeds, moistened by the blood of great warriors, of the clump (*of trees*) which is his fame.

(L. 47.) He, the asylum of the universe, the glorious Vijayāditya-(Amma II.), the Mahārājādhirāja, Paramāśvara, and Paramabhṛtāraka, who is most kind to Brāhmanas, having

<sup>1</sup> That is, the Rāshtrakūṭa king Kṛṣṇa II.

<sup>2</sup> From other sources, we know that Yuddhamalla I. was a (younger) brother of the Vikramāditya I. who is mentioned in line 18 of this record.

<sup>3</sup> That is, of the Bhīma who is mentioned in line 31 of this record.

<sup>4</sup> See page 181 above.



called together the householders, headed by the *Rāshtrakūṭa*,<sup>1</sup> who dwell in the Attilināṇḍu district, thus issues his commands:—

(V. 13; l. 50.) “(There is) the sect which has the name of the *Aḍḍakali gachchha*, which has established its renowned fame in the *Valahāri gaṇa*, and the minds of the members of which have their desires bent on granting excellent food to ascetics of the four castes.

(V. 14; l. 52.) “Here (on earth), indeed, there came into being she, Chāmekā, who is an ornament of the *Paṭṭavardhika* lineage which belongs to the retinue of the lineage of the glorious royal *Chalukyas*, and who possesses the lustre of a sun to the water-lilies (blooming in the daytime) which are the faces of courtesans:—(V. 15; l. 54.) And who agitates herself in acquiring fame as radiant as that of a moon to bring to full tide the waters of the religion of Jina, and is endowed with charity and tenderness and good character, and is beautiful, and is a disciple who delights in the teachings of learned people.

(L. 56.) “The line (of succession) of her teacher is declared:—(V. 16; l. 57.) (There was) the saint *Sakalachandrasiddhānta*, possessed of virtues which were very manifest, who was thoroughly well versed in the *Siddhānta*-writings; and his disciple was the great saint *Ayyapōti*, virtuous and masterful and possessed of unmeasured fame and very intelligent.

(V. 17; l. 59.) “To his disciple, the excellent saint who is marked by (the name of) *Arhanandin*, Chāmekāmbā, through her great devotion to him,—while king *Amma* (II.), the high lord of *Veṅgi*, is reigning,—has, with great pleasure, caused to be given the excellent village of *Kaluchumbarru*, wished for by him, for the purposes of the renowned dining-hall of the holy and famous Jain temple called *Sarvalōkāśraya-Jinabhavana*; whereby she has acquired a reputation praised by learned people.

(L. 62.) “On account of the winter solstice, (this village) has been given, conveyed by (this) charter, with exemption from all taxes, for the purpose of the restoration of whatever may become broken or torn. Its boundaries are:—On the east, *Āruvilli*; on the south, *Korukolanu*; on the west, *Yidiyūru*; and, on the north, *Yullikodamaṇḍru*. The boundaries of its fields are:—On the east, *Śākarakurru*;<sup>2</sup> on the south, *Iṅṅulakoḷu*; on the west, the waste land of *Idiyūru*; and, on the north, the rock (?) called *Kaūchariṅṅḍu*.

(L. 67.) “No one should cause any molestation (to the enjoyment) of this (village); he who does so, incurs (the guilt of) the five great sins!—(V. 18; l. 68.) Land has been given by many people, and has been protected (in enjoyment) by many; whosoever at any time possesses the earth, to him belongs, at that time, the reward (of making or protecting this grant)!—(V. 19; l. 69.) He who confiscates land that has been given, whether by himself or by another, is born as a worm in ordure for the duration of sixty thousand years!

(L. 70.) “The office of *Grāmakūṭa*<sup>3</sup> of this village has been given in perpetuity to *Kusumāyudha*, son of [Ka]ṭṭalāmbā. That, belonging to this village, which is named *kappa*,<sup>4</sup> is exempt from taxes.

(V. 20; l. 72.) “The *dīkṣapti* is the *Kaṭakādhṛta*;<sup>5</sup> and the writer is *Bhaṭṭadēva*; the composer of the poetical parts of this charter is the poet *Kavichakravartin*.”

<sup>1</sup> That is, the head official or governor of the *raṣṭra* or *viśaya* or province.

<sup>2</sup> This was perhaps the name of a hamlet. The *Madras Manual of Administration*, Vol. III. p. 229, gives ‘*kurru*,’—Telugu *kurru*, in the sense of ‘a small hamlet.’ Dr. Hultsch tells me that the word is a frequent ending of village-names.

<sup>3</sup> That is, the office of village-headman,—the post of *Gaṇḍa* or *Paṭṭu*. See page 183 above.

<sup>4</sup> This seems to be the word which in *Kannara* means ‘tribute;’ but the exact bearing of the passage is not apparent.

<sup>5</sup> That is, the governor of the royal camp; see page 185 above.

(L. 73.) To Bhaṭṭadēva,<sup>1</sup> who has drawn up the charter concerning **Pedda-Kaluchuvubarru**, the venerable Arahanandi has given, as a present, land requiring as seed 9(?) *pattis* of twelve *tāmas* (each), (which he received) from the cultivators, (possessing) two bullocks, at **Gumsimi** (?).

#### NO. 26.—FOUR INSCRIPTIONS AT SOLAPURAM.

By E. HULTSCH, Ph.D.

Mr. G. Venkoba Rao, one of my assistants, lately visited **Śōlapuram**,<sup>2</sup> a village about 8 miles south of Vellore, and copied a number of inscriptions, of which I am now publishing the four most interesting ones.

The ancient name of **Śōlapuram** was **Kāṭṭuttumbūr** (B. and D. below), which was included in **Paṅgaḷa-nāḍu**,<sup>3</sup> a subdivision of the district of **Paḍuvūr-kōṭṭam**<sup>4</sup> (B. below). In inscriptions of the Chōla kings Rājārāja I. (No. 421 of 1902) and Kulōttuṅga I. (Nos. 422 and 425 of 1902), the village is called **Uyyakkonḍāṅ-Śōlapuram** and is stated to have belonged to **Mugai-nāḍu**, a subdivision in the north of **Paṅgaḷa-nāḍu**, a district of **Jayaṅgonḍa-Śōla-maṇḍalam**. From other inscriptions we know that **Paṅgaḷa-nāḍu** included **Vēlūrppāḍi**, a suburb of Vellore,<sup>5</sup> and that **Tirumalai** near **Pōlūr** belonged to **Mugai-nāḍu**.<sup>6</sup>

Vol. I. of *South-Indian Inscriptions* contains one inscription from **Śōlapuram** (No. 53), which I now republish (B. below) because my former transcript of it was not quite correct. A fresh copy (No. 422 of 1902) of another **Śōlapuram** inscription which was noticed in *South-Indian Inscriptions*, Vol. I. (No. 96), enables me to add that this record opens with the words **Pugaḷ-mādu viṅgaṅu** and hence belongs to **Kulōttuṅga I.**<sup>7</sup> and that it mentions the temple of **Rājārājēśvara** at **Uyyakkonḍāṅ-Śōlapuram**, which, as well as **Rājendra-Chōlēśvara**,<sup>8</sup> is perhaps a later designation of the **Nandikampēśvara** temple.<sup>9</sup>

#### A.—INSCRIPTION OF VIJAYA-KAMPA.

This inscription (No. 429 of 1902) is engraved on a long stone broken in three pieces, which were dug up by Mr. G. Venkoba Rao in a tope of trees opposite the ruined **Iśvara** temple at **Śōlapuram**.

The inscription consists of 2½ mutilated Sanskrit verses in the Grantha character, and a passage in Tamil prose which is incomplete at the end. The Tamil portion is dated in the 8th year of king **Vijaya-Kampa**. The archaic alphabet of the inscription makes it probable that this king is identical with **Kampavarman**, whose inscriptions at **Ukkal** are dated in the 10th and 15th years.<sup>10</sup> As I shall show further on (p. 196 below), he was perhaps a son of the **Gaṅga-Pallava** king **Vijaya-Nandivikramavarman** and hence belonged to the ninth century of the Christian era.

The Tamil portion records that a chief named **Rājāditya** built a temple of **Śiva** and a tomb in memory of his deceased father **Prithivigaṅgaraiyar** and apparently made a grant to a **Brāhmaṇa**. The mutilated Sanskrit portion contained a genealogical account of this **Rājāditya**. His earliest ancestor was **Mādhava** of the **Gaṅgēya** family, whose son was "he who was renowned as the splitter of even a stone-pillar." In the inscriptions of the Western **Gaṅgas**, this

<sup>1</sup> This passage is in Teloḡu. I am indebted to Dr. Hultsch for the translation of it.

<sup>2</sup> No. 96 on the *Madras Survey Map* of the Vellore tāluka.

<sup>3</sup> An inscription of **Parāntaka I.** (No. 423 of 1902) mentions **Śōlapuram** as 'Kāṭṭuttumbūr in **Paṅgaḷa-nāḍu**' and Vellore as 'Vēlūr *alias* **Paramēśvaramaṅḍalam**;' compare *South-Ind. Inscr.* Vol. I. No. 110.

<sup>4</sup> For other divisions of **Paḍuvūr-kōṭṭam** see *ibid.* Vol. III. p. 80.

<sup>5</sup> Above, Vol. IV. p. 83.

<sup>6</sup> See *ibid.* Vol. III. p. 126.

<sup>7</sup> See p. 196 below.

<sup>8</sup> *South-Ind. Inscr.* Vol. I. Nos. 67 and 68.

<sup>9</sup> See *ibid.* Vol. I. No. 97.

<sup>10</sup> *South-Ind. Inscr.* Vol. III. Nos. 8 and 9.



feat is ascribed to the mythical king **Koṅgaṇivarman**,<sup>1</sup> who is, however, there represented as the father and not as the son of Mādhava. The **Sōlapuram** inscription then states that in his (viz. Koṅgaṇivarman's) family was born a king whose name is given in the corrupt form of **Atvivarman**, which may be meant for **Atrivarman**, **Agnivarman**, **Arivarman**, etc. Verse 2 praises a king whose name is lost; but the Tamil portion suggests that this is the person who is there called **Prithivigaṅgaraiyar**. Verse 3, of which only the first and last words are preserved, opens with the name of **Rājāditya**, who is described in the Tamil portion as the son of **Prithivigaṅgaraiyar** and the contemporary of **Vijaya-Kampa**. As regards **Prithivigaṅgaraiyar**, he must be different from the **Gaṅga** chief **Prithivipati I.**, because the latter was the father of **Mārasimha** and the son of **Śivamāra**,<sup>2</sup> while the former was the father of **Rājāditya** and apparently the son of the king whose name is hidden in the corrupt form **Atvivarman**.

## TEXT.

- 1 Svasti śri ([1\*] **Gāṁgēya**-vaṁśyō vijai(ja)y-ābhiraṁa[h] śri-Mādhava[s-\*) tasya  
 autō va(ba)bhūva [1\*] chhētā śilā-sta[m]bham-apī pri(pra)śiddha[s-\*) tat(d)-  
 vaṁśa-jō-bhu(bhūt-) pri(pra)[thi]tō-tvi[varmmā]<sup>4</sup> [11 1\*] . . . . .  
 . . . . . gō
- 2 nripati[h\*] parantapa[h\*] nrip-āpi(bhi)vandya[h\*] Śiva-bhaktimān kavi[r-\*)  
 vikalpa-kallōla-padārtha-tatpara[h\*] [11 2\*] **Rājāditya**-ākhyā-bhūpa[h\*] sura[ta]ru-  
 aa[d]riśō **Narga**[ti-nāma] . . . . . ram-asau
- 3 dāpayām-āsa v[1]ra[h\*] [11 3\*]<sup>5</sup> Kō Viśaiya-Kampariku yāṇḍu eṭṭāvaḍu  
**Prithiviga**[ō][ga\*]raiya at[1]tar-āyipa pīrpāḍu tat-putra-Rājāditya[n] ma[hā-  
 dō]van para-nripati-makuṣa-ghaṭṭita-chara-
- 4 [va]n tam=appaṇār[ai]=ppalli-paḍuttav-iḍattu Īśvara-ālayamum atiyta-<sup>6</sup>garamum  
 eḍu[p]pittu kaṇḍu(nḍu) śerviyāṇ<sup>7</sup> [1\*] Prāvaśa(cha)na-śāttirattu Kausika-  
 gōtrattu perum-bā[r\*]ppāṇ Tiṭṭaiśarma<sup>8</sup>

## TRANSLATION OF THE TAMIL PORTION.

(Line 3.) (In) the eighth year of king **Vijaya-Kampa**,— after **Prithivigaṅgaraiyar** had died, his son, the great king **Rājāditya**, whose feet were rubbed by the diadems of hostile kings, caused to be built, constructed, and caused to be made a temple of **Īśvara** (**Śiva**) and a house for the deceased (i.e. a tomb) on the spot where his father had been buried.

(L. 4.) [To] **Tiṭṭaiśarma**, a great **Brāhmaṇa** of the **Prāvachana-sūtra**<sup>9</sup> (and) of the **Kausika-gōtra** . . . . .

## B.—INSCRIPTION OF VIJAYA-KAMPAVIKRAMAVARMAN.

This Tamil inscription is engraved on the north wall of the **Perumāl** temple at **Sōlapuram**. It has been edited before in *South-Indian Inscriptions*, Vol. I. No. 53, but is now republished from a better impression prepared in 1902.

The inscription is dated in the 23rd year of king **Vijaya-Kampavikramavarman**<sup>10</sup>— who is probably the same as the **Vijaya-Kampa** of A.— and records the building of a temple of **Nāṛāyaṇa**

<sup>1</sup> Above, Vol. III. p. 164 f. and p. 186; *South-Ind. Inscr.* Vol. II. p. 380.

<sup>2</sup> *South-Ind. Inscr.* Vol. II. p. 380.

<sup>3</sup> This sign of punctuation is expressed by a *visarga*.

<sup>4</sup> I am unable to correct with confidence this corrupt name.

<sup>5</sup> Read *ettā*.

<sup>6</sup> The remainder of the inscription is lost.

<sup>7</sup> This is only half a verse.

<sup>8</sup> Read *śerviyāṇ*.

<sup>9</sup> See above, Vol. V. p. 52, note 11.

<sup>10</sup> The same form of the king's name is found in an inscription at **Dōṭi**; *South-Ind. Inscr.* Vol. III. p. 8 and note 5. Twelve further inscriptions of **Vijaya-Kampavarman** and **Vijaya-Kampavikramavarman** have been copied at **Uttaramallūr**, and two of **Kampavarman** at **Kāvēntaṇḍalam**; see my *Annual Reports for 1897-98 and 1900-01*, pp. 18-20 and p. 23, respectively.

(Vishṇu) at Kāṭṭuttumbūr (i.e. Śōlapuram), which must be identical with the temple of Perumāḷ (Vishṇu) on which the inscription is engraved. The temple was named Kanakavalli-Vishṇu-griha after the village of Kanakavalli, in which some land was granted to it. The name of the person who built the temple and granted land to it is lost.

## TEXT.

- 1 Svasti śr[i] [||\*] Kō V[i]śaiya-[Ka]mpavikkiramaparumaṅk-iyāṇḍu  
irubattu-mu(mū)prāvaṇu [Pa]ḍuv[ū]r-kkōṭṭattu-Ppa[ā]-
- 2 gaḷa-nāṭṭu-Kkāṭṭuttumbūr Nārāyaṇa-bhaṭṭāraṅgarkku śrī-kōy[i]l eṇṇuppitta  
Ka[ṇa]kava[ḷi]-Vishṇu-griham eṇṇu-
- 3 m nāmāthō(dhē)yaṭṭāl amaippittu idanakku [tri]kālam ārdhippapaṅkum  
tri[kā]lam tiru-amurdukkum na-
- 4 nāḍa-viḷakkum ārdhippapaṅkku jīvitamum āga i-kkōṭṭattu i-nāṭṭu Kanakavalli  
ēri ki(ki)l bhūmi i.<sup>1</sup>

## TRANSLATION.

Hail! Prosperity! (In) the twenty-third year of king Vijaya-Kampavikramavarman a sacred temple was caused to be built to the god Nārāyaṇa (at) Kāṭṭuttumbūr in Paṇḍaḷa-nāṇḍu, (a subdivision) of Paḍuvūr-kōṭṭam; (it) was endowed with the name Kanakavalli-Vishṇu-griha; and, for the worship at the three times (of the day), for offerings at the three times (of the day), (for) a perpetual lamp, and as a living for the worshipper, [there was granted] to it land below the tank of Kanakavalli in the same kōṭṭam (and) in the same nāṇḍu.

## C.—INSCRIPTION OF SAKA-SAMVAT 871.

This Tamil inscription (No. 428 of 1902) is engraved on a rock near a pond called Kaḷḷinaṅṭṭai, south-west of Śōlapuram.

The date of this inscription is expressed in three different ways, viz. (a) "the year two;" (b) the Śaka year 871 (in words); and (c) "the year in which the emperor Kannaradēva-Vallabha, having pierced Rājāditya, entered the Tonḍai-maṇḍalam." The second and third portions of the date furnish an interesting confirmation of the Ātakār inscription, according to which the Rāshtrakūṭa king Kṛishṇa III. had killed the Chōḷa king Rājāditya at Takkōlam in Śaka-Samvat 872 current, the Saumya-samvatsara = A.D. 949-50.<sup>2</sup> As the date of the Śōlapuram inscription does not contain a cyclic year, it is impossible to say if its Śaka year has to be taken as expired or current. In the former case the date would be the same as that of the Ātakār inscription, and in the second case it would be A.D. 948-49. The "year two" with which the Śōlapuram inscription opens cannot refer to the reign of Kṛishṇa III., because we know from the Dēḷi plates that Amoghavaraha, the father of Kṛishṇa III., had died and that the latter was reigning<sup>3</sup> in A.D. 940.<sup>4</sup> Hence, as far as I can see, the "year two" can only refer to the reign of the Chōḷa king Rājāditya. This would indirectly confirm Professor Kielhorn's calculation of the date of an inscription at Kāram, according to which the 40th year of Parāntaka I., the father and immediate predecessor of Rājāditya, corresponded to A.D. 946.<sup>5</sup> It may now be provisionally assumed that Parāntaka I. reigned from about A.D. 907 to at least 946, and that Rājāditya was crowned in about A.D. 948 and was killed by Kṛishṇa III. in about A.D. 949.

The purpose for which the subjoined inscription was engraved was to record the construction of the pond near which it is found, and which was called the Kaḷḷinaṅṭai pond

<sup>1</sup> The remainder of the inscription is lost.

<sup>2</sup> Above, Vol. V. p. 194, vv. 27 and 28.

<sup>3</sup> See p. 1 above.

<sup>4</sup> See above, Vol. VI. p. 61.

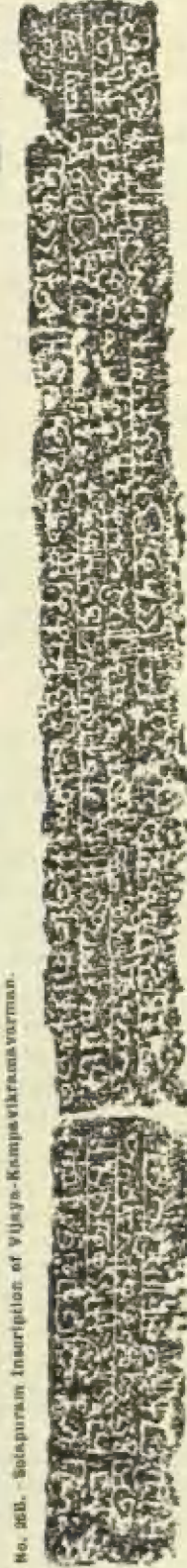
<sup>5</sup> Dr. Fleet's *Dyn. Kan. Distr.* p. 430.



Scale One-fifteenth.

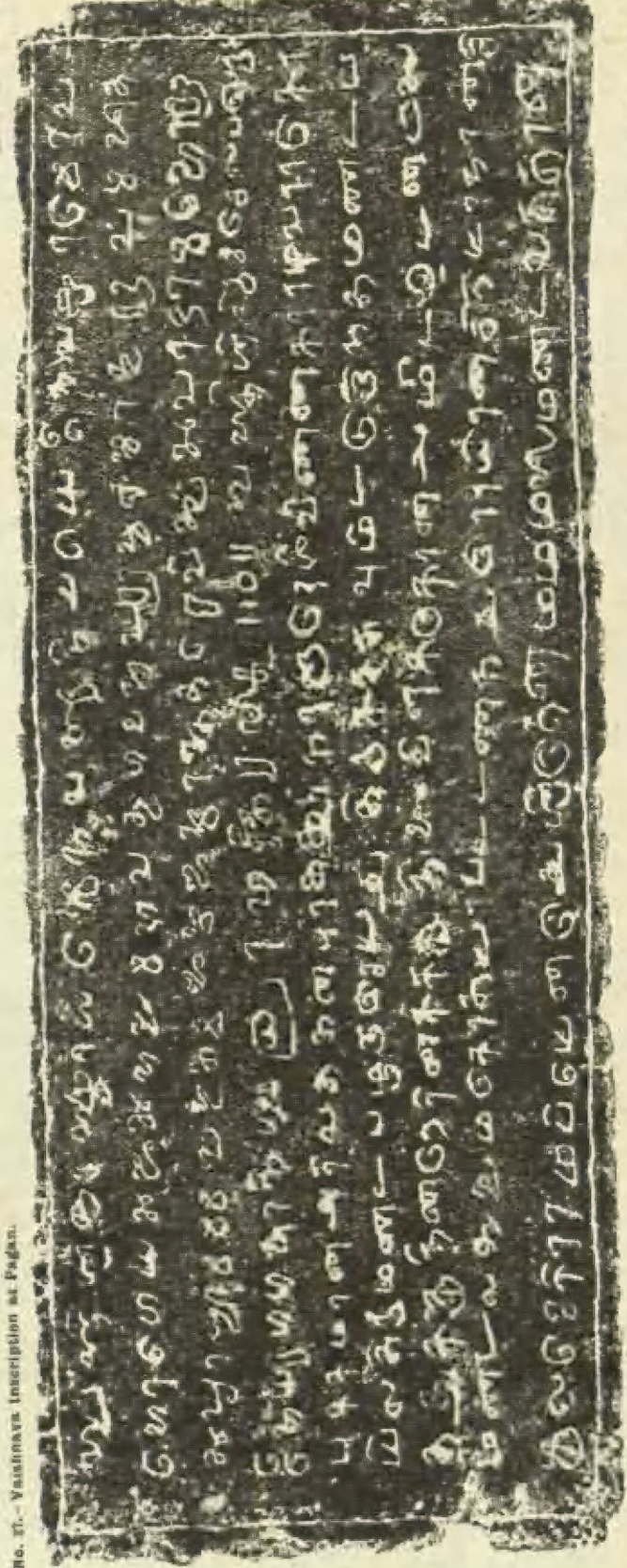


Scale One-fifteenth.



No. 26B. - Solapuram Inscription of Vijaya-Kampavikrama Varman.

Scale Three-tenths.



No. 27. - Vaidyanatha Inscription at Pagan.





in memory of a woman named Kaḷḷinaṅgai. The present name Kaḷḷaṅguṭṭai, i.e. 'the robber's pond,' is evidently a popular corruption of the original one. Kaḷḷinaṅgai had died at Aruṅguṭṭam, a village in the modern Arcot tāluka.<sup>1</sup> She was the daughter of the Gaṅga chief Attimallar (i.e. Hastimalla) *alias* Kannaradēva-Prithvigaṅgaraiyar. This chief was the son of Vayiri-Adiyan, the lord of Paṅgala-nāḍu.<sup>2</sup> Hence he seems to be different from the Gaṅga-Bāpa chief Hastimalla *alias* Prithvipati II., who was the son of Mārasimha.<sup>3</sup> The word Kannaradēva, which is prefixed to the name of Prithvigaṅgaraiyar, characterises the latter as a subordinate of the conqueror Kṛishṇa III. His wife Kāmakkapār bore the title Gaṅgamahādēvi and was the daughter of Vāpakōvaraiyar Orriyūr-Adiyan. Vāpakōvaraiyar is known to have been the title of certain chiefs.<sup>4</sup> Orriyūr-Adiyan means 'the devotee of the temple at Tiruvorriyūr.'<sup>5</sup>

## TEXT.

- 1 Svasti śrī [||\*] Yāṇḍu fraṇḍu Śaka-varsham eṇṇūrr-eḷubatt-opṇu
- 2 śa(cha)kravartti Kannaradēva-Vallabhan<sup>6</sup> Rājādittarai eṇḍu Toṇḍai-maṇḍalam
- pugun[da].
- 3 [v-ā]ṇḍu Paṅgala-nāḍ-ṇḍaiya Vayiri-Adiyan magapār Attimallar-āgiya
- Kannaradēva-Pr[ithvi]gaṅga-
- 4 [raiark]ku [Vāpa]kōvaraiyar Orri[yū]r-Adiyan maga[ār] Kā[mak]kapār-āṅa
- Gaṅgamahādēviyar vayirru[ṭ-pi]ṇḍa Aruṅguṭṭattir-(evargga)-
- 5 r-āyina Kaḷḷinaṅgaiyārkkku-kka[ṇ]ḍa Ka[ḷḷ]inaṅgai-kuḷam [||]

## TRANSLATION.

Hail! Prosperity! (In) the year two, the Śaka year eight-hundred and seventy-one, the year in which the emperor Kannaradēva-Vallabha, having pierced Rājāditya, entered the Toṇḍai-maṇḍalam,—the Kaḷḷinaṅgai pond was constructed for (the merit of) Kaḷḷinaṅgaiyār, who died at Aruṅguṭṭam, having been born by Kāmakkapār *alias* Gaṅgamahādēviyar, the daughter of Vāpakōvaraiyar Orriyūr-Adiyan, to Attimallar *alias* Kannaradēva-Prithvigaṅgaraiyar, the son of Vayiri-Adiyan, the lord of Paṅgala-nāḍu.

## D.—INSCRIPTION OF SAKA-SAMVAT 875.

This Tamil inscription (No. 346 of 1901) is engraved on the base of the ruined Īvara temple at Śōlapuram. It is dated in Śaka-Samvat 875 (in words), while Hastimalla *alias* Kannaradēva-Prithvigaṅgaraiyar<sup>7</sup>—the same chief who was mentioned in C.—was ruling the Kalleḍuppūr-maryādā. This may have been a subdivision of Paṅgala-nāḍu, the lord of which his father is stated to have been (C. line 3); but I cannot find Kalleḍuppūr on the map.<sup>8</sup>

The inscription records grants to the two temples of Nandikampḷēvara and Guṇamālai at Kaṭṭuttumbūr (i.e. Śōlapuram) by Hastimalla's minister Puttaḍigaḷ *alias* Aḷivipa-Kaḷakaṇḍa-Prithvigaṅgaraiyan. The last portion of this name is evidently derived from that of his master; *kaḷakaṇḍa* is the Tamil form of *kalakaṇṭha*, 'a kākila'; *aḷivipa* means 'devoid

<sup>1</sup> See above, Vol. IV. p. 271.

<sup>2</sup> See p. 192 above.

<sup>3</sup> *South-Ind. Inscr.* Vol. II. p. 380 f., and above, Vol. IV. p. 223 f.

<sup>4</sup> See p. 189 above.

<sup>5</sup> Above, Vol. V. p. 106; *South-Ind. Inscr.* Vol. II. p. 290, note 1, and Vol. III. p. 132.

<sup>6</sup> The engraver seems to have written at first *Vallabhar*, and then to have cancelled the *r* and added an *a* after it.

<sup>7</sup> In line 9 he is called simply Prithvigaṅgaraiyar.

<sup>8</sup> A village of the same name is referred to in *South-Ind. Inscr.* Vol. I. No. 83, line 5. No. 85 mentions a village of a slightly different name, i.e. Kalleḍuppūr, which must be different from Kalleḍuppūr, because it belonged to Virpāṇu-nāḍu (see above, Vol. VI. p. 228 and note 5), a subdivision of Kāliyūr-kōṭṭam.

of destruction,' and Puttaḍigaḷ means 'a devotee of Buddha.' Hence the donor seems to have been a Buddhist.<sup>1</sup>

Nandikampīśvara must have been the ancient name of the temple of Īśvara (Śiva) on which this inscription is engraved. As no other Śiva temple exists at Sōlapuram, it may be also identified with the Īśvara temple that was founded during the reign of Vijaya-Kampa according to the inscription A., and the Nandi-Kampa, after whom the Nandikampīśvara temple was called, may be identical with Vijaya-Kampa. As the alphabet of the inscriptions of Vijaya-Kampa, Kampavarman or Vijaya-Kampavikramavarman resembles that of the inscriptions of Vijaya-Dantivikramavarman, Vijaya-Nandivikramavarman and Vijaya-Nripataḍgavikramavarman,<sup>2</sup> I feel tempted to explain Nandi-Kampa by 'Kampa, the son of Nandi,' and to assume that Kampavarman was a son of Nandivikramavarman and a brother of Nripataḍgavikramavarman. The temple of Guṇamālai may have been a shrine in the Nandikampīśvara temple or another name of the Viṣṇu temple referred to in B, above.

## TEXT.

- 1 Svasti śri ||— Śagar yā[ṇḍu] . . . . . [ṭuba]tt-<sup>3</sup>aiñjāvaḍu śr[ti]-  
Att[i]mallar-āg[i]ya [Kannara]d[ēva-P]ri[thivi]gaṇḍa[rā]iyar Kall[e]ḍu-
- 2 ppūr-majjādi ālav-irukka [i]var-adiḡāri Puttaḍigaḷ-āgiya Aḷivi(vi)ṇa-Kaḷakaṇḍa-  
Ppiridigaṇḡaraiyaṇ-ēṇ Kāṭṭuttumbūr Nandi-
- 3 kampīśvara-dēvarkk=oru-nandā-vi[ḷa]kku [cha]nd[r]āditya-prisiddham=<sup>4</sup>erippadāṅa-  
chchāvā mu(mū)vā=ppēr-āḍu toṇṇūr-āḍum Guṇamālai-
- 4 pperumāṅukk=oru-nandā-viḷakk-erippadāyḷkku=ttoppūr-āḍum-ivv-ār nagarattār-vaḷi-  
kkāṭṭi-kkuḍuttēṇ
- 5 Aḷivi(vi)ṇa-Kaḷakaṇḍa-Ppiridigaṇḡaraiyaṇ-ēṇ[i\*] i-Nnandikampi(mpl)śvara-dēvarkku  
niḷada[m\*] [u]laku-ttumbai-ppūvum Guṇa[m]ā-
- 6 l[ai]-pperumāṅukku [u]laku-ttumbai-ppūv-aṭṭuvadāṅa chandrāditya-pramāṇam  
kaḷāṇḡa poṇ kuḍuttēṇ=i-dēvar ti-
- 7 [ru\*][vu]ḷḷigai-pperumakkaḷā [a]ṭṭuvippadāṅa [kuḍuttēṇ] [i\*] Guṇamālai-  
pperumāṅukku [mū]ṇṇu sandhi[y]um tirumavidu<sup>5</sup> kāṭṭuvadāṅa Amalaṇḡa[vaḷ]-  
nāḷl-ūraiyaṇ=ēka-grāma[m]-āḡa=
- 8 li-Attimalla-chchaturvvedimaṇḡalam-eṇ[ra nāḷl]-ūraiyaṇ=ēka-grāma[m]-āḡa=  
chcheyya [A]ḷivi(vi)ṇa-Kaḷakaṇḍa-Prithvigaṇḡa[ḷ]garaiyaṇ-<sup>6</sup>
- 9 ṇ [ḷi]uḷḷaiyār Prithvigaṇḡaraiyarkku viṇṇappaḷ=jeyya [u]ḷḷaiyārum=ēka-  
grāmaṇ-jeygiṇa [pōḷ]ḷa i[ṇa]-<sup>7</sup>Kkuṇmālai-pperumāṅu-<sup>8</sup>

## TRANSLATION.

(Line 1.) Hail ! Prosperity ! (In) the [eight-hundred-and-seventy-fifth year of the Śaka (king), while the glorious Attimallar alias Kannaradēva-Prithvigaṇḡaraiyar was ruling the Kallēḍuppūr-majjādi,<sup>9</sup>—I, his minister (adhikārin) Puttaḍigaḷ alias Aḷiviṇa-Kaḷakaṇḍa-Piridigaṇḡaraiyaṇ, exhibited and gave to the citizens of this town ninety undying (and) unaging big sheep<sup>10</sup> for burning (with ghee prepared from their milk) one perpetual lamp in the Nandikampīśvara temple (at) Kāṭṭuttumbūr as long as the moon and the sun shall last, and ninety sheep for burning one perpetual lamp in the Guṇamālai temple.

<sup>1</sup> For another instance in which the same person worshipped both Śiva and Buddha, see above, Vol. VI. p. 148.

<sup>2</sup> See above, Vol. VI. p. 321, and Vol. VII. p. 139 f.

<sup>3</sup> Read -pramāṇam as in line 6.

<sup>4</sup> Read -Prithvigaṇḡaraiyaṇ.

<sup>5</sup> The remainder of the inscription is lost.

<sup>6</sup> This word is a corruption of the Sanskrit *maryādā*.

<sup>7</sup> See above, p. 134 and note 3.

<sup>8</sup> Restore *ṇṇṇṇ-vaḷatt*.

<sup>9</sup> Read *tirumāḷa*.

<sup>10</sup> Cancel the *pa*.



(L. 5.) For supplying daily, as long as the moon and the sun shall last, one *uḷakku* of *tumbai* flowers to this *Nandikampīśvara* temple and one *uḷakku* of *tumbai* flowers to the *Guṇamālai* temple, I gave one *kaḷaṅḡu* of gold; I gave (*it*) in order that the great men (*in charge*) of the store-room of the temple<sup>1</sup> of this god<sup>2</sup> should cause (*the flowers*) to be supplied.

(L. 7.) When I, *Aḷiviga-Kaḷakaṇḍa-Pṛithvigaṅgaraiyaṅ*, requested the lord *Pṛithvigaṅgaraiyaṅ* to combine four villages into one village called *Amajaṅgavalli-Attimalla-chaturvēdimaṅgalam* (*which should provide*) for offerings to be made at the three times (*of the day*) in the *Guṇamālai* temple, and when (*accordingly*) the lord combined (*them*) into one village, . . . . . [to] this *Guṇamālai* temple . . . . .

### NO. 27.—A VAISHNAVA INSCRIPTION AT PAGAN.

By E. HULTZSCH, Ph.D.

This inscription was noticed at Pagan by the Honourable Mr. A. T. Arundel, c.s.t., in the course of his tour through Burma. At his instance, Mr. Taw Sein Ko furnished me with an ink-impression of it in December 1902. After I had sent him a copy of the subjoined text and translation, he was good enough to supply me in February 1903 with three further ink-impressions and with the following additional information:—The inscription “is engraved on sandstone and was found at Myinpagan, which is situated about a mile to the south of Pagan. At Myinpagan lived Maṇḍhari, the last of the Talaing kings, who was led into captivity by Anawrata, king of Pagan, in 1057 A.D. The captive king was surrounded by his fellow countrymen, who must have extended their friendship to colonists from Southern India. A Vaishnava temple has been found at Pagan, but none at Myinpagan. The inscription may belong to that temple, or to some other building which has since been demolished.”

The inscription consists of one verse in the Sanskrit language and Grantha alphabet, and a prose passage in the Tamil language and alphabet. The Tamil characters are those of the thirteenth century of the Christian era.

The Sanskrit verse is taken from the *Mukundamālā*<sup>3</sup> (verse 6), a short poem by the Vaishnava saint Kulaśekhara, who, as shown by Mr. Venkayya, must have lived before the eleventh century.<sup>4</sup>

The Tamil prose passage records gifts by a native of *Maḡḡdayarpaṭṭanam* in *Malaimaṇḍalam*, i.e. *Cranganore*<sup>5</sup> in *Malabar*. His name, Śrī-Kulaśekhara-Nambi, stamps him as a devotee of the Vaishnava saint Kulaśekhara, from whose *Mukundamālā* the opening verse is derived. The recipient of the gifts was the Viṣṇu temple of *Nāṇḍēṣi-Viṇṇagar* at *Pukkam* alias *Arivattapuram*, i.e. at Pagan, which in the Kalyāṇi inscriptions is styled ‘*Arimaddanapura* alias *Puḡama*.’<sup>6</sup> *Nāṇḍēṣi-Viṇṇagar* means ‘the Viṣṇu temple’ of those coming from various countries.’ This name shows that the temple, which was situated in the heart of the Buddhist country of Burma, had been founded and was resorted to by Vaishnavas from various parts of the Indian Peninsula.

<sup>1</sup> See above, p. 145 and note 1.

<sup>2</sup> The word *dēva* refers to *Nandikampīśvara-dēva*. Evidently the authorities of this temple had to make over one *uḷakku* of flowers per day to the temple of *Guṇamālai-perumāṇ*.

<sup>3</sup> Printed in the *Kṛṣṇamālā*, No. 1.

<sup>4</sup> Above, Vol. IV. p. 294.

<sup>5</sup> On *Viṇṇagar*, ‘a Viṣṇu temple,’ see above, Vol. V. p. 47, note 4.

<sup>6</sup> See *South-Ind. Inscr.* Vol. III. p. 148.

<sup>7</sup> *Ind. Ant.* Vol. XXII. p. 17.

## TEXT.

- 1 Svasti śrī [i\*] N=āsthā dhanmō(rnō) na vasu-mohayē n-aiva kām-ōpa-  
 2 bhōgē yat jat<sup>1</sup> bhavyam bhavata [bha\*]gavaṁ pūrva-kanm(rn)-ānarūpam [i\*]  
 eta-  
 3 t prāthyām(rthyam) mama bahutama<sup>2</sup> jauma-jaum-āntatarē=3pi tvat-pāi-  
 āmbhōrū(rā)-  
 4 hai(ha)-yuga-gatā nischalā bhaktir=astu || o || Svasti śrī [i\*] Tiru-chobel[va][m\*]  
 peruga [i\*]  
 5 Pukkam-āga Arivattanapurattu Nāpādēsi-Viṇṇagar-Ā|vār kō-  
 6 yil tiru-maṇḍapamū=jeydu tiru-k[ka]davum=iṭṭu inda maṇḍapa-  
 7 ttukku nīṇṇ-erigaikku nilai-vilakk-ogṇam=iṭṭēṇ Malai-  
 8 maṇḍala[un]u(ttu) Magōdayarpattāṇa[tt]u I(i)rāyirag Śiriyān-āga Śi(ḡ)-  
 9 Kulāśekhara-Ra(na)mbiy-ēṇ [i\*] idu śrī [i\*] i-daṇmam Malaimaṇḍalattāṇ [i\*]

## TRANSLATION.

(Line 1.) Hail! Prosperity! (*I have*) no regard for merit, none for a heap of wealth, none at all for the enjoyment of lust. Whatever is to happen, let it happen, O God! in accordance with previous actions. This (*alone*) is to be prayed for (*and*) highly valued by me:—In every other birth also let (*me*) possess unswerving devotion to the pair of Thy lotus-feet!

(L. 4.) Hail! Prosperity! Let the wealth of (*this*) temple increase! (*In*) the temple of Nāpādēsi-Viṇṇagar-Ā|vār at Pukkam *alias* Arivattanapuram, I, Irāyirag Śiriyān *alias* Śrī-Kulāśekhara-Nambi of Magōdayarpattāṇam in Malaimaṇḍalam, made a sacred maṇḍapa, gave a sacred door, and gave one fixed lamp to burn constantly in this maṇḍapa. (*Let*) this prosper! This meritorious gift (*was made by*) a native of Malaimaṇḍalam.

## No. 28.—SOME RECORDS OF THE RASHTRAKUTA KINGS OF MALKHED.

By J. F. FLEET, I.C.S. (RETD.), PH.D., C.I.E.

(Continued from Vol. VI. page 199.)

## D.—Mantrawāḍi inscription of the time of Amoghavarsha I.—A.D. 865.

This inscription has been mentioned by me in Vol. III. above, p. 163, note 1. It was originally brought to my notice by Mr. Govind Gangadhar Deshpande. And I obtained ink-impressions of it in 1882. It is now edited for the first time. The collotype is from an ink-impression received in 1886 from Mr. Cousens, Superintendent of the Archaeological Survey of the Bombay Presidency.

Mantrawāḍi is a village about five miles towards the east-by-north from Shiggaon, the head-quarters of the Baṅkāpur tāluka of the Dhārwar district. The Indian Atlas sheet No. 42 (1827) shews it as 'Munturrehdee.' The Map of the Dhārwar Collectorate (1874) shews it as 'Mantrawadee.' The present record seems to indicate that its original name was Elpūṇuse, or else Elaimvalli.<sup>4</sup> And the purport of it places both Elpūṇuse and Elaimvalli in the Purigere district,—the Purigere three-hundred of other records. The inscription is on a

<sup>1</sup> Read *gadagada*; the *Makundamdi* reads *gad-bhāgayaś tad-bhāgata*.

<sup>2</sup> The *Makundamdi* reads *bahumata*.

<sup>3</sup> Read *-antarā-*.

<sup>4</sup> The maps do not shew, in the neighbourhood of Mantrawāḍi, any villages with names resembling these two.



stone tablet, which was found near a temple of Hanumat at Mantrawāḍi and is now stored in the kachāri at Shiggaon.

At the top of the stone, there are sculptures representing the goddess Lakshmi, squatting and facing full-front, with an elephant on each side, standing towards her; the tips of the trunks of the elephants, which are uplifted, meet above her head; and each of them holds, apparently, a flower over her.—The writing covers an area about 2' 0½" broad by 3' 9½" high, and is mostly in a state of very good preservation. In addition to the record edited and shewn in the collotype, there is one line of writing below the sculptures, which are, as usual, on a surface which projects somewhat in front of that part of the stone which bears the body of the record. It is in characters of the same type with those of the body of the record; and it gave the name of the writer: but the greater part of it is damaged and illegible; we can only recognise, at the beginning of the line *Śri-Ra(?)wayyana*, and at the end *likhita*, with perhaps a cross-mark below the *ra*, as if to shew that something is to be supplied here,—namely, possibly, the *aksharas*, standing before the *Seasti* of line 1 of the body of the record, which are not wanted there and seem to be meaningless.—The characters are Kanarese, boldly formed and well executed. The size of them ranges from about ¼" in the *dha* of *dharmado*, line 22, to about 1½" in the *va* of *goravaruh*, line 8; the *lohi* of *pechinal*, line 15, and the *ssa* of *hossar*, line 17, are each about 2½" high. The lingual *ḍ* is not very clearly, if at all, distinguished from the dental *d*. As regards the paleography,—the *ā* does not occur. The *j* occurs four times, in lines 2, 3, and 8, and is, in each case, of the old square type: the exact form aimed at in this record, is illustrated best in the *jā* of *vājādhī*, line 2, No. 2; it is a closed form, of that particular shape from which there may have been derived, quite directly, the back-to-back *j* and the open *j* which we have in the *Doḍḍahugūḍi* inscription of Nītimārga and Satyavākya.<sup>1</sup> The *kh* occurs three times, in lines 6, 17, and 20, and again in *likhita* in the line below the sculptures: in each case, it is of the later cursive type; and the form of it is practically identical with the modern form of the present day: it is seen best in the *kha* of *akhaṇḍita*, at the end of line 17. The *b* occurs more often, and is of the later cursive type, throughout; the intended form of it is seen very clearly in the *bā* of *bādhā*, line 16, No. 11, and is to be recognised as almost identical with the modern form of the present day. The *l* occurs still more freely, and is, also, of the later cursive type, throughout, including the *l* in *likhita* in the line below the sculptures; the particular form of it aimed at in this record, is perhaps exhibited most clearly in the *la* of *kālaṁ*, line 17, No. 2. Except in the *l* of *rukshinal*, line 15, where it is hardly to be detected, in the *l*, as presented in this record, we can recognise a feature which played an important part in the process by which the later cursive type of this character was evolved from the old square type, namely, the miniature representation, of the principal part of the old square character, which stands here in the centre of the later cursive character. In the development of the later character, the first step was the prolongation, with a sweep to the right, of the downstroke with which the formation of the original character ended,—a feature which is well illustrated in the Hattī-Mattūr inscription of the time of Kriṣṇa I.;<sup>2</sup> that was eventually followed by a continuation of that stroke up to the top line of the writing; and, meanwhile, the principal part of the original character was diminished, rounded off, and raised, until the original leading characteristic of the old square letter was almost entirely lost. In some Kanarese fonts of the present day, it has disappeared altogether,—for instance, in the font used, in accordance with the general custom, in the Rev. Dr. F. Kittel's Kanarese-English Dictionary; on the other hand, the miniature of the principal part of the old square character is distinctly recognisable in the font used for the words presented in Kanarese characters in the compilation entitled *Bombay Places and Common Official Words*. In lines 7, 8, 14, 20 (twice), 21, and 22 of this record, we have a peculiar form of the *ra*, for which at present the earliest limit is fixed by its occurrence in *para-dattam-bā* in line 14 of the Kanarese grant of

<sup>1</sup> See Vol. VI. above, p. 42, and Plate.

<sup>2</sup> Vol. VI. above, p. 100, and Plate.



Gōvinda III. of A.D. 804;<sup>1</sup> it is here seen best in the *mā* of *nelanum-Aditya*, line 14, No. 7: it occurs again in *likhita*, in the line below the sculptures, where it is formed somewhat smaller than usual, so as to mark it as a final form; it is a character which may often be confused with one form of *re, rē*. The corresponding form of the *v* occurs, but not very clearly, in the upper *v* of *carvea*, line 16, No. 10.—The language is Kanarese, of the archaic type, in prose. In *śāsanamum*, line 9-10, the copulative ending *uś* is attached to the usual archaic ending of the nominative singular neuter in *ś, m*; on the other hand, in line 8 it is doubtful whether the *m* has been retained,—*mahājanamum*, or whether it has been softened into *v*,—*mahājanavum*. In line 20 we seem to have the accusative singular neuter in *v*,—*dharmavam*; while, on the other hand, in line 17 we have clearly the more archaic form in *m*,—*sthānamam*. In line 14, in *sthānamuvam* or *sthānavam*, the *ś, m*, of the copulative suffix, with the accusative ending after it, seems distinctly to have been softened into *v*; but, whether the *m* of *sthānam*, *sthānam*, has been retained before it, or has been softened into *v*, is doubtful. Line 10 gives us—(unless we assume a mistake of *s* for *ś*)—*dise*, as another variant of *dise, dese*, 'a quarter or point of the compass, direction, region, side'; line 12 gives *niru-gal*, which seems clearly to mean 'a set-up stone,' *niru* being, no doubt, connected with *niri*, I, 'to be properly arranged or prepared, to be ready,' from which we have *nirisiu*, 'to put down, place, arrange, adjust, prepare,' which occurs in line 20 in respect of the setting up of the stone itself that bears the record;<sup>2</sup> line 15 gives *peṭchisu*, as a variant of *perchisu, pechchisu*, 'to cause to increase, to multiply';<sup>3</sup> and line 21-22 gives *brahmāti*, as a variant of *brahmāti, brahmēti*, = *brahmahatyā*, 'the killing of a Brāhman.'—The orthography does not present anything calling for comment.

The inscription refers itself to the reign of the Rāshtrakūṭa king Amōghavarsha I.,—son and successor of Gōvinda III.,—who was on the throne from A.D. 814 or 815 to A.D. 877 or 878. And it mentions a feudatory of his, named Kuppēya,<sup>4</sup> who was governing the Purigere district. The object of it was to record the grant of some lands to a priest named Gōkarṇa-paṇḍita-bhaṭṭara. The sculptures at the top of the stone mark the record as a Vaiṣṇava record, and thus shew that the donee was a Vaiṣṇava. And it seems worth noting that one of the donors was a *Gorava* or Śaiva priest.

The record is dated on the full-moon day of Vaiśākha of the Pārthiva *saṃvatsara*, coupled with Śaka-Saṃvat 787. Whatever system of the cycle is applied, the Śaka year is the expired year.<sup>5</sup>

<sup>1</sup> *Ind. Ant.* Vol. XI. p. 127, and Plate.

<sup>2</sup> Compare *ś śāsanamam-nirisiḍar*, 'they placed, adjusted, or set up, this charter,' in the Daṇḍāpur inscription (*Ind. Ant.* Vol. XII. p. 229, text line 12).—Compare, also, *nirisiḍa kinnari-galla guḍḍa udika* in an inscription at Naregal in the Rōp taluka, Dhārwar (*Jour. As. Soc. Ind.* Vol. XI. p. 220, text lines 51, 53, 55), and *nirisiḍa guḍḍa udika* (*ibid.* p. 230, line 57). As regards the first of these passages, the occurrence of the combination *kinnari-gal* (line 51) or *kinnari-gal* (lines 53, 55) in a record at a place named Naregal,—which is mentioned as Hiriya-Nareyaṅgal in a neighbouring record (*ibid.* p. 248, line 20-21), and the name of which would often be written Narigal in the present day,—led me to think that the text referred to a smaller or later Naregal, distinguished from Hiriya-Nareyaṅgal; but I now see that we should interpret the text as meaning, not 'four heaps of stones, above graves of Kinn-Narigal,' etc., but 'four set-up heaps of stones (bearing representations) of female Kinnaras together with a *liṅga* and ascetics and a cow.'

<sup>3</sup> Compare *per-dore*, 'the great river,' for the more usual *per-dore* in the Mulgund inscription of A.D. 975; Vol. VI. above, p. 259, text line 5.

<sup>4</sup> The vowel of the penultimate syllable is apparently to be taken as the long *ē*, on the analogy of the *ē* in Baṅkēya, which is marked as long by the metre in line 53 of the inscription at Konnur (Vol. VI. above, p. 33); but it is not quite certain that the long *ē* is not used there simply to suit the metre. The name of Baṅkēya or Baṅkēya appears also as Baṅka, in Baṅkēya (Vol. VI. above, p. 30, text line 19). So, also, the name Kuppēya or Kuppēya appears—(but in the case of another person)—as Kuppa, and Kuppanga, in the Nidagundi inscription, P. below, page 214.

<sup>5</sup> By the luni-solar system of the cycle, northern or southern, the Pārthiva *saṃvatsara* was Śaka-Saṃvat 788, current,—A.D. 865-866. By the mean-sun system, it began on the 27th September, A.D. 864, Ś.-S. 786 expired, and ended on the 23rd September, A.D. 865, Ś.-S. 787 expired.





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And the corresponding English date is the 14th April, A.D. 865, on which day the full-moon conjunction occurred at about 20 hrs. 54 min. after mean sunrise (for Ujjain).

TEXT.<sup>1</sup>

- 1 [Ōm]<sup>2</sup> Svasty-Amōghavaraha śrīprithivīvallabha mahā-  
 2 rājādhirāja paramēśvara bhaṭārara r[ā]-  
 3 [iy]-ābhividdhiyo[=śaka-nṛipa-kāl-ātita-samva-  
 4 tsara-śatamga]-ē[=nūr-epbhatt-ē]aneya Pārthi-  
 5 va-samvatsaram pravarttise Purigere-nāḍa[m] Ku-  
 6 ppāyan<sup>3</sup>-ā[= Vaisākha-māsada paurṇa-  
 7 māse(si)y-and-Elpuṇṇaseya nālvadimba-  
 8 r-mamahājanamu(ṇvu)m<sup>4</sup> Moni-goravarum Mūlasthā-  
 9 nada Mahādēvar-ā[=v-Elamvaḷliya śāsa[na]-  
 10 mum-ā dēvara mūḍa-diseyo[=mūḍa vadḍava .<sup>5</sup>  
 11 ya pola mēreya temka dēvam-geyye mēre  
 12 paḍuva nīru-gal=mēre baḍaga Kālabe(ṇ)ya pola  
 13 m[ā]reya mēre-māḍi epbhattay-vattar-kk[ē]yyum-āru  
 14 tōṇṭada nēlanum-Āditya-bhaṭārara sthānamu(ṇvu)vam<sup>6</sup>  
 15 rakshisal=peḷchisal=ivarē samartthar-endu Gōka-  
 16 rṇa-paṇḍita-bhaṭārargge sarvva-bādhā-parihāram  
 17 kālach kaḷchi koṭṭar-ī sthānaman-ā[=va goravar=akha-  
 18 pḍita-brahmachāriy=apadu brahmacharyya-hīnaran=i  
 sama-  
 19 yada goravarkka[=ka]evor-ī paddhatiyaṁ silā-lē-  
 20 khe-māḍi nīrisidar-ppaṇḍita-bhaṭārar-ī dharmmavam<sup>7</sup> kā-  
 21 domg-aśvamēdhada phala[m] aḷiyal-baṅgevoṁge<sup>8</sup> bra-  
 22 hmātiya pāpam=akkum [(I\*)] Nāgadēvan-ī dharmmadol=  
 gōshṭi(śhṭhi) ā(ṇ)dom<sup>9</sup> [(I\*)]

## TRANSLATION.

[Ōm]! Hail! In the increase of the sovereignty of Amōghavaraha (I.), the favourite of Fortune and of the Earth, the Mahārājādhirāja, the Paramēśvara, the Bhaṭāra,—while the Pārthiva samvatsara, the seven hundred and eighty-seventh (year of) the centuries of years that have gone by from the time of the Śaka king, was current,—while Kuppāya<sup>10</sup>

<sup>1</sup> From the ink-impressions.

<sup>2</sup> There seems to have stood here, originally, a plain symbol for the word Ōm, on which there were afterwards overlaid two akṣaras, which seem to be *adyi*, apparently belonging to the line of writing below the sculptures above the body of the record (see page 199 above).

<sup>3</sup> Regarding this name, see note 4 on page 200 above.

<sup>4</sup> There is a small mark between the consonant and the vowel, half-way down the consonant, which makes it probable that *m* was written but was not fully engraved; so, also, in *stādāśame(ṇvu)cam*, line 14, and perhaps, but not so probably, in *dharmmavam*, line 20.

<sup>5</sup> One akṣara is lost here. The consonant must, apparently, be either *y* or *m*. The vowel must be either *i* or *e*. There is a word *oḍḍaseṇe*, 'array, preparation,' which, however, does not seem suitable here. Otherwise, I can only think of *oḍḍaseṇe*, for *oḍḍa-mase*; but I do not know whether the *m* of *mase* ever changes into *r*; and this word also, meaning "the house or abode of the Oḍḍas," does not seem altogether suitable.

<sup>6</sup> See note 4 above.

<sup>7</sup> See note 4 above.

<sup>8</sup> Read *baṅgevoṁge*.

<sup>9</sup> The akṣara before the *dom* is doubtful. And the dictionaries do not give any such word as *gōshṭi* or *gōshṭin* in the sense of 'president of an assembly,' which clearly seems to be implied. Perhaps what was intended was *gōshṭhikan=ddom*.

<sup>10</sup> See note 4 on page 200 above.

was governing the Purigere district,—on the day of the full-moon of the month Vaiśākha:—

(Line 7) The forty *Mahājanas* of Elpunuse, and the *Gorava* Moni, and the managers<sup>1</sup> of *Elarivalli* which belongs to the god Mahādēva (Śiva) of the Mūlasthāna,<sup>2</sup>—saying “He, indeed, is able<sup>3</sup> to protect (*the property*), and to increase it,”—gave to the honourable Gōkarṇapaṇḍita, free from all molestation, having laved his feet, eighty-five *mattars* of cultivable land, and six plots of garden-land, and the property of Ādityabhaṭāra, on the east side of that same god, making the boundaries to be on the east, the . . . field; on the south, the cultivable land of the god; on the west, a stone that was (*then*) set up; and, on the north, the field of Kālabē(?).

(L. 17) Let the *Goravas* who manage this property be such as keep unbroken the vow of continence; the *Goravas* of this community shall reject those who are wanting in continence. The honourable paṇḍit<sup>4</sup> put this precept into (*the form of*) a writing on stone, and set it up.

(L. 20) To him who protects this religious grant, there shall accrue the reward of performing an *akṣamādhā*-sacrifice; to him who (*even*) thinks of destroying it, there shall attach the guilt of slaying a Brāhmaṇ!

(L. 21) Nāgadēva was the president of the meeting in the matter of this religious grant.

#### E.—Sirūr inscription of the time of Amōghavarsha I.—A.D. 838.

This inscription was brought to notice and edited by me in 1883, in the *Ind. Ant.* Vol. XII. p. 215 ff., from an ink-impression obtained in 1882. A lithograph of it was not given then. And, for that and other reasons, it is now re-edited. The collotype which accompanies the present revised version of the record, is from an ink-impression which Mr. Cousens was good enough to obtain for me in 1898, the original impression having suffered some damage and become unsuitable for reproduction.<sup>5</sup>

Sirūr is a village about sixteen miles west-by-north from Nawalgund, the head-quarters of the Nawalgund tāluka of the Dhārwar district. The Indian Atlas sheet No. 41 (1852) shews it as ‘Serroor.’ And the Map of the Dhārwar Collectorate (1874) shews it as ‘Siroor.’ The record gives its name in the older form of Śrīvūra, which may possibly be a mistake for Śrīvūra, with the long *ī*. And the purport of it places Sirūr in the Belvola three-hundred district. The inscription is on a stone tablet somewhere on the south of the *kāḍe* or village-bastion at Sirūr.

I have no information as to whether there are any sculptures at the top of the stone.—The writing covers an area about 3' 7" broad by 3' 3" high. The extant portion of it is in a fairly good state of preservation, and can be read without any uncertainty, throughout. But, before it came to notice at all, a portion of it had been broken away and lost at the upper left-hand corner, in consequence of which there is missing a part of the text ranging from fifteen or sixteen *akṣaras* in line 1, to one *akṣara* in line 7. And, since the time when the original impression was obtained by me, some damage has been done to the lower left-hand corner, whereby we have lost one complete *akṣara* at the beginning of lines 22, 23, and 24.—The characters are Kanarese, boldly formed and well executed. They contrast rather curiously with those of the Nīlgund inscription, edited in Vol. VI. above, p. 98 ff., which are of a much more square and upright

<sup>1</sup> *Śāstana* seems to be used here in the sense of ‘the act of governing, ruling, government,’ and to be, like *maḥājana*, a nenter employed with a collective meaning.

<sup>2</sup> This probably implies that the temple of Mahādēva was the earliest and principal temple of the village.

<sup>3</sup> The original uses the honorific plural,—‘these, indeed, are able.’

<sup>4</sup> *I.e.*, doubtless, the grantee, Gōkarṇapaṇḍitabhaṭāra.

<sup>5</sup> Owing to the paper used in making the ink-impressions having stretched somewhat unevenly, marks of joining are observable below the end of line 12, and from between the syllables *ta* and *cha* of *ghaṭṭita-choraṇas*, line 6, down to the bottom.



style suggestive, at first sight, of their belonging to a period considerably earlier than the time of the present inscription, though the two records are, in reality, of precisely the same date; this difference is to be attributed, of course, to the facts, that the two records were written by different persons, and that the *Bhaffa* who wrote the Nilgund record for the engraver to transfer it to the stone, or who painted it on the stone for the engraver to reproduce it there, was a better writer or draughtsman than Mādhavayya who wrote or painted the present record, and also was more guided, in some details, by a prepossession in favour of the older types and style. The writing of the present record is fairly uniform, the size of the letters ranging mostly between about  $\frac{3}{8}$ " and  $1\frac{1}{8}$ "; the *r*, however, in *Annigeraya*, line 19, and the *ya* in *vijaya*, line 16, are only  $\frac{1}{2}$ " high, and the *ḥ* in *ḥmārvorūḥ*, line 20, is somewhat less: the *rjju* in *Nāgarjjunam*, line 23, is  $2\frac{1}{2}$ " high. The record presents final forms, of *l* in *rāḥyaḥ-bol*, line 14, and of *ḥ* in *Bāraḥḍicadof*, line 21; there ought to have been a final *t*, of *abhāt*, in line 3, but it was omitted. The distinct form of the lingual *ḍ* is, curiously enough, presented in *puḍidudu*, line 24, where, however, it is a mistake for the dental *d*; whereas it is not shewn in the *ḍu* of *eraḍun* at the end of line 16: a remark, which might have been made earlier, may be made here, namely that it was seldom, if ever, the early practice to use the distinct form of the *ḍ* in the combination *ḥḍ*; we must suppose that the *ḥ* was considered sufficient to mark the nature of the subscript consonant. As regards paleography,—this record presents all the five principal test-letters. The *kh* occurs twice, in *śamkha*, line 9, and in *likhitaḥ*, for *likhitaḥ*, line 23; and, in both places, it is distinctly of the old square type, though there are no actually straight lines in it: it is exhibited best in the *khi* of *likhitaḥ*, line 23, No. 18. The *j* occurs freely, and is of the old square type throughout: we have an open form of it in the *jō* of *dhojōru*, line 9, No. 29, and again in the *ja* of *paṭhaja*, line 18: in some other cases, illustrated very well by the *ja* of *mahājanada*, line 20, No. 19, there is a clear space between the centre stroke and the upright part of the letter; but, in other cases, that stroke is joined to the upright stroke, according to the original practice, and we have the fully closed form of the character, as is illustrated very well by the upper *j* of the *rjju* in *Nāgarjjunam*, line 22, No. 22. The *ś* occurs ten times, and, following the *j* in the usual manner, is of the old square type, throughout: in some cases, it presents the open form, as in the *śa* of *tsuśa*, line 11, No. 2; in the other cases, it presents the fully closed form, which is illustrated very well in the *śa* of *Nripatuśa*, line 13, the last *akṣara*. The *b* occurs eleven times: in nine cases, it is of the old square type, sometimes in the closed form illustrated in the *be* of *Beṣeola*, line 18, No. 26, and sometimes in the open form exhibited in the *bi* of *biffom*, for *biffom*, line 20, the last *akṣara* but one: but in the *bda* of *śabda*, line 7, No. 4, we can recognise clearly, though the *akṣara* is somewhat damaged, the later cursive form, the occurrence of which here is made doubly peculiar by the fact that the old square type was presented in the same word, of the same passage, in line 9 of the Nilgund record; evidently the writer of this official record, familiar with both types but more accustomed to the later type for ordinary purposes, intended to use the older type of the *b* throughout, but made an involuntary slip in the word *śabda* and inadvertently used the later type there; and it would seem that he began to do the same in the subscript *b* in *śba*, the last *akṣara* of line 4, but recognised the mistake almost directly after beginning the letter, and turned it into a *b* of the old square type with a very abnormal dip down in the top stroke.<sup>1</sup> The *ḷ* occurs freely, and is here of the later cursive type throughout, though the Nilgund record presents the old square *ḷ* much more frequently than the later character: the exact form aimed at, as a rule, in this record, is perhaps exhibited in the *ḷa* of *kāḷaḥ*, line 20, No. 23, as well as anywhere else: but the *ḷi* of *likhitaḥ*, line 23, No. 17, exhibits very markedly the preservation in

<sup>1</sup> It may be remarked that lines 4 and 7 present the first instances of the occurrence of the letter *ś* in this record; and that may account for the peculiarity pointed out. After the first use of the old square *ś*, in *śabda*, line 13, there is no relapse of any kind into the later cursive type. In the *śa* of *Bāraḥḍicā*, line 21, there is a stroke in the centre, which seems to be due to a slip of the engraver's tool; through some mishap in the final printing, some of the copies of the colotype shew a break, which does not really exist, in the top stroke of this *akṣara*.



miniature, in the centre of the later cursive letter, of the principal part of the old square character, to which attention has already been drawn on page 199 above, in the remarks on the Mantrawāḍi inscription of A.D. 865; and the same feature is recognisable, though not so pointedly, in *alaṃkāṛitaś*, line 1, *kaṛileyaś*, line 21, and *kaṛileya*, line 22. There seem to be three abnormal vowel-marks in this record: the stroke projecting downwards from the bottom of the *k* of *gaṇikā*, near the end of line 8, appears to be intended to supply the *ā*, which was omitted in its proper place on the top line of the writing; in the superscript *i* of *śrīmad*, near the beginning of line 16, the long vowel appears to be marked by a curve on the right, instead of the left in the usual manner; and in *śrīmad*, line 18, it appears that *i* having been written instead of *ī*, an upward stroke to the right was added, on revision, by way of marking the vowel as long.—As regards the language, we have ordinary Sanskrit verses in lines 1 to 6: and the remainder of the record is in Kanarese, of the archaic style, in prose. As far as the words *Annigereyaḥ-ire*, in line 19, this record follows the same draft on which there was based the corresponding part of the Nilgund inscription. But this record does not seem<sup>1</sup> to have included the verse *Jayati bhuvana-kīraṇaś*, etc., which we have in the beginning of the Nilgund inscription; and it presents a few various readings, of which, however, only *Sauṇā*, instead of *Gauḍā*, in line 4, is of any particular interest. Like the Nilgund inscription, this record presents, in line 8, the word *pratirājya*, employed in the sense of *pratirāja*, 'a hostile king,' or rather, perhaps, 'a collection of hostile kings.' In *Bāraṇḍivadoḥ*, line 21, we have a curious substitute for the usual locative *Bāraṇḍiyoḥ*, with which we have to compare the locative *Vāraṇḍivadoḥ* in an inscription at Balagāmi,<sup>2</sup> and *Bāraṇḍivada*, in the place of the usual genitive *Bāraṇḍiyo*, in an inscription at Pattadakal;<sup>3</sup> these forms suggest, of course, the existence and occasional use of a base *Bāraṇḍiva* (with such variants as *Bāraṇḍiva* and *Vāraṇḍiva*), for which, however, it is difficult to account.—In respect of orthography, the only points to be noted are (1) the use of *ri* for *ṛi* in the word *erishṭi*, line 10, just as in lines 12 and 33 of the Nilgund record, and again in *eriddhi*, line 15; and (2) the occurrence of *lāṇḥanaś*, instead of *lāṇḥhanāś*, in line 13, just as in line 16 of the Nilgund record.

This inscription is another record of the reign of the Rāshṭrakūṭa king Amōghavarsha I.; and it is distinctly dated in such a way as to shew that he commenced to reign in A.D. 814 or 815.<sup>4</sup> It mentions, like the Nilgund inscription, an officer of his, named Dēvaṇṇayya, who, residing at Annigere,<sup>5</sup> was governing the Belvola three-hundred district. And, devoted to the same end with the Nilgund inscription, it records that Dēvaṇṇayya assigned the tax on clarified butter to the two-hundred *Mahājanaś* of Śrīvūra,—doubtless in order to make the proceeds of the tax available for expenditure by them on communal purposes, instead of being credited to the state revenues.<sup>6</sup>

The record is dated at the time of an eclipse of the sun on Sunday the new-moon day of the (*amānta*) month Jyāishṭha of the Vyaya *samvatsara*, Śaka-Samvat 788 (expired), in the fifty-second year of the reign of Amōghavarsha I. And the corresponding English date is Sunday, 16th June, A.D. 868, when there was a total eclipse of the sun, visible in India, at 9 hrs. 4 min. after mean sunrise.<sup>7</sup>

The date presented in this record fixes, as I have pointed out before now,<sup>8</sup> the commencement of the reign of Amōghavarsha I. in A.D. 814 or 815, in the following manner. The record places the new-moon day of the *amānta* month Jyāishṭha, on which day the assignment

<sup>1</sup> See page 206 below, note 2.

<sup>2</sup> *Ind. Ant. Vol. X.* p. 167, No. 105, text line 6.

<sup>3</sup> *Ind. Ant. Vol. XIX.* p. 145, text line 13.

<sup>4</sup> See the next paragraph but one.

<sup>5</sup> Regarding the use of this form of the name, instead of Annigere with the lingual *ya*, see Vol. VI. above, p. 100, note 2.

<sup>6</sup> See Vol. VI. above, p. 107, note 4.

<sup>7</sup> See Vol. VI. above, p. 102, note 3.

<sup>8</sup> In *Ind. Ant. Vol. XII.* p. 216 a, and more fully and clearly in my *Dynasties of the Kanarese Districts*, in the Gazetteer of the Bombay Presidency, Vol. I. Part II., p. 401, note 2.



registered in it was made, in the Vyaya *samvatsara*, Śaka-Samvat 788 (expired), and in the fifty-second year of his reign. But it does not say that the fifty-second year of his reign coincided either with the *samvatsara* or with the Śaka year. The new-moon day of the *amānta* Jyāishṭha, Ś.-S. 788 expired, being in his fifty-second year, it follows that the new-moon day of the *amānta* Jyāishṭha, Ś.-S. 737 expired, fell in the first year of his reign. And the first year of his reign began on some day from Āshāḍha śukla 1 of the Vijaya *samvatsara*, Ś.-S. 736 expired, falling in May or June, A.D. 814, to the *amānta* Jyāishṭha kṛishṇa 30 of the Jaya *samvatsara*, Ś.-S. 737 expired, falling in June, A.D. 815.

TEXT.<sup>1</sup>

- 1 [Ōm || Sa<sup>2</sup> vō=vyād=Vādhāś dhāma yan-nābhi-kamalaṁ kṛi]taṁ Haraś-cha yasya kānt-[ē]ndu-kalaya<sup>3</sup> kam=alaṁkṛita[ṁ] ||(||)
- 2 [Labdha<sup>4</sup>-pratishṭham=achirāya Kalim su]-dū[ra]m<sup>5</sup>=antaṛyya śuddha-charitair=ddharanī-talasya kṛitvā punaḥ Kṛitayuga-śri(śri)-
- 3 [yam=apy-asēshām chi]tra[ṁ] katha[ṁ] Nirupama[h\*] Kalivallabhō-bhū[t\*] ||[\*]
- Prabhūtavarshō<sup>6</sup> Gōvinda-rājā(jah)<sup>6</sup> śauryyēshu vikramah<sup>7</sup>
- 4 [jītvā jagat=sama]st[am] [yō\*] Jagat[t\*]jūṅga iti śruta[h] ||[\*] Kēraja<sup>8</sup>-Mājava-Śaṅtān<sup>9</sup>=sa-Gujjarā<sup>10</sup> Chitraku(kū)ṭa-giridurgga-sthān=ba-
- 5 [ddhvā Kāñch-iśā]n=ā(a)tha sa Kīrttinārāyaṇ[ō\*] jagati<sup>11</sup> ||[\*] Ari<sup>12</sup>-nripati-makuta-ghatṭita-charaṇas=sakala-bhuvana=va-
- 6 [ndita]-ś[au]ryya[h\*] Vaṅg-Āṅga-Magadha-Mājava-Vaṅg-iśair=archchitō-Tiśaya-dhava[ah] ||[\*] Svasti Samadhigartō(ta)pañcha-
- 7 mā(ma)hāśabda-mahārājādhirāja-paramēśvara-bhaṭṭāraka . chatur=adadhi-valaya=va(ṇvā)laya(yi)ta<sup>13</sup>=sakala-dharātala-
- 8 prātirājy-ānēka-maṇḍalikarkkaḷā kaṭaka-kā(ka)ṭis[ū]tra-kupḍala-kēyūra-h[ā]rābharāṇ-ālaṁkṛita-gaṇikā<sup>14</sup>=sahasra-

<sup>1</sup> From the ink-impression.— In the footnotes to the text of the Nīlguṇḍ inscription, Vol. VI. above, p. 102 ff., such differences of reading in the two records, as seem to present anything at all of interest, have been exhibited. It does not seem necessary to show them all here again.

<sup>2</sup> Metre, Ślōka (Anuṣṭubh).— Before the verse, there was doubtless an Ōm, represented by a plain symbol, as at the beginning of the Nīlguṇḍ inscription. There seems to be not room enough for the word *Svasti* to have stood after the Ōm.— From the ink-impressions, it cannot be decided whether there was, or was not, any writing above the first extant line of the present record. But the verse *Jagati dhuvana-kṛpamā, etc.*, which we have in the beginning of the Nīlguṇḍ inscription, would fill about a line and a half in the writing of the present record; and the first *pāda* of the verse *Sa vō=vyād, etc.*, preceded by Ōm, quite suffices to fill the lacuna in the first part of line 1. And it seems, therefore, that the verse *Jagati dhuvana-kṛpamā, etc.*, was not used here, and that no writing is missing above the first extant line; because it would be contrary to custom to leave a blank space of half a line or so between two such verses.

<sup>3</sup> Metre, Vasantatilaka.

<sup>4</sup> The *ś* was at first omitted by the writer, and then was inserted below the line, over the *pa* of *Nirupama* of the next line.

<sup>5</sup> Metre, Ślōka (Anuṣṭubh).

<sup>6</sup> See Vol. VI. above, p. 102, note 10.

<sup>7</sup> Read, probably, *śauryyēśu vikramāḥ*; but see Vol. VI. above, p. 102, note 11. In the *akshara* *ryyē*, the vowel *y* was at first omitted, and then was added on revision.—An inscription at Chīnchī in the Gadag taluka, of the time of Kṛishṇa II., dated in the Pīṅgala *samvatsara*, Śaka-Samvat 819 (expired), = A.D. 897-98, seems to present the reading *śauryy-[dhūka]-vikramāḥ*, “possessed of prowess characterized by heroism.”

<sup>8</sup> Metre; see Vol. VI. above, p. 102, note 13.

<sup>9</sup> Nīlguṇḍ, line 6, has *Gauḍa*; see page 207 below, note 9.

<sup>10</sup> Read *Gurjjarā*; or, if *śamāḥ* is observed, *Gurjjarāś-Chitra*; and see Vol. VI. above, p. 102, note 15.

<sup>11</sup> In the first syllable of this word, *jī* was formed and then was corrected into *ja*.

<sup>12</sup> Metre; see Vol. VI. above, p. 103, note 2.

<sup>13</sup> See Vol. VI. above, p. 103, note 4.

<sup>14</sup> The *ś*, omitted in its proper place, seems to have been supplied, in a very unusual manner, by the stroke projecting downwards from the bottom of the *ka*.



- 9 chāmar-āndhakāra-vādiyya-viyya-māna<sup>1</sup>-śvēt-ātapatra-traya-kalaha-śamk ha-p ā i d h v a j -  
 ōru<sup>2</sup>kētu-patāk-āchchhādita-
- 10 digantar-ella<sup>3</sup> sri(ari)sh[ṭ]i-sēnāpati puravara-ta|avargga-daṇḍanāyaka-sāmant-ādy-  
 ānēka-vishaya-vināmn<sup>4</sup>-ō-
- 11 ttaṅga-kirīṭa-makūṭa-ghṛīṣṭa-pādāravinda-yugma nirjīta-vairi ripu-nivaha-Kāla-daṇḍa  
 dushṭa-mada-bhājana-
- 12 na<sup>5</sup> amōgha-Rāma[m] para-chakra-pañch[ā\*]nanam sur-āsura-marddanam vairi-  
 bhaya-karam tadde-manōharam abhimāna-mandiram
- 13 Raṭṭa-vaṁś-ōdbhava[m] Garuḍa<sup>6</sup>-lāñcha(ñehha)nam tivilī-pareghōṣanām  
 Lattalūra-pura-paramēśvaram śrī-Nṛpatuṅga-
- 14 nām-ānukīta-Lakṣmīvallabhēndram<sup>7</sup> chandr-ādityara kālām-varegach mahā-Vishṇuva  
 rājyam-bol uttar-ōttaram rājy-ābhi-
- 15 vri(vri)ddhi salutt-ire Śaka-nṛipa-kāl-ātita-samvatsaraṅga|-ō|-nūr-ēnabhāt-  
 eṇṇaneyya Vyayam-emba sa[m\*]vatsaram prava-
- 16 rttise śrīmad<sup>8</sup>-Amōghavarsha-Nṛpatuṅga-nām-ānukītanā vijaya-rājya-  
 pravarddha(rddha)māna-samvatsaraṅga|-ayvatt-eradu-
- 17 m-uttar-ōttaram<sup>9</sup> rājy-ā<sup>10</sup>bhivṛddhi<sup>11</sup> salutt-ire Atiśayadhava|-narēndra-  
 pras[ā\*]dadind=Amōghavarsha-
- 18 dēva-pādapaṁkaja-bhramara viśiṣṭa-jan-ārāyan-appa śrīmad<sup>12</sup>-Dēvaṇṇayya[m\*]  
 Belvola-mūnūyama-
- 19 n=ā|attum=Aṇṇigerēya<sup>13</sup>|-ire Jēṣṭha<sup>14</sup>-māss-d-amaseyuma-Ādityavāra[mu\*]m-āge  
 sūryya-grahanaḍ-andu
- 20 Śrīvārada Ravikayyaṁ modal-āgi iṇnūrvorada mahājanada kālām kaḷchi tappa-  
 deṇṇeyam bi(bi)ṭṭom [i]\*]
- 21 Ī sti(sthi)tiyam kād-ātā(ta)ṅge Bāraṇāsivado<sup>15</sup> s[ā\*]aira kavileyam koṭṭa  
 phalam=akkum

<sup>1</sup> See Vol. VI. above, p. 103, note 7; and for *eddiyya-viyya-māna* read either *dēdīpyamāna*, 'very brightly shining,' or *dēdīḥyamāna*, 'being waved to and fro like fans.' In favour of *dēdīpyamāna*, it may be noted that a Tamil song presents the expression "O king, whose white umbrella shines resplendent," see *Ind. Ant.* Vol. XXVIII. p. 29.

<sup>2</sup> After the *ś*, the writer or engraver first formed a *k*, and then, without properly correcting the *k* into *s*, added the *s* rather imperfectly.

<sup>3</sup> In the *āchhara* *re*, the superscript *s* is formed very anomalously.

<sup>4</sup> Read, probably, *śiṣṭa-ādhindā*; see Vol. VI. above, p. 103, note 11.

<sup>5</sup> Apparently *ānāṇṇam* was intended, without *śaśā* with the following word. As remarked in Vol. VI. above, p. 103, note 12, from this point more attention was paid, both in this record and in the Nilgund record, to the case-endings of the nominatives.

<sup>6</sup> First *ṭa* was written; and then it was corrected into *ḍa*.

<sup>7</sup> Read *vallabhēndram* or *vallabhēndram*. Nilgund, line 17, has the same mistake, except that the *śaśā* was omitted.

<sup>8</sup> In the *śrī*, the long *ī* seems to be marked here by a curve on the right, instead of the left as, for instance, in *śrī*, line 13; so, also, in *śrīmad* in line 18 below, it seems to be abnormally marked by a stroke upwards to the right.

<sup>9</sup> The *śaśā* is quite clear in the impression, though not in the collotype.

<sup>10</sup> The original had *śāṣṭya*; and then the *ya* was cancelled.

<sup>11</sup> Read *dēdīpyiddhi*; see Vol. VI. above, p. 104, note 7.

<sup>12</sup> Regarding the way in which the superscript *i* is formed, see note 8 above.

<sup>13</sup> Read *Aṇṇigerēya*, as in Nilgund, line 22; or else *Aṇṇigerēya*. As regards the *śaśā*, which is probably a mistake for *śāṣṭya*, see Vol. VI. above, p. 103, note 3. From the collotype, it might be thought that we have here the long *ī*. But that is only due to a fault in the impression. My impression of 1883 shows distinctly that the vowel-mark is quite closed down on to the top stroke of the consonant, and that the vowel is therefore the short *i*.

<sup>14</sup> Read *Jyēṣṭha*; or, more correctly, *Jyēṣṭhā*.

<sup>15</sup> Regarding this word, see some remarks on page 204 above.



[illegible]







- 22 [1]dan<sup>1</sup>-alidu tuppam<sup>2</sup>-unt-âtâ(ta)m Bâranâsiya<sup>3</sup> sâsira kavileya[m\*] sâsirvvar-  
pp[â\*]rvvarman-alidon-akku[m] [||\*]  
23 [Ni]mbichchâra<sup>4</sup>-Bam[m\*]ayya besa-geysido Mâdhavayyana likhî(khi)tarh  
Nâg[â\*]rjjunarh bhe(he)sa-geydo  
24 [Si]ri-gâvudâna e[tn<sup>5</sup>-puḍi(di)dudu [||\*]

## TRANSLATION.

[Ôm! ]— (Verse 1; line 1) [May he (Vishnu) protect you, the water-lily (*growing*) in whose navel is made a habitation by Vêdhas (Brahman)]; and Hara (Śiva), whose head is adorned by a lovely digit of the moon!

(V. 2; l. 2) Since, with his pure actions, he [in no long time] drove far away from the surface of the earth [Kali who had secured a footing there], and made again [complete even] the splendour of the Kṛita age, [it is wonderful] how Nîrupama-(Dhruva) became (*also known as*) Kalivallabha.<sup>6</sup>

(V. 3; l. 3) (*There was his son*)<sup>7</sup> Prabhûtavarsha-Gôvindarâja (III.), who, [having conquered the whole world] by his heroism and deeds of prowess(<sup>8</sup>),<sup>9</sup> was known as Jagat-tuṅga.— (V. 4; l. 4) Having [fettered] the people of Kêraja and Mâlava and Śaṇṭa,<sup>10</sup> and, together with the Gurjaras, those who dwell in the hill-fort of Chitrakûṭa,<sup>11</sup> and then [the lords of Kâñchi], he (*became known as*) Kirtinârâyaṇa on the earth.<sup>12</sup>

(V. 5; l. 5) (*And then there came his son*) Atisâyadhavaja-(Amôghavarsha I.), whose feet are rubbed by the diadems of hostile kings (*bowing down before him*), and whose heroism is [praised] throughout the whole world, and who is worshipped by the lords of Vaṅga, Âṅga, Magadha, Mâlava, and Veṅḷ.

(Line 6)—Hail! While, to an extent ever greater and greater, the increase of the sovereignty of him, Lakshmivallabhêndra,<sup>13</sup> who is distinguished by the name of the glorious

<sup>1</sup> Read *idea*, with the short *i*. The *t*, of which only a small part is now extant, is supplied from the original ink-impression of 1882, which was made before the stone suffered injury at this place; so, also, the *Ni* at the beginning of the next line, and the *Si* at the beginning of line 24.

<sup>2</sup> Read *tappam*.

<sup>3</sup> Read, probably, *Bârandaiguh*. We might, of course, supply *l*, and, reading *Bârandaigul*, obtain here another instance of the comparatively rare locative in *ul*, regarding which see Vol. VI. above, p. 99, and note 1 on page 100. But it seems more likely that the copulative nominative (*Bârandaiguh*), standing for the accusative (*Bârandaigumâh*), was intended here, as was certainly the case in the next word but one, *kavileya*, which is a mistake for *kavileyah*, standing for *kavileyamâh*. For the justification of the use of the accusative of *Bârandaigul* in this and similar passages, see Vol. VI. above, p. 107, note 5.

<sup>4</sup> This *ra* was evidently at first omitted, and was then inserted on revision.

<sup>5</sup> The original impression of 1882 shows, between this *akshara* and the *be* which is above it, a thin horizontal line, seven-eighths of an inch long, which seems to have been intended to turn the *i* into a *t*,—*etia*. In Mr. Cousens' impression, also, this line is visible; but more faintly, because of a little too much ink having been used. In the colotype, it is hardly discernible at all.

<sup>6</sup> See Vol. VI. above, p. 106, note 9.

<sup>7</sup> See Vol. VI. above, p. 102, note 11.

<sup>8</sup> The Nîlguṇḍ inscription gives Gauda. Śaṇṭa may perhaps be accepted as another form of Śaṇḍa, the name of a country mentioned in the *Rājatarāṅgi*, vi. 300, which speaks of a *maṭha* founded at Diddâpura for the accommodation of people from the Mâhyadâśa or middle country, and from Lâṭa, Śaṇḍa, and Uḍra (?). Or, as in line 18 the writer first wrote *Gareja* and then corrected the *ja* into *ḍa*, *Śaṇḍa* may be treated as an uncorrected line 18 mistake for *Śaṇḍa*. Or, again, we might assume that the *t*, also, is a mistake for *g*, which would not be at all impossible; and, on that view, the *Śaṇḍa* of this record would be simply a mistake for *Gaṇḍa* in the original draft.

<sup>9</sup> The allusion here seems to be to 'Chitor' and 'Chitorgarh,' in Râjputâna, rather than, as previously thought by me, to Chitrakôt or Chatarkôt in Bundêlkhand.

<sup>10</sup> See Vol. VI. above, p. 106, note 1.

<sup>11</sup> See Vol. VI. above, p. 106, note 2.



**Nripatuṅga**,— the *Mahārājādhirāja* and *Paramīśvara* and *Bhaṭṭāraka* who has attained the *pañchamahādśabda*;<sup>1</sup> he who has covered all the territories of the numerous chieftains of the hostile kings, over the whole surface of the earth which is girdled by the belt of the four oceans, with his thousands of female elephants<sup>2</sup> decorated with rings on their tusks and lines on their cheeks and pendants from their ears and bracelets and strings of pearls, and with the darkness (*caused by the multitude*) of his *chauris*, and with his very brightly shining (?)<sup>3</sup> three white umbrellas, and with his battle-conches, and with his broad standard of the *pāḍihvaja* banner and his (*other*) flags; he who is a born leader of armies; he whose feet, resembling water-lilies, are rubbed by the lofty tiaras and diadems (*bowed down before him*) of *Danḍa-ndyakas* (*in charge*) of capitals and groups of places, and of chieftains and other lords of districts (P); he who has conquered his foes; he who is a very staff of Death to the host of his enemies; he who breaks down the pride of wicked people; he who is a very unfailing Rāma; he who is a very lion to the army of his enemies; he who subdues gods and demons; he who causes fear to his foes; he who captivates the minds of truthful women; he who is the habitation of haughtiness; he who has been born in the race of the *Raṭṭas*; he who has the *Garuḍa* crest; he who is heralded in public with the sounds of the musical instrument called *ṭiṭi*; (*he who has the hereditary title of*) supreme lord of the town of *Lattalūra*, — was continuing, like the sovereignty of the great *Vishnu*, so as to endure as long as the moon and sun might last :—

(L. 15)—While the *samvatsara* named *Vyaya*, the seven hundred and eighty-eighth of the years elapsed of the era of the *Śaka* kings, was current; and while the fifty-second of the augmenting years of the victorious reign of him who is distinguished by the name of the glorious *Amōghavaraha-Nripatuṅga* was continuing (with) an increase of sovereignty to an extent ever greater and greater :—

(L. 17)—While, by the favour of the king *Atiśayadhavaḷa*, the illustrious *Dēvaṇṇayya*, a very bee on the water-lilies that are the feet of *Amōghavarashadēva* and a very asylum for excellent people, was dwelling at *Annigere*, governing the *Beḷvola* three-hundred :—

(L. 19)—When it was the new-moon day of the month *Jyēshṭha* and a Sunday, at the time of an eclipse of the sun, he (*Dēvaṇṇayya*) laved the feet of the two-hundred *Mahājanas*, headed by *Ravikayya*, of *Śrīvūra*, and relinquished (*to them*) the tax on clarified butter.

(L. 21)—To him who protects this ordinance, there shall accrue the reward of giving a thousand brown cows at *Bārapāsi*; he who, having destroyed it, is (*thereby*) guilty of a misdemeanour, shall be (*as*) one who destroys *Bārapāsi*<sup>4</sup> or a thousand brown cows or a thousand *Brāhmins*!

(L. 23)—Written by *Mādhavayya*, at the command of *Nimbichohara-Bammayya*; set up and fixed in its place by *Sirigāvūḍa*, at the command of *Nāgārjuna*.

**F.—Niḍagundi inscription of the time of Amōghavarsha I.—About A.D. 874-75.**

This inscription has been mentioned by me in Vol. III. above, p. 163, note 1. It is now edited for the first time. I originally obtained ink-impressions of it in 1882. The accompanying collotype, however, is from an ink-impression received from Mr. Cousens in 1886.

*Niḍagundi* is a village about four miles towards the south-south-west from *Shiggaon*, the head-quarters of the *Baḥkāpur tāluka* of the *Dhārwar* district. The Indian Atlas sheet No. 42

<sup>1</sup> See Vol. VI. above, p. 106, note 3.

<sup>2</sup> Using another meaning of *gopikā*, which is given in Monier-Williams' Sanskrit Dictionary, revised edition, namely 'female elephant' instead of 'courtesan,' I give here a translation which seems more appropriate than that put forward for the same passage in the *Niḷgund* inscription.

<sup>3</sup> See above, p. 206, note 1.

<sup>4</sup> See Vol. VI. above, p. 107, note 5. An inscription at *Āraṇi* in *Mysore* (*Ep. Cora.* Vol. IV., Ng. 51) speaks, in the same connection, of the destruction of *Prayāga* as well as of *Bārapāsi*.



(1827) shews it as 'Neergoondce.' And the Map of the Dhârwâr Collectorate (1874) shews it as 'Needgoondce.' The present record gives its name in the older form of *Niḍugundage*, and marks it as the chief town of a group of villages known as the *Niḍugundage* twelve. And the purport of the record has the effect of placing it and its attached villages in the *Kundarage* seventy, and perhaps in also the *Belgali* three-hundred. The inscription is on a stone tablet, which was found in a field, Survey No. 64, at *Niḍagundi*, and is now stored in the *kachêri* at *Shiggaon*.

The top of the stone, about  $7\frac{1}{2}$ " high, shews the sculptures of a *liṅga* on its *abhiśhṛka*-stand, with the bull *Nandin*, recumbent, and facing towards it. These sculptures cover about two-thirds of the top part of the stone. The rest of it, on the proper right side, is occupied by six short lines of writing, in characters of the same type and period, which contain a short supplementary record; they have been numbered 20 to 25, and are given after the text of the body of the record. — The writing of the body of the record covers an area about  $1' 9\frac{1}{2}"$  broad by  $2' 4\frac{1}{2}"$  high, and is mostly in a state of very good preservation. — The characters are Kanarese, boldly formed and well executed. They are fairly uniform in size, ranging mostly between about  $\frac{3}{8}"$  and  $1\frac{1}{8}"$ ; but the *yo* of *Vāraṇāsiyoḥ*, in line 17, is only a little more than  $\frac{1}{4}"$  high; the *śri* in line 1 is about  $2"$  high. The record itself presents final forms, of *t* in *śrīmat*, line 5, and of *m* in *koffam*, line 13, and *paḍedom*, line 16; and we have the final *m* again in the supplementary record at the top of the stone, in *bhastāram*, line 22. The *anusāra* is formed between the lines of writing, instead of above the top line, in *idam*, line 16, and apparently also in *kaṭileyuḥ*, line 18. The distinct form of the lingual *ḍ* can be recognised clearly in *panneraḍumā*, line 9, and still more so in *perggaḍe*, for *perggaḍe*, line 11; it is also marked, though not so plainly, in *Niḍugundage*, line 9, *Gāḍiyammaṇ*, line 15, and *paḍedom*, line 16; and it is exhibited again in *paḍeda[ḥ]*, line 24. As regards palmography, — the *kh* does not occur. The *j* occurs four times: in the *jya* of *rājyam*, line 3, No. 8, and in the *ja* of *vijaya*, line 4, No. 8, it is of the old square type, closed; but in *jā* twice in *mahārājādhirājā*, line 2, Nos. 6 and 9, it is the later cursive character. The *ś* occurs twice, in lines 16, 17: in both places, it is of the old square type, closed; it is presented most clearly in the *śge* of *kādoṅge*, line 16, the last *akṣara* but one: it occurs again in the supplementary record, in *anugrahaś-geydu*, line 23-24; and there, also, it is of the old square type, closed. The *b* occurs nine times: in the *bāha* of *śpalabdhā*, line 4, No. 6, we have the later cursive form; but, in all the other instances, we have the old square type, in the closed form, and the intended exact form of it is perhaps best illustrated by the *ba* of *Baṇḍāyāṅge*, line 10, No. 4: it occurs again in the supplementary record, in *saḍḍa*, line 22; and there also, it is of the old square type, but, apparently, in the open rather than the closed form: the solitary instance of the use of the later cursive form in *śpalabdhā*, line 4, No. 6, must, as in the case of the *Sirūr* record, be explained as a slip on the part of the writer. The *l* occurs more freely still: it is, throughout, of the later cursive type, as also in the supplementary record, in *choḷege* or *coḷege*, line 23: the *la* of *lakṣmā*, line 4, exhibits very markedly the preservation, in miniature, of the principal part of the old square character, to which attention has already been drawn on page 199; but the *la* of *śḍgulamaṇ*, line 14, No. 8, probably illustrates best the exact form that was aimed at in this record. — The language is Kanarese, of the archaic type, in prose. In line 23, we have a word *choḷe* or *coḷe*, the meaning of which is not apparent. — The orthography does not present anything calling for comment, except (1) the insertion of an unnecessary *anusāra* in *Rāpanum*, line 10-11, *Gāḍiyammaṇ*, line 15, and *paḍedom*, for *paḍedon* or *paḍedom*, line 16; and (2) perhaps the use of *v* for *b*, in *vattāra*, line 14, for *battāra* as a possible *tadbhava*-corruption of *bhastāra*; here, however, the *v* is possibly simply a writer's mistake for *bā*.

This inscription is another record of the reign of the Rāshtrakūṭa king Amoghavaraha I. It mentions an official of his, named *Baṇkēya* or *Baṇkēyarasa*, who was governing the *Banavāsī* twelve-thousand province, and the districts known as the *Belgali* three-hundred, the



Kundarage seventy, the Kundûr five-hundred, and the Purigere three-hundred. And it mentions also a son of Baṅkôya, named Kundatte, who was governing the group of villages known as the Niḍugundage twelve. The primary object of it was to record the grant of some lands to a temple of the god Mahādêva (Śiva). The short supplementary record at the top of the stone, indicates a certain Vipakndêva as the person on whose instigation the grant was made.

The date of this record is expressed in a very exceptional and peculiar manner. The Śaka year is not mentioned. Nor is the name of the *saṁvatsara* given. And the record only refers itself to the time,—Amôghavarsha . . . . . ond-uttaram rājyam-geyyutt-ire, — “while Amôghavarsha was reigning increased by one.” Evidently, there was here an omission of some kind or another, whether intentional or accidental. And we have to consider whether we can supply that omission.

Now, from the Sirûr inscription, which quite clearly and unmistakably places the new-moon day of the *amānta* month Jyaisṭhā of the Vyaya *saṁvatsara*, Śaka-Saṁvat 788 expired, in the fifty-second year of his reign, we know, as shewn on page 204 f., that Amôghavarsha I. began to reign in A.D. 814 or 815. One of the Kapherî inscriptions supplies for him the date, without full details, of Ś.-S. 799 (expired), = A.D. 877-78.<sup>1</sup> Though he had then been reigning for at least sixty-two full years, we might, if we should like, as there is nothing as yet in the dates of his successor to oppose it, add another two years to his reign. And it might thus be thought possible to take the date of the present record as equivalent to “(the Śaka year 800) increased by one,” that is to say, Śaka-Saṁvat 801 (expired), = A.D. 879-80. We have, however, not any proved instance of Indian historical dates having been expressed in that elliptical manner, with omission of the centuries, except in connection with the Laukika reckoning of Kashmir and of some adjacent parts of Northern India. That reckoning was devised in only the tenth, or possibly the ninth, century A.D. There is not anything that can give us a reasonable cause for believing in the existence of any Indian custom of recording historical dates with “omitted hundreds,” except in those parts and in connection with that particular reckoning. And I do not for a moment think it possible that the present date is to be explained in that way.

Some other explanation must be found. Now, we know that the reign of Amôghavarsha I. lasted for at least sixty-two full years, and that it thus included one complete revolution of the sixty-years cycle of the planet Jupiter. We know, also, that the use of that cycle, in the Kanarese country, was definitely established by the Râshṭrakûṭas, and that it was already being freely used there in the time of Amôghavarsha I. There is, indeed, one epigraphic instance of its use in those parts before the Râshṭrakûṭa period; namely, in the Mahākûṭa pillar inscription of the Western Chalukya king Maṅgalêsa, which is dated in the fifth year of his reign and in the Siddhârtha *saṁvatsara*, with other details which place it on exactly the 12th April, A.D. 602.<sup>2</sup> That, however, is at present only an isolated epigraphic instance of earlier times. But the use of the cycle was definitely established by the Râshṭrakûṭas. Amongst the records of Gôvinda III., the father and predecessor of Amôghavarsha I., we have it in the plates from the Kanarese country of A.D. 804, in the Wapi plates of A.D. 807, in the Râdhanpur plates of A.D. 808, and in the Tûrkhêḍê plates of A.D. 813.<sup>3</sup> Amongst the records of Amôghavarsha I., we have already found it used in the Kapherî inscription of A.D. 851,<sup>4</sup> in the Mantrawâḍi inscription of A.D. 865,<sup>5</sup> in the Nilgund inscription of A.D. 866,<sup>6</sup> and in the Sirûr inscription of

<sup>1</sup> *Ind. Ant.* Vol. XIII. p. 135, No. 43 A.

<sup>2</sup> See a note on this subject, which I am giving in the *Indian Antiquary*, Vol. XXXII.

<sup>3</sup> See Prof. Kielhorn's List of Inscriptions of Southern India, in the Appendix to this volume, p. 10, No. 62, p. 11, Nos. 63, 64, and p. 12, No. 67.

<sup>4</sup> See Prof. Kielhorn's Southern List, p. 13, No. 78.

<sup>5</sup> Page 201 above.

<sup>6</sup> See Prof. Kielhorn's Southern List, p. 13, No. 75.



the same date.<sup>1</sup> I have found it used in various other records of his time in the Kanarese country. It was used very freely in the Rāshtrakūṭa records of subsequent reigns, in all parts of their dominions. And I do not hesitate to decide that the explanation of the present date is to be found in connection with that system of reckoning, and that the expression *ond-uttaram*, presented in this record, is the abbreviation of a full expression which would be *ond-uttaram-aravattaneya varsham*, "the sixtieth year increased by one." I have not overlooked the possibility of the eleventh, twenty-first, thirty-first, forty-first, or fifty-first year being intended. But it is difficult to recognise anything rational in an elliptical expression being used for any of those years. On the other hand, with a cycle of sixty years actually in use, an elliptical method of designating years in excess of the number of sixty, in such a case as this one, is perfectly intelligible and admissible. And I entertain no doubt that that is the method which was adopted in recording the date of the present record. This record is, therefore, to be placed roughly about A.D. 874-75. The palaeography of the record is quite in agreement with this result. And the result is also thoroughly in accordance with the date in A.D. 897, which is established by the *prastāvi* of the *Uttarapurāṇa* for Lokāditya, son of the Baṅkēya who is mentioned in this record.<sup>2</sup>

The question remains, whether this explanation places the record in actually the sixty-first year of Amōghavarsha I., or whether it places it in the sixty-first *samvatsara* counted from, and including, the *samvatsara* in which his reign commenced. The two things are not exactly the same; because it happens that, in the period A.D. 814-15 to 877-78 covered by the reign of Amōghavarsha I., there was an apparent or an actual omission of a *samvatsara*. If the *samvatsaras* were taken according to the so-called northern luni-solar system, then the year Ś.-S. 745 expired was the Subhakarī *samvatsara*, No. 36, and the year Ś.-S. 746 expired was the Krōddhin *samvatsara*, No. 38, and there was an actual omission of the Śōbhana *samvatsara*, No. 37.<sup>3</sup> If, on the other hand, they were taken according to the actual mean-sign system which underlay and governed the other system, then there was not an actual omission of that or any other *samvatsara*; but each of the sixty *samvatsaras* ran its full course, and there was only an apparent omission of Śōbhana, No. 37, presenting itself in the fact that the first day of the year Ś.-S. 745 expired fell in Subhakarī, No. 36, while the first day of the year Ś.-S. 746 expired fell in Krōddhin, No. 38. It does not seem necessary to make calculations for the period A.D. 873 to 876, to determine the *samvatsaras* for those years according to the actual mean-sign system; especially, as Professor Kielhorn has arrived at the conclusion that the system then in use was the so-called northern luni-solar system.<sup>4</sup> It seems sufficient to state the following results.

We have seen, on page 205, that Amōghavarsha I. began to reign at some time from Āshāḍha śukla 1 of the Vijaya *samvatsara*, Śaka-Samvat 736 expired, falling in May or June, A.D. 814, to Jyāishṭha kṛishṇa 30 of the Jaya *samvatsara*, Ś.-S. 737 expired, falling in June, A.D. 815. The first *samvatsara* after a complete round of the *samvatsaras* would be, again, either Vijaya, Ś.-S. 795 expired, beginning, according to the so-called northern luni-solar system, in A.D. 873 and ending in A.D. 874, or else Jaya, Ś.-S. 796 expired, beginning in A.D. 874 and ending in A.D. 875; and the record is to be placed in A.D. 873, 874, or 875.

On the other hand, the actual sixty-first year of Amōghavarsha I. would commence on some day from Āshāḍha śukla 1 of the Jaya *samvatsara*, Śaka-Samvat 796 expired, in A.D. 874, to Jyāishṭha kṛishṇa 30 of the Manmatha *samvatsara*, Ś.-S. 797 expired, in A.D. 875; and the record is to be placed in A.D. 874, 875, or 876. A more exact result cannot be arrived at, because the month and *tithi*, with the week-day or any other detail, are not specified.

<sup>1</sup> Page 204 above.

<sup>2</sup> See a note on the Mukula or Chellakēṭana family, which I am giving in the *Indian Antiquary*, Vol. XXXII.

<sup>3</sup> See Sowell and Dikshit's *Indian Calendar*, Table I., p. 34.

<sup>4</sup> See *Ind. Ant.* Vol. XXV. p. 369.



Of the territorial divisions mentioned in this record, the Banavāsi twelve-thousand and the Purigere three-hundred are already well known. The Niḍugundage twelve was, of course, a group of villages headed by the modern Niḍagundi itself. The position of the Kundarage seventy is probably marked by a village in the North Kanara district, the name of which is not given in the Indian Atlas sheet No. 42 (1827) but is shewn in the Map of the Dhārwar Collectorate (1874), perhaps as a hamlet or deserted village, as 'Koondurgee,' one mile and a half east-by-south from Mundagōḍ in the Yellāpur tāluka and nine miles west-by-north from Niḍagundi. The Belgali three-hundred may be connected either with a village in the Baṅkāpur tāluka, which is shewn as 'Belgullee' in the Indian Atlas sheet No. 41 (1852), and as 'Belugulee' in the Collectorate Map, four miles on the north of Shiggaon, and about eight miles north-by-east from Niḍagundi, or with a village in the Hubli tāluka, which is shewn as 'Belgulee' in the Collectorate Map, but as 'Bellaguttee'—(no doubt, by mistake for 'Bellagullee')—in the Atlas sheet No. 41, about seven and a half miles on the south of Hubli, and twenty-two miles towards the north-by-west from Niḍagundi. The position of the Kundūr five-hundred is a more difficult question. There is a village in the Baṅkāpur tāluka, which is shewn in both the Atlas sheet No. 42 and the Collectorate Map as 'Koondoor,' seven miles south-south-east-half-south from Shiggaon, and five miles south-east from Niḍagundi; but the close proximity of the Pānuṅgal or Hānuṅgal five-hundred and the Purigere three-hundred districts, renders it difficult, if not impossible, to find room for a five-hundred district there. And there is also a 'Kundūr' somewhere in the Sirsi tāluka of North Kanara; but, if the Kundūr five-hundred lay there, Baṅkāyaraṇa must have been governing also the Pānuṅgal five-hundred, intervening directly between that locality and the Purigere three-hundred; whereas, the record does not mention the Pānuṅgal five-hundred. A Kundūr five-hundred, however, appears to be mentioned elsewhere, in the passage in the Aminbhāvi inscription of A.D. 1113,<sup>1</sup> which, according to the transcription given in Sir Walter Elliot's Manuscript Collection, mentions the place as Ammaiyyanabhāvi, and claims that, in the time of the Western Chalukya king Pulakēśin II., and in A.D. 566 or 567 (an altogether incorrect date), certain grants were made to the god Kalidēva of Ammaiyyanabhāvi, which was an *agrahāra* in the Kundūr five-hundred of the Palasige province (*viśaya*). Aminbhāvi is about six miles north-north-east from Dhārwar, and about thirty miles on the east of Halai, the ancient Palasige, in the Khānāpur tāluka. The position is a thoroughly suitable one for the Kundūr five-hundred district. And I think that we may safely take it that the Kundūr five-hundred of the present record is localised by the Aminbhāvi record and included that village, though I cannot at present identify the town, Kundūr, from which the district took its appellation.

TEXT.<sup>1</sup>

- 1 Svasty<sup>2</sup>-Amōghavarsha śrīpṛtibiviva-  
 2 llabha mahārājādhirājā(ja) paramōśvara bhaṭ[ā]-  
 3 rana(r) ond-uttaraṁ rājyaṁ-geyyutt-ire satya-samara-  
     sām-  
 4 ghaṭṭaṇ(n)-ōpalabdha-vijayalakṣmi-nivāsita-  
 5 chellakētana śrīmat [Baṅkāy<sup>4</sup>-arasara(r) Banavāsi-<sup>5</sup>

<sup>1</sup> Regarding this record, see *Dyn. Kan. Distra.* p. 358, note 1, and *Ind. Ant.* Vol. XXX. p. 209.

<sup>2</sup> From the ink-impressions.

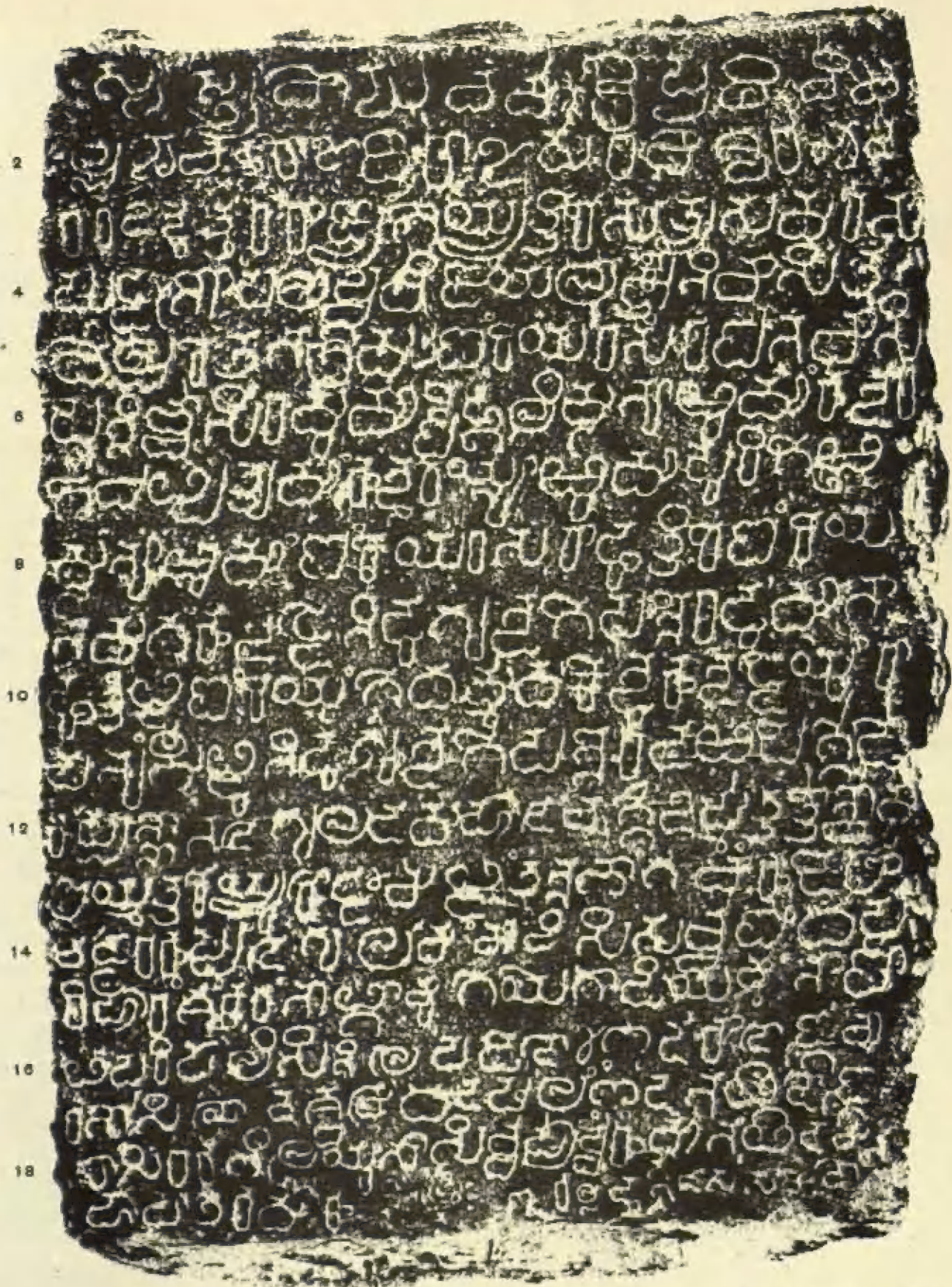
<sup>3</sup> The marks before this word do not seem well enough defined to be taken for the remnants of a damaged symbol for the word *Om*.

<sup>4</sup> The second syllable of this word is an anomalous character, neither exactly *ed* nor exactly *ma*. It occurs again in *Banavāsi*, in the next line.

<sup>5</sup> Regarding the quantity of the vowel of the second syllable of this name, see note 4 on page 200 above.

<sup>6</sup> Regarding the third syllable of this word, which is neither exactly *ed* nor exactly *ma*, see note 4 above.









- 6 pannirchēhāsiramamān=Belgali-mānūramām Kundara-  
 7 ge-elpattumām Kundūr-aynūgumā[m] Purigere-  
 8 mūnūramām Baṁkēy-arasar<sup>1</sup>=āḷutt-iro Baṁkēya-  
 9 na maga[m] Kundaṭṭe Nidugundage-panneraḍumān=ā-  
 10 ḷutt-īḷdu Baṁkēyamge dharmmam=akk-endu Kundaṭ-  
 ṭeyum Rā-  
 11 panunim<sup>2</sup>=īḷdu Nidugundage-panneraḍaṭa pergge-  
 (rgga)ḍe  
 12 Kuppapṇana dēgulada Mahādēvargge or-mmattara-  
 ttōṇṭamu[m]  
 13 ay-mattar-kkeyyu koṭṭam<sup>3</sup> [||\*] Maḷdam tanna  
 bhāgamaṁ kuḍe ā  
 14 vaṭṭāra<sup>4</sup> Kupa[m] dēgulamaṁ māḍisi sarvva-bādha-pa-  
 15 riḥāraṁ Śaṁkaraṁ nāl-gāmu[adu\*]-geye Gāḍiyam-  
 mam<sup>5</sup>=ā bā-  
 16 [a[m] paripālisi nile paḍedoṁm<sup>6</sup> [||\*] Idam kēdoṅge  
 Vā-  
 17 rapāsiyoḷ=āśvamēdhada phalaṁ idan=āḷidoṅge  
 18 āsira kavileyum āsirrvar-pāravarumān=āḷida ma-  
 19 hā-pātakam=akku [||\*] Ōm<sup>7</sup> [||\*] I(i) kallam Durgga-  
 d[ā]sam samedo[m] [||\*]

At the top of the stone.

- 20 Namāstē<sup>8</sup> Śrī(śrī)-  
 21 V i ṣ a k a d ē v ā (v a)-  
 22 bhāṭṭāram<sup>9</sup> sabbā(bba)-  
 23 cho(?vo)lege<sup>10</sup> anugra-  
 24 hāḥ-geydu paḍeda[m]  
 25 i(i) tāpama[m] [||\*]

#### TRANSLATION.

Hail! While Amōghavarsha, the favourite of Fortune and of the Earth, the *Mahārāja-dhīrāja*, the *Paramēśvara*, the *Bhaṭṭa*, was reigning (for the sixtieth year) increased by one;<sup>11</sup> and while the illustrious Baṁkēyarasa, whose javelin-banner has been taken as an abode by the goddess of victory won by encounterings in genuine battle, was governing the whole of

<sup>1</sup> This is an unnecessary repetition of the nominative which we have already in line 5.

<sup>2</sup> Read *Edpanum*.

<sup>3</sup> Read *kēyyum koṭṭar*.—The use of the final *m* in *koṭṭam* is rather peculiar; *koṭṭam* (or *koṭṭa*) would have been more correct. Compare *paḍedoṁm* for *paḍedoṁ* (or *paḍedo*), line 16, and *bhaṭṭāram* for *bhaṭṭāra* (or *bhaṭṭāra*), line 22.

<sup>4</sup> In the second syllable of this word, the subscript *ṭ* has not been properly joined to the upper *t*; and it has also been carried so low as to be overrun by the top stroke of the *ā* of *riḥāraṁ* in the next line. The word itself, *vaṭṭāra*, either is a mistake for *bhaṭṭāra*, or else stands for *bhaṭṭāra* as a possible *śaḍṣa*-corruption of *bhaṭṭāra*.

<sup>5</sup> Read *Gāḍiyamam*.

<sup>6</sup> Read *paḍedoṁ*; see note 3 above.

<sup>7</sup> Represented by an ornate symbol, much damaged.

<sup>8</sup> Read *bhaṭṭāram*; see note 3 above.

<sup>9</sup> Read *samedoṁ*.

<sup>10</sup> It is just possible that, before the *cā* or *va*, there may be a cramped and imperfectly formed *akṣara*,—perhaps *va* or *ka*,—on the edge of the stone.

<sup>11</sup> See page 210 f.

the Banavāsi twelve-thousand, the Belgai three-hundred, the Kunderage seventy, the Kundūr five-hundred, and the Purigere three-hundred :—

(Line 8) Kundatte, the son of Baṅkēya, while governing the Niḍugundage twelve, said to Baṅkēya—"Let there be a religious grant;" and Kundatte and Rāpa, being convened,<sup>1</sup> gave one *matṭar* of garden-land and five *matṭars* of cultivable land to the god Mahādēva of the temple of Kuppappa the *Pergaḍe* of the Niḍugundage twelve.

(L. 13) On Maḍa giving his own share, that same honourable Kuppa caused the temple to be made; and, while Śaṅkara was holding office as *Nāḷḍamanna*, Gāḍiyamma, protecting that property, acquired it so that it continued unimpaired, free from all molestation.<sup>2</sup>

(L. 16) To him who protects this, there shall accrue the reward of performing an *aśva-mēdha*-sacrifice at Vārāṇsi; to him who destroys it, there shall attach the guilt of the great sin of destroying a thousand brown cows or a thousand Brāhmins!

(L. 19) Durgadāsa prepared this stone.

#### At the top of the stone.

(L. 20) Let there be reverence! The honourable one, the saintly Vipakadēva, did a kindness to the whole . . . ,<sup>3</sup> and obtained this property.

#### The family-name of the Rāshtrakūṭas of Mālkheḍ.

To my previous paper on some of the records of the Rāshtrakūṭa kings of Mālkheḍ, in Vol. VI. above, p. 160 ff., I attached some notes on a few special points, chiefly in connection with the names, *birūdas*, and other appellations of the various members of that family. Eventually, we shall consider some wider questions, such as the antiquity that may be assigned to the Rāshtrakūṭa stock, the extraction of the Rāshtrakūṭas, the period and localities in which they first came to the front as a ruling power, and the distribution of them in later times as indicated in the first place by epigraphic records, and in the second place by the existence of tribes and clans who now claim to be of Rāshtrakūṭa descent. Meanwhile, I deal now with some more preliminary points.

In line 13 of the Sirūr inscription of A.D. 868,<sup>4</sup> as also in the corresponding passage in line 16 of the Nilgund inscription of the same date,<sup>5</sup> the family-name of the Mālkheḍ dynasty is presented to us, in the formal *pradasti* or eulogy in Kanarese prose which introduces the practical details of the record, as *Raṭṭa*, in the description of Amoghavarsha I. as *Raṭṭa-vaṃś-śābhaṇa*, "born in the race of the Raṭṭas, or in the Raṭṭa race."<sup>6</sup> And these two passages are the earliest known passages which present the name Raṭṭa.

<sup>1</sup> *Iḍa* is equivalent to *śāṇa-iḍa*; see Vol. VI. above, page 68, note 6.

<sup>2</sup> This passage, the construction of which is not quite grammatical, seems to recite the previous founding of the temple, and the original endowment of it.—The meaning of *śiḷa* is not quite certain; but the word seems to be a form of the infinitive of *śil*, *śila*, in the sense of 'to stand or last, to continue unimpaired.' A very similar expression, *śiḷa mēḍiśideṃ*, occurs in line 46 of the Hebbāl inscription of A.D. 975 (Vol. IV. above, p. 354); *śiḷa*, also, is a form of the infinitive of *śil*, *śila*.

<sup>3</sup> The meaning of the word at the beginning of line 23 is not known.

<sup>4</sup> Page 206 above.

<sup>5</sup> Vol. VI. above, p. 103.

<sup>6</sup> It is convenient to speak of "the Raṭṭa or Rāshtrakūṭa race, lineage, or family," and of "the Raṭṭa or Rāshtrakūṭa kingdom, rule, or sovereignty." And we meet with the actual expression *Raṭṭa-dharmya vaṃśaḥ*, "the race which has the appellation Raṭṭa;" see page 218 f. But the exact analysis of all such compounds as *Raṭṭa-vaṃśa*, *Rāshtrakūṭa-kula*, and *Raṭṭa-rājya*, etc., seems to be *Raṭṭadāḥ vaṃśa*, "the race of the Raṭṭas," *Rāshtrakūṭadāḥ kula*, "the family of the Rāshtrakūṭas," and *Raṭṭadāḥ rājya*, "the kingdom, rule, or sovereignty of the Raṭṭas," and so on; compare the expressions *vaṃśa* . . . *Yadūda* and *Yadu-kula* on page 37 above, text lines 8, 9, and 9-10, and *Yadū-dharmya* and *Yadu-vaṃśa* in *Ind. Ant.* Vol. XII. p. 264, text lines 4 and 6-7.



In the records of the **Mālkhēḍ** dynasty, the only other known instances in which the name occurs in the same form, **Raṭṭa**, are the following. The two sets of Bagumrā plates of A.D. 915 speak, in a Sanskrit verse, of *Raṭṭa-rājya*, "the kingdom, rule, or sovereignty of the **Raṭṭas**;"<sup>1</sup> and the same expression occurs again in the Dēōlī plates of A.D. 940, in two Sanskrit verses,<sup>2</sup> and again in the same two verses in the Karkhād plates of A.D. 959.<sup>3</sup> The Bagumrā plates of A.D. 915 further apply to Indra III., again in a Sanskrit verse, the *biruda* **Raṭṭakandarpa**, "a Kandarpa, Kāma, or Love of the **Raṭṭas**;"<sup>4</sup> and the same *biruda* is applied to Gōvinda IV. in a Kanarese verse in the Kalas inscription of A.D. 930,<sup>5</sup> and to Khottiga in Kanarese prose in the Adaraguñchi inscription of A.D. 971,<sup>6</sup> and to Indra IV. in Kanarese verse in the Śravaṇa-Belgoḷa inscription of A.D. 982.<sup>7</sup> The Kalas inscription of A.D. 930, in the Kanarese prose passage which leads up to the date and other details of the record, further applies to Gōvinda IV. the *biruda* **Raṭṭavidyadhara**, "a *Vidyādhara* or demigod of the **Raṭṭas**,"<sup>8</sup> And the Dēōlī plates of A.D. 940 introduce, in a Sanskrit verse, the eponym **Raṭṭa**, as the name of the imaginary person whom that record puts forward as the original ancestor of the family;<sup>9</sup> and the same verse occurs in the Karkhād plates of A.D. 959.<sup>10</sup>

In those of the other records of the **Mālkhēḍ** dynasty which put forward the proper name of the family and do not refer to it as simply the race, family, or lineage of Yadu or of the Yadus,<sup>11</sup> the name is always given as **Rāshtrakūṭa**. The Sāmāṅgā plates of A.D. 764 liken Indra II., in a Sanskrit verse, to *śat-Rāshtrakūṭa-kanakādri*, "a golden mountain (Mēra) of the good **Rāshtrakūṭas**;"<sup>12</sup> and we have the same verse in the Paithan plates of A.D. 794,<sup>13</sup> in the Nausāri plates of A.D. 817,<sup>14</sup> in the Kāvi plates of A.D. 827,<sup>15</sup> in the Bagumrā plates of A.D. 867,<sup>16</sup> in the Chokkhakuṭi grant of A.D. 867,<sup>17</sup> and in the Bagumrā plates, of doubtful authenticity, of A.D. 888.<sup>18</sup> The Nausāri plates of A.D. 817, in another Sanskrit verse, describe Dhruva as *Rāshtrakūṭa-tilaka*, "an ornament of the **Rāshtrakūṭas**;"<sup>19</sup> and this verse occurs again in the Kāvi plates of A.D. 827,<sup>20</sup> in the Bagumrā plates of A.D. 867,<sup>21</sup> in the Chokkhakuṭi grant of A.D. 867,<sup>22</sup> and in the Bagumrā plates, of doubtful authenticity, of A.D. 888.<sup>23</sup> The Baroda plates of A.D. 835 speak, in a Sanskrit verse, of *śulka-Rāshtrakūṭa*, "tributary **Rāshtrakūṭas**;"<sup>24</sup> and the same verse is presented in the Bagumrā plates of A.D. 867,<sup>25</sup> in the

When *śri* is prefixed, as, for instance, in *śri-Rāshtrakūṭa-daraga*, the proper analysis seems to be *śrīmatā Rāshtrakūṭadada-avaya*; compare, for instance, *śrīmatā . . . Chalukyaṇaḥ kalam* in *Ind. Ant.* Vol. VI. p. 76, text lines 2, 6.

<sup>1</sup> *Jour. Bo. Br. R. As. Soc.* Vol. XIII. p. 358, B., plate II. a, text line 5, and p. 362, A., plate II. a, line 3.—In my previous paper, these two records have been referred to as "the Nausāri plates of A.D. 915." I have already indicated the reason for which they are to be properly known as "the Bagumrā plates of A.D. 915;" see Vol. VI. above, Additions and Corrections, p. vi.

<sup>2</sup> Vol. V. above, p. 194, text lines 29, 32.

<sup>3</sup> Vol. IV. above, p. 234, text lines 31, 39.

<sup>4</sup> *Loc. cit.* (note 1 above), p. 259, B., plate II. b, text line 5, and p. 263, A., plate II. b, line 2.

<sup>5</sup> This record has not been published yet. I quote it from an ink-impression.

<sup>6</sup> *Ind. Ant.* Vol. XII. p. 256, text line 4-5.

<sup>7</sup> *Inscr. at Śrav.-Bel.* No. 57, verses 2, 17.

<sup>8</sup> See note 5 above.

<sup>9</sup> Vol. V. above, p. 193, text line 11.

<sup>10</sup> Vol. IV. above, p. 232, text line 10-11.

<sup>11</sup> Two verses presented in the Cambay plates of A.D. 930 (p. 37 above, text lines 8 f. and 9 f.), and again in the Sāmāṅgī plates of A.D. 933 (*Ind. Ant.* Vol. XII. p. 249, text lines 4 f. and 5 ff.), simply place the members of the family in the *Yadūdāsa* *vanśa* or *Yadu-kula*. The Karkhād plates of A.D. 972 similarly place them in the *Yadūmantaya* or *Yadu-vanśa* (*Ind. Ant.* Vol. XII. p. 264, text lines 4, 6-7).

<sup>12</sup> *Ind. Ant.* Vol. XI. p. 112, text line 14.

<sup>13</sup> Vol. III. above, p. 106, text line 9.

<sup>14</sup> *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 136, text line 9.

<sup>15</sup> *Ind. Ant.* Vol. V. p. 146, verse 6.

<sup>16</sup> *Ind. Ant.* Vol. XII. p. 182, verse 6.

<sup>17</sup> Vol. VI. above, p. 288, text line 7.

<sup>18</sup> *Ind. Ant.* Vol. XIII. p. 66, verse 4.

<sup>19</sup> *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 137, text line 31.

<sup>20</sup> *Ind. Ant.* Vol. V. p. 146, verse 29.

<sup>21</sup> *Ind. Ant.* Vol. XII. p. 182, verse 17.

<sup>22</sup> Vol. VI. above, p. 289, text line 20.

<sup>23</sup> *Ind. Ant.* Vol. XIII. p. 67, verse 11.

<sup>24</sup> *Ind. Ant.* Vol. XIV. p. 119, text line 17.

<sup>25</sup> *Ind. Ant.* Vol. XII. p. 183, verse 29.



Chokkhakūṭi grant of A.D. 867,<sup>1</sup> and in the Bagumrā plates, of doubtful authenticity, of A.D. 888.<sup>2</sup> And the Kaṣas inscription of A.D. 930<sup>3</sup> describes Gōvinda IV., in a Kanarese verse, as *Rāshtrakūṭ-ōttama*, "a best of the *Rāshtrakūṭas*." The Wanī plates of A.D. 807 mention the family, in a Sanskrit verse, as *tri-Rāshtrakūṭ-ānvaya*, "the lineage of the glorious *Rāshtrakūṭas*;"<sup>4</sup> we have the same verse in the Rādhanpur plates of A.D. 808;<sup>5</sup> and the inscription of probably the period A.D. 814-15 to 877-78 at the Daśavatāra cave at Ellōrā, speaks, in another Sanskrit verse, of *prakaṣa-Rāshtrakūṭ-ānvaya*, "the manifest, public, or well-known lineage of the *Rāshtrakūṭas*."<sup>6</sup> The Baroda plates of A.D. 812 speak, in a Sanskrit verse, of *tri-Rāshtrakūṭ-āmala-vahśa*, "the spotless race of the glorious *Rāshtrakūṭas*;"<sup>7</sup> the Dēoli plates of A.D. 940, and, following the same draft, the Karhād plates of A.D. 959, again in a Sanskrit verse, speak of *Rāshtrakūṭa-vahśa*, "the race of the *Rāshtrakūṭas*, or of *Rāshtrakūṭa*," and propose to account for the name by saying that the family derived it from the name of a certain (imaginary) *Rāshtrakūṭa* whom these records put forward as the son of the eponymous Ratta.<sup>8</sup> Finally, the Bagumrā plates of A.D. 915 introduce the family, again in a Sanskrit verse, as *tri-Rāshtrakūṭa-kula*, "the family of the glorious *Rāshtrakūṭas*;"<sup>9</sup> and the same expression *Rāshtrakūṭa-kula*, "the family of the *Rāshtrakūṭas*," is put forward, in ornate prose, in the Kadaba plates,<sup>10</sup> which purport to have been issued in A.D. 813, but which are not of unquestionable authenticity.

In the records of some other early branches of the same general stock, but only distantly connected, if actually connected at all, with the Mālkhēḍ family, we find used only the form *Rāshtrakūṭa*. Thus, in Sanskrit prose, the Uṇṭikavāṭikā grant of Abhimanyu describes his first ancestor Mānāka as *Rāshtrakūṭānām tīlaka*, "an ornament of the *Rāshtrakūṭas*."<sup>11</sup> A Sanskrit verse in the Multāi plates of A.D. 709 places Durgarāja, the first ancestor of Yuddhāsura-Nandarāja, *tri-Rāshtrakūṭ-ānvayē*, "in the lineage of the glorious *Rāshtrakūṭas*."<sup>12</sup> And a Sanskrit verse in the Āntrolī-Ohhārōli plates of A.D. 757 describes Kakkarāja I., the first ancestor of Kakkarāja II., as *tri-Rāshtrakūṭa-kula-paṣkaja-śaṇḍa-sūrya*, "a sun of the group of water-lilies (blooming in the daytime) which is the family of the glorious *Rāshtrakūṭas*."<sup>13</sup>

In later extraneous records which mention the Mālkhēḍ family, we find the following usage. A Sanskrit verse in an Eastern Chalukya copper-plate record of the period A.D. 918 to 925 describes Vijayāditya II. (A.D. 799 to 843) as fighting during twelve years, by day and by night, a hundred and eight battles with the armies of the Gaṅgas and the Rattas; and a subsequent Sanskrit verse in the same record says that Vijayāditya III. (A.D. 844 to 888), prompted by the lord of the Rattas, conquered the Gaṅgas, and cut off the head of Maṅgi in battle, and frightened Kṛishṇa and Saṅkila, and completely burnt their city.<sup>14</sup> In the Chōla

<sup>1</sup> Vol. VI. above, p. 290, text line 36.

<sup>2</sup> *Ind. Ant.* Vol. XIII. p. 67, verse 18.

<sup>3</sup> See note 5 on page 215 above.

<sup>4</sup> *Ind. Ant.* Vol. XI. p. 158, text line 17.

<sup>5</sup> Vol. VI. above, p. 213, text line 18.

<sup>6</sup> *Archæol. Surv. West. Ind.* Vol. V. p. 83, text line 3.

<sup>7</sup> *Ind. Ant.* Vol. XII. p. 159, text line 2.

<sup>8</sup> Vol. V. above, p. 193, text lines 11, 12; and Vol. IV. p. 262, text lines 10, 11.

<sup>9</sup> *Jour. Bo. Br. E. As. Soc.* Vol. XVIII. p. 258, B. plate II. a, text line 1, and p. 262, A., plate I. text line 15.

<sup>10</sup> Vol. IV. above, p. 340, text line 6.

<sup>11</sup> *Jour. Bo. Br. E. As. Soc.* Vol. XVI. p. 90, text line 2.

<sup>12</sup> *Ind. Ant.* Vol. XVIII. p. 234, text lines 1, 2.

<sup>13</sup> *Jour. Bo. Br. E. As. Soc.* Vol. XVI. p. 107, text lines 2, 3.—I am of opinion, now, that the members of this family did not belong to what can be properly treated as a branch of the Mālkhēḍ family, but were only *vahśas* or "kinsmen" of the *Rāshtrakūṭas* of Mālkhēḍ; that is to say, that they belonged to a separate line of the same *vahśa* or race, stock, or clan. See, also, Vol. VI. above, p. 170.

<sup>14</sup> *South-Ind. Insers.* Vol. I. p. 39, text lines 12, 24; and, regarding the second verse, see also Vol. IV. above, p. 226.



records, the Rāshtrakūṭa territory, which, however, had by that time passed into the hands of the Western Chālukyas of Kalyāṇi, is called, in Tamil prose, the *Raṭṭapāḍi* and *Irattapāḍi* seven-and-a-half-lākh (country), in which appellation the name stands for *Raṭṭapāḍi*, "the country of the *Raṭṭas*,"<sup>1</sup> and *Irattamaṇḍala*, "the territory of the *Raṭṭas*."<sup>2</sup> The Bhādāna Śilāhāra grant of A.D. 997 speaks, in a Sanskrit verse, of the once flourishing *Raṭṭa-rājya* or "sovereignty of the *Raṭṭas*" as then existing only in memory, and further on, in Sanskrit prose, uses the same word in mentioning the downfall and destruction of the family, consequent on the overthrow of Kakka II.<sup>3</sup> The Khārēpāṭa Śilāhāra plates of A.D. 1008 speak, in a Sanskrit verse, of *Rāshtrakūṭa-śivārādān vāmā*, "the race of the Rāshtrakūṭa lords," and further on, in Sanskrit prose, describe the Western Chālukya king Irivabedaṅga-Satyāśraya as ruling over *Raṭṭapāṭi* or "the country of the *Raṭṭas*."<sup>4</sup> And the Kanthēra Western Chālukya plates of A.D. 1009, in Sanskrit verses, speak five times of the *Rāshtrakūṭas*, and *Rāshtrakūṭa-kula* or "the family of the *Rāshtrakūṭas*," and also present once the other form *Raṭṭa*, in referring to Bhammaha-Raṭṭa or "the *Raṭṭa* Bhammaha," whose daughter Jākavvā became the wife of Taila II.<sup>5</sup>

In the later extraneous records, there are many other references to the Rāshtrakūṭas of Mālkhēḍ, of which some speak of them as Rāshtrakūṭas, but the majority call them *Raṭṭas*. We need not pursue those references any further. But we must note the usage in respect of the family-name, in connection both with the Rāshtrakūṭas of Mālkhēḍ and with the *Raṭṭas* of Saundatti, in the records of the feudatory *Raṭṭa* princes of Saundatti, who ruled over the Kūṇḍi three-thousand province which lay in the territory that had belonged to the Rāshtrakūṭa kings of Mālkhēḍ, and who, in their later records, are represented as belonging to the same lineage with those kings.<sup>6</sup> In these *Raṭṭa* records, as far as they have been explored, the name *Rāshtrakūṭa* is but rarely met with. An inscription at Bail-Hoṅgal, probably referable to the period A.D. 1044 to 1068 but perhaps to be placed about a century later, presents the name of the family of apparently the *Raṭṭa* princes as *Rāshtrakūṭa*.<sup>7</sup> An inscription at Saundatti, put together in A.D. 1096 or soon after, speaks, in Kanarese prose, in a passage which presents wrongly the date of A.D. 875-76, of a king Kṛishṇarājādēva, by whom it means Kṛishṇa III., and describes him as *Rāshtrakūṭa-kula-tiṭhaka*, "an ornament of the family of the *Rāshtrakūṭas*."<sup>8</sup> The Tērdāḷ inscription, which was put together in A.D. 1187, includes a passage dated in A.D. 1122 which applies to the prince Kārtavīrya II., in Kanarese prose, the epithet *Rāshtrakūṭa-śuvaya-sīraḥ-śikhāmani*, "a crest-jewel on the head that was the lineage of the *Rāshtrakūṭas*."<sup>9</sup> And the Saundatti inscription of A.D. 1228 describes the prince Lakshmidēva II., in a Kanarese verse, as *Rāshtrakūṭa-śuvaya*, "belonging to the lineage of the *Rāshtrakūṭas*."<sup>10</sup> But, with the above exceptions, the *Raṭṭa* records, including even the records of A.D. 1096, 1187, and 1228 mentioned above, always present the name as *Raṭṭa*, or, using a variant of the name written with the Drāviḍian *r*, as *Raṭṭa*. The earliest certain record of the *Raṭṭa* princes, the Sogal inscription

<sup>1</sup> See, for instances, *South-Ind. Insers.* Vol. III. p. 15, a record of A.D. 1008; and *ibid.* p. 112, a record of A.D. 1054-55.

<sup>2</sup> See *ibid.* p. 63, a record of A.D. 1053-54.

<sup>3</sup> Vol. III. above, p. 272, text line 20, and p. 273, line 43.

<sup>4</sup> Vol. III. above, p. 293, text line 6-7, and p. 299, line 21.—There can hardly be any doubt that the same word *Raṭṭapāṭi* is the real reading in the passage in the *Narasimhasaṇḍakavrita*, XI. 59, 60, in which Dr. Bühler (see *Ep. Ind.* Vol. I. p. 225) found a mention of "Raṭṭapāṭi."

<sup>5</sup> *Ind. Ant.* Vol. XVI. p. 21, text lines 10, 15, and p. 23, lines 39, 40-41, 43, 44.

<sup>6</sup> See a note on references to Kṛishṇa III. in the records of the *Raṭṭas* of Saundatti, which I am giving in the *Indian Antiquary*, Vol. XXXII.

<sup>7</sup> See *Ind. Ant.* Vol. IV. p. 115. The language of the record is Kanarese. But I did not note whether the particular passage is in prose or in verse.

<sup>8</sup> See the article referred to in note 6 above.

<sup>9</sup> *Ind. Ant.* Vol. XIV. p. 18, text line 47.

<sup>10</sup> *Archaeol. Surv. West. Ind.* Vol. III. p. 110, text line 5.



dated in July, A.D. 980,<sup>1</sup> speaks of the prince Kārtavīrya I., in a Kanarese verse, as *Raffa-kula-bhūṣaṇa*, "an ornament of the family of the Raṭṭas." The Saundatti inscription, dated in December of the same year, of the Baṭa prince Śāntivarman, speaks in Kanarese verses, with reference it may be to the Rāṣṭrakūṭas of Mālkībēd, or it may be to some earlier members of the Ratta family of Saundatti,<sup>2</sup> of *Raffa-kul-ānvaya-nripaṭ*, "the kings of the lineage of the family of the Raṭṭas," and, with the Drāviḍian *r*, of *Raffar*, "the Raṭṭas."<sup>3</sup> The Maṇṭūr inscription of A.D. 1040 presents a formal *prafastī* of the usual kind in Kanarese prose, introductory to the practical details of the record, in which it applies to the prince Eṇaga-Eṇayammaraṣa the epithet *Raffa-vaṇś-śābhava*, "born in the race of the Raṭṭas," and the *biruda* *Raṭṭamārtanḍa*, "a sun of the Raṭṭas;" and, in Kanarese verses, it gives him the *biruda* *Raṭṭanārāyaṇa*, "a Nārāyaṇa of the Raṭṭas," in addition to repeating the *biruda* *Raṭṭamārtanḍa*; and it further speaks, in Kanarese prose, of a tank called *Raṭṭasamudra*.<sup>4</sup> The Kanarese inscription in the temple of Aḱkalēśvara or Aṣṱuśēśvara, at Saundatti,<sup>5</sup> in the passage of A.D. 1048 describes Nanna, the father of Kārtavīrya I., in verse as *Raffa-kul-āmbara-tigmarōchi*, "a sun of the sky which is the family of the Raṭṭas," and speaks of Dāyima in verse as *Raffara Mēru Dāyima*, "Dāyima, a Mēru of the Raṭṭas;"<sup>6</sup> and it uses the same form of the name twice more, in verse and prose, in connection with Aṅka in that passage, and once again in the passage of A.D. 1057, in which it describes Kārtavīrya II., in a formal prose *prafastī*, as *Raffa-kula-kamaḷa-mṛtanḍa*, "a sun of the water-lily (blooming in the daytime) which is the family of the Raṭṭas." Another inscription at Saundatti, of the period A.D. 1069 to 1076, describes the prince Kārtavīrya II., in the formal *prafastī* in Kanarese prose, as *Raffa-kula-ravaṇa-vana-mṛtanḍa*, "a sun of the group of water-lilies (blooming in the daytime) which is the family of the Raṭṭas," and, in giving his pedigree, uses the same verse that stands in the record of A.D. 1048, and styles his ancestor Dāyima, in a Kanarese verse, *Raffara Mēru Dāyima*, "Dāyima, a Mēru of the Raṭṭas."<sup>7</sup> The Saundatti inscription, put together in A.D. 1096 or thereabouts, which has been quoted above as presenting the name Rāṣṭrakūṭa in connection with Kṛṣṇa III., describes the prince Kārtavīrya II., in the formal *prafastī* in Kanarese prose, as *Raffa-kula-bhūṣaṇa*, "an ornament of the family of the Raṭṭas," and, in tracing his descent, describes his ancestor Kārtavīrya I., in a Sanskrit verse, as *Raffa-vaṇś-śābhava*, "born in the race of the Raṭṭas."<sup>8</sup> The Tērdāl inscription, put together in A.D. 1137, which has been quoted above as presenting, in a passage dated in A.D. 1122, the name Rāṣṭrakūṭa in connection with the prince Kārtavīrya II., styles him, in the formal *prafastī* in Kanarese prose, *Raffa-kula-bhūṣaṇa*, "an ornament of the family of the Raṭṭas."<sup>9</sup> The Kalhoḷe inscription of A.D. 1204 describes the prince Sēna II., in a Kanarese verse, as *Raff-ānvaya-Śrī-nāṭra*, "the eye of Fortune in the shape of the lineage of the Raṭṭas," and applies the *biruda* *Raṭṭanārāyaṇa*, "a Nārāyaṇa of the Raṭṭas," to Kārtavīrya IV., again in a Kanarese verse, and then, in the formal *prafastī* in Kanarese prose, styles him, as usual, *Raffa-kula-bhūṣaṇa* "an ornament of the family of the Raṭṭas."<sup>10</sup> The Bhōj plates of A.D. 1208 speak of the family of the princes, in a Sanskrit verse, as *Raff-ānvayā*

<sup>1</sup> Noticed in *Dyn. Kan. Distra.* pp. 425, 553. I quote it from an ink-impression.

<sup>2</sup> On this point, see page 223 below, note 5.

<sup>3</sup> *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 104, text lines 1, 2.

<sup>4</sup> *Ibid.* Vol. XIX. p. 164, text lines 9, 10, 17, 24, and p. 165, line 27.

<sup>5</sup> Not yet published, but mentioned in *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 172 f., and *Dyn. Kan. Distra.* pp. 553, 554. I quote it from an ink-impression.

<sup>6</sup> With the epithet thus applied to Dāyima, compare the likening of Indra II. to "a golden mountain (*Mē a*) of the good Rāṣṭrakūṭas," see page 215. It would also seem that Nāgavarman, somewhere in his *Kēṇḍāvalāṇa*, uses the expression *Raffara Mēru Dantiga* "Dantiga, a Mēru of the Raṭṭas," with reference probably to the Rāṣṭrakūṭa king Dantidurga-Dantivarman II.; see *Jour. Bo. Br. R. As. Soc.* Vol. XX. p. 35.

<sup>7</sup> *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 213, text line 6, and p. 214, line 12.

<sup>8</sup> *Ibid.* p. 196, text lines 24, 26.

<sup>9</sup> *Ibid.* Vol. XIV. p. 18, text line 43.

<sup>10</sup> *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 220, text line 5, and p. 221, lines 12, 15.



*caṁśa*, "the race that has the appellation *Raṭṭa*," and in the formal *prasaṁśī*, given in this case in Sanskrit prose, style *Kārtavīrya* IV., as usual, *Raṭṭa-kuṣa-bhūṣaṇa*, "an ornament of the family of the *Raṭṭas*."<sup>1</sup> The Nēsaṁgi inscription of A.D. 1218 uses, throughout, the variant of the name which presents the Drāviḍian *r*; in Kanarese verses, it speaks of the Māḷkhēḍ kings as *Raṭṭa-dēvagar*, "those who were of the lineage of the *Raṭṭas*," and of their family as *Raṭṭa-caṁśa*, "the race of the *Raṭṭas*," and *Raṭṭa-kuṣa*, "the family of the *Raṭṭas*," and of the family of the princes of Saundatti as *Raṭṭa-caṁśa*, "the race of the *Raṭṭas*."<sup>2</sup> The Saundatti inscription of A.D. 1228, which has been quoted above as presenting the name *Rāshtrakūṭa* in connection with the prince Lakshmidēva II., further speaks of him, in a preceding Kanarese verse, as *Raṭṭa-caṁśa-śābhava*, "born in the race of the *Raṭṭas*," and uses, also in Kanarese verses, and in connection with the prince, the expressions *Raṭṭa-rājya*, "the rule of the *Raṭṭas*," and *Raṭṭa-rāja* and *Raṭṭa-śrēṇī*, "the *Raṭṭa* kings;" and in the formal *prasaṁśī*, in Kanarese prose, it styles Lakshmidēva II., as usual, *Raṭṭa-kuṣa-bhūṣaṇa*, "an ornament of the family of the *Raṭṭas*."<sup>3</sup> And an inscription at Hannikere or Hannikēci, put together in A.D. 1257,<sup>4</sup> uses, throughout, the variant of the name with the Drāviḍian *r*, and presents the name of the family of the kings of Māḷkhēḍ as *Raṭṭa-caṁśa*, "the race of the *Raṭṭas*," in a Kanarese verse, and as *Raṭṭa-dēvagar*, "the lineage of the *Raṭṭas*," in Kanarese prose, and describes the prince Kārtavīrya III., in Kanarese prose, as *Raṭṭa-kuṣa-bhūṣaṇa*, "an ornament of the family of the *Raṭṭas*," and his son Lakshmidēva II., in a Kanarese verse, as *Raṭṭa-kuṣa-śrēṇī*, "a leader of the family of the *Raṭṭas*."

The form *Raṭṭa*, with the Drāviḍian *r*, has not as yet been found in any records of the *Rāshtrakūṭa* kings of Māḷkhēḍ. It is met with, first, in the Saundatti record of A.D. 980. But, from the other instances given above, it does not seem to have been used at all freely until about the beginning of the thirteenth century A.D. It was not always used even then. It became, however, so well established and well known a form of the name, that we find it used also in extraneous records, and in the Nāgarī characters, though a special device had to be adopted to represent it in that alphabet. That device was the doubling of the ordinary Nāgarī *r*, with the result of presenting the name as *Rraṭṭa*, without, however, producing a double consonant strong enough to lengthen a preceding short vowel.<sup>5</sup> And we have the name in this form in a Sanskrit verse in the Harajahaḥḥi plates of A.D. 1238, which contain a Dēvagiri-Yādava record,<sup>6</sup> and again

<sup>1</sup> *Ind. Ant.* Vol. XIX. p. 245, text line 6-7, and p. 247, line 87-88.

<sup>2</sup> *Jour. Bo. Br. E. As. Soc.* Vol. X. p. 240, text lines 4, 10, and p. 241, lines 11-12, 14.

<sup>3</sup> *Archaeol. Surv. West. Ind.* Vol. III. p. 110, text lines 5, 6, 7, 10, and p. 112, line 62, and p. 113, line 62.

<sup>4</sup> See the article referred to in note 6 on p. 217 above.

<sup>5</sup> To the same expedient, the doubling of the ordinary *r*, recourse was had even in Boose and Sanderson's Kanarese Dictionary (1858), in the comparatively few instances in which an attempt was made to indicate the Drāviḍian *r* in that work.

<sup>6</sup> *Jour. Bo. Br. E. As. Soc.* Vol. XV. p. 387, text line 27.—The doubling of the *r* was effected here by placing a superscript *r* over the ordinary *r*. The same means was also used in the Kanarese part of this record, written in Nāgarī characters, in *Kuṁbhāragaraya-olage*, for *Kuṁbhāragaraya-olage*, line 93, and in *Kuṁbhāragolana keḷage* for *Kuṁbhāragolana keḷage*, line 97. And the same means was used in the word *Rraṭṭa*, quoted above from the Behaṭṭi plates of A.D. 1253, and again in *māra-kānda*, for *māra-kānda*, in the Kanarese passage, given in Nāgarī characters, at the end of the Behaṭṭi Kālachūrya plates of A.D. 1183 (*Ind. Ant.* Vol. IV. p. 276, text line 57). The same means was used in also *Kira-Palarig-dikṣaṇa*, for *Kira-Palarig-dikṣaṇa*, in the Hālā Kādamba plates of A.D. 1199 (*Jour. Bo. Br. E. As. Soc.* Vol. IX. p. 244, line 13).—Another means of representing the Drāviḍian *r* in Nāgarī characters, was, to double the Nāgarī *r* by making from the bottom of it an upstroke to the right similar to the upstroke to the left in the ordinary *r*. This device was used in the spurious plates in the Bangalore Museum which purport to have been issued in A.D. 445 (No. 49 in my list of Spurious Indian Records in *Ind. Ant.* Vol. XXX. p. 321); here we have *Hraṭṭar* for *Hraṭṭa* (*Ind. Ant.* Vol. VIII. p. 94, text line 12), and *Hraṭṭar* *r* (*Ind. Ant.* Vol. VIII. p. 94, text line 12), and *Hraṭṭar* *r* (*Ind. Ant.* Vol. VIII. p. 94, text line 12).—We have the double *rr* in Nāgarī, *irrida* for *Hraṭṭa* . . . *irrida* (*ibid.* p. 95, text line 17).—We have the double *rr* in Nāgarī, for the Drāviḍian *r*, again in *aracapa*, = *aracapa*, in the Elhōj *Raṭṭa* plates of A.D. 1303 (*Ind. Ant.* Vol. XIX. p. 247, text line 103). But I have not kept a note as to how the *rr* is formed there.



in the same verse in the Bēhatṭi plates of A.D. 1253, which contain another Dēvagiri-Yādava record.<sup>1</sup>

That the family-name of the princes of Saundatti, who ruled the Kāndi three-thousand province, was Raṭṭa, not Rāshtrakūṭa, is unmistakable. And it is also quite plain that, while Rāshtrakūṭa was the formal appellation which it was customary to apply to the kings of Mālkḥēḍ in ornate language, the real practical form of their family-name was Raṭṭa. This is made clear, in one way, by the fact that Raṭṭa is the name that was used in forming those *birudas*, or secondary appellations of the kings, of which the family-name was a component, and of which we have at present instances dating from A.D. 915 and onwards; namely, Raṭṭakandarpa in the cases of Indra III., Gōvinda IV., Khotṭiga, and Indra IV., and Raṭṭavidyādhara in the case of Gōvinda IV. But it is made clear in other ways also. In the records of the Mālkḥēḍ family, except in the case of the Kaḍaba plates which are not of unquestionable authenticity, the appellation Rāshtrakūṭa is found only in Sanskrit verses, in those parts of the records which were introductory to the passages containing the practical details of the records, and were devoted to exhibiting the pedigree, reciting the achievements, and generally magnifying the importance of the kings, in the principal literary language of the time. And even in the record put forward in the Kaḍaba plates, where the appellation occurs in prose, the passage is in ornate prose of an elaborate and stilted kind, or, as Dr. Lüders has styled it, in "exceedingly rich and flowery language."<sup>2</sup> The name Raṭṭa appears first in the Sirūr and Nilgund inscriptions of A.D. 866. And in them it is presented, not in a Sanskrit verse, but in the Kanarese prose *prafastī* which introduces the practical details of the records. At about that time, there arose a practice of presenting compositions, which did not even include excerpts from the early standard drafts such as we have in the case of verses 1 and 2 in the Sirūr record and verses 2 and 3 in the Nilgund record, but which departed altogether from the early standard drafts, and were also liable to be independent even of each other. The composers of those later records indulged in various liberties, which had not been allowed to the composers of the earlier records. And, in the drafts presented in the Cambay plates of A.D. 930 and the Sāngli plates of A.D. 933 and the Kharḍa plates of A.D. 972, the real name of the family, in either form, was actually suppressed altogether, and the members of the dynasty were simply allotted, in connection with their then recently elaborated Parāgic pedigree, to "the race of the Yādus" or "the lineage of Yādu."<sup>3</sup> It was only in those later compositions that the habit crept in, of using the name Raṭṭa in Sanskrit verses. And, even then, a kind of apology was made for using the more practical form of the name in the more ornate parts of the records. That the *biruda* Raṭṭakandarpa, in the case of Indra III., should be used in a Sanskrit verse, in the Bagumrā records of A.D. 915, in that practical form and without being metamorphosed into Rāshtrakūṭakandarpa, is natural enough. But it is found rather far on in the record. And the composer of the draft presented in those two sets of plates was careful to introduce the dynasty by its more stately appellation of "the family of the Rāshtrakūṭas," before he proceeded to speak of "the kingdom or sovereignty of the Raṭṭas" and to bring the *biruda* Raṭṭakandarpa into one of his verses. So, also, the draft presented in the Dōlī plates of A.D. 940 and the Karhāḍ plates of A.D. 959 introduces the dynasty as "the race of the Rāshtrakūṭas," before it, again, speaks of "the kingdom or sovereignty of the Raṭṭas." And these two drafts, presented to us first in records of A.D. 915 and 940, emphasise the point that Raṭṭa was the real and practical form, and Rāshtrakūṭa was the ornamental or stately form, of the family-name. Such are the facts. But the Raṭṭas of Mālkḥēḍ have come to be familiarly known as the Rāshtrakūṭas of Mālkḥēḍ, because that form only of their name is presented at all prominently in

<sup>1</sup> *Jour. As. Soc. Ind.* Vol. XII. p. 43, text line 17. As stated in the preceding note, the doubling of the *r* was effected here, also, by placing a superscript *r* over the ordinary *r*.

<sup>2</sup> Vol. IV. above, p. 385.

<sup>3</sup> See note 11 on page 215 above.



their various records which were published before the time when the Sirūr inscription came to notice. And, for purposes of easy discrimination, it will be desirable to continue the use of that appellation, and to speak still, as hitherto, of the Rāshtrakūṭa kings of MĀĪkhēḍ and the Raṭṭa princes of Saundatti.

We have now to consider which of the two names, Raṭṭa and Rāshtrakūṭa, was evolved from the other name, and how it was done.

And, in the first place, it is to be remarked that we have been told by Mr. Pathak that "the word *raṭṭa*, according to Trivikrama, is a Prākṛit form of the Sanskrit *rāṣṭra*."<sup>1</sup> I have, however, been assured, by the very best authority, that Trivikrama does not give in his grammar any rule at all about the word *rāṣṭra*, and that the word *raṭṭa* has not been found in Prākṛit literature. And, as far as our actual knowledge goes, the forms which the Sanskrit word *rāṣṭra*, 'a country,' would assume in the Prākṛita, are *raṣṭha*, *raṣha* and *raṣa*. We have the form *raṭṭha* in *Suratṭha*, = *Surāṣṭha*, and *Sōratṭha*, = *Saurāṣṭha*, which instances Professor Pischel has given me from, respectively, *Hemachandra*, 2, 34, and *Trivikrama*, 1, 4, 14; and the use of it evidently underlies the Jaina-Mahārāṣṭri, Saurasēni and Apabhraṃsa word *Marahatṭha*, for *Maharatṭha*, = *Mahārāṣṭha*, and the Mahārāṣṭri word *Marahatṭhi*, for *Maharatṭhi*, = *Mahārāṣṭri*.<sup>2</sup> In Pāli, we have the independent word *raṭṭha* itself, = *rāṣṭra*, in the sense of 'kingdom, realm, country, land, district.'<sup>3</sup> And, in epigraphy, we have *Sātāhani-raṭṭhē*, "in the province of Sātāhani."<sup>4</sup> We have the form *raṭṭha*, in epigraphy, in *Suratṭha*, = *Surāṣṭha*, in one of the Nāsik inscriptions of Puṣyamāyī.<sup>5</sup> And we have the form *raṭa*, attributable no doubt to the tendency to avoid aspirates in the Drāviḍian languages, in *Sorata*, = *Saurāṣṭha*, which is given as an instance of the changes of *au* to *o* and of *sh* to *ṣ* in the illustrations of Kēśirāja's Kanarese *Śabdamanidarpaṇa*, sūtras 270, 283.<sup>6</sup> So far, no authority can be obtained for saying that the form *raṭṭa*, = *rāṣṭra*, 'country,' actually occurs. However, according to the *Śabdamanidarpaṇa*, sūtra 283, the Sanskrit *sh* may become *ṭ*, as well as *ṣ*, in Kanarese; and there are cases, such as *duṣṭa*, = *dusṭa*, *viṣṭi*, = *viṣṭi*, and *iṣṭi*, = *iṣṭi*, in which that change has occurred. And so, also, in the Prākṛit languages technically so called, while the Sanskrit *sh* usually becomes *ṭh*,<sup>7</sup> there are some cases in which it has become *ṭ*; as, for instance, in *uṣṭa*, = *uṣṭa*, and a few other words.<sup>8</sup> And we are, therefore, not prepared to say that the form *raṭṭa*, = *rāṣṭra*, may not be found to occur, though it was not taught by Trivikrama, and though we cannot at present quote any instance of it.

But the name Raṭṭa was certainly not obtained from the word *rāṣṭra*, or from the name Rāshtrakūṭa. The family-name, in its Sanskrit form, was, not Rāṣṭra, but Rāshtrakūṭa. There was no name Rāṣṭra, from which to obtain the name Raṭṭa. From the name Rāshtrakūṭa we obtain, by corruption, in the most natural manner, Rāshtrōḍa, actually presented in a Varāwal inscription of A.D. 1384, which speaks of *Rāshtrōḍa-vamśa*, "the race of the Rāshtrōḍas," and describes it as a third race famous like the Solar and Lunar Races;<sup>9</sup> and we shall not be

<sup>1</sup> *Ind. Ant.* Vol. XIV. p. 14 a.

<sup>2</sup> See Prof. Pischel's Prākṛit Grammar, § 354.

<sup>3</sup> Childers' Pāli Dictionary, p. 463. The word figures in also *raṭṭha-vāsiṇ*, 'inhabitants,' *raṭṭhādhip*, 'a king,' and *raṭṭhikā*, *raṭṭhiyā*, 'an inhabitant.'

<sup>4</sup> *Ep. Ind.* Vol. I. p. 6, text line 27. And, evidently, the same word figures in the fiscal term *a-raṭṭha-samāsi* *ayikā* in line 32 of the record, and is the basis of the official title *raṭṭhika* in line 4. As variants of this fiscal term, connected with the other form *raṣṭha*, we have *a-raṣṭha-samāsiyika* in *Archæol. Surv. West. Ind.* Vol. IV. p. 104, No. 18, line 4, and p. 106, No. 14, line 10, and *a-raṣṭha-samāsiyika* in Vol. VI. above, p. 87, line 14.

<sup>5</sup> *Archæol. Surv. West. Ind.* Vol. IV. p. 108, text line 2. For other instances of this form, in a certain fiscal expression, see the preceding note.

<sup>6</sup> Dr. Kittel's edition, pp. 356, 370. So, also, *Sorata* is given as the corruption of *Saurāṣṭra* in the illustrations of sūtra 160 of Bhaṭṭakalāhādēva's *Karṇāṭakabaddhānuśāsana*, Bangalore, 1890.

<sup>7</sup> See Prof. Pischel's Prākṛit Grammar, § 308.

<sup>8</sup> See *id.* § 304.

<sup>9</sup> *Antiquarian Remains in the Bombay Presidency*, 1897, p. 259.



surprised, if we meet hereafter with epigraphic instances of further corruptions such as Rāṭhōḍa and Rāṭhōḍa, of which forms the last is actually the modern name which in gazetteers, etc., is presented as 'Rāthor' and 'Rāhtor.'<sup>1</sup> But, in the name Rāshtrōḍa, the second component, *kūṭa*, of Rāshtrakūṭa, is duly represented.<sup>2</sup> Whereas, in the name Raṭṭa there is nothing whatever to represent that second component of the other name. And, for that reason we cannot admit Raṭṭa as a corruption of, or in any way obtained from, the name Rāshtrakūṭa.

It can only be the case that the name Rāshtrakūṭa was evolved out of the name Raṭṭa. And, that that was the case, is unconsciously disclosed by the draft presented in the Dēoli plates of A.D. 940 and the Karhād plates of A.D. 959, in the verse which puts forward the eponymous person Raṭṭa as the imaginary original ancestor of the Mālkhād family, and asserts that he had a son named Rāshtrakūṭa, and says that it was from the name of that son that the family became known as the Rāshtrakūṭa race, or the race of Rāshtrakūṭa or of the Rāshtrakūṭas.<sup>3</sup> But the name Rāshtrakūṭa is certainly not merely a Sanskritised form of nothing but the name Raṭṭa; for the simple reason that in Raṭṭa there is nothing to account for the component *kūṭa* in the other form of the name. The name Raṭṭa does account for the first component, *rāshtra*. It does not, however, account for it in the way of having been literally translated by the word *rāshtra*. The explanation is that, in devising an ornamental form of a name, Raṭṭa, which, whatever may have been the origin of it, did not mean a 'country,' there was used, not unnaturally, a Sanskrit word, *rāshtra*, which was the actual representative and origin of words of very similar sound, such as *raṭṭha*, *raṭṭha*, and *raṭṭa*,—possibly even *raṭṭa* itself, if the existence of that form should be established hereafter,—which did possess that meaning. There was thus obtained, as the first step, a name Rāshtra. But it seems to have been then recognised that the appellation thus obtained was not sufficiently high-sounding, and that something more was needed to adapt it better to the purposes for which it was wanted. Now, the word *kūṭa* has the meaning, among others, of 'the highest, most excellent, first,' derived no doubt from its meanings of 'any prominence, a peak or summit of a mountain.' In literature, it occurs in that meaning in the *Bhāgavatapurāṇa*, 2, 9, 19, where Bhagavat (Vishnu-Krishna) is represented as addressing Brahman as '*kūṭa yōginām*, "O chief of ascetics!" In the epigraphic records, it is used in the same meaning in the official title *grāmakūṭa*, 'a chief or headman of a village,'<sup>4</sup> and also actually in the word *rāshtrakūṭa* as an official title meaning 'the headman of a territorial division technically known as a *rāshtra*.'<sup>5</sup> The word *kūṭa*, in that same meaning, was plainly employed in making up the full family-name Rāshtrakūṭa. And the use of it, to fill out and give sufficient pomp to that form of the name, was very probably suggested by the actual existence of the word *rāshtrakūṭa* as an official title. But we need not think, any longer, that the name

<sup>1</sup> Dr. Bühler has told us that "the bards of Rājputānā," inverting the process, "have invented Rāshtravṛṇḍha as an etymon for Rāthōḍ." in order to explain a difficult Prakrit word; see *Ind. Ant.* Vol. XVII. p. 192, note 34.

<sup>2</sup> Namely, by the *uḍa* in *Edakṣra-uḍa*, from which we have eventually *Edakṣrōḍa*. Compare *grāmakūṭa*, *gāma-uḍa*, and eventually *gawḍa*, etc.; see page 183 above.

<sup>3</sup> Vol. V. above, p. 193, text lines 11, 12; and Vol. IV. p. 287, verse 7, and p. 282, text lines 10, 11.

<sup>4</sup> For instance, in the Sāmāṅgaḍ plates of A.D. 754; see *Ind. Ant.* Vol. XI. p. 112, text line 29. Another form of this title was *grāmakūṭaka*, which we have, for instance, in the Kaṭhēn plates of A.D. 1009; see *id.* Vol. XVI. p. 24, text line 60.—Regarding the fact that the word *grāmakūṭa* was the origin of the Kanarese title *Ganḍa*, answering to the Marāṭhī *Pāṭil*, *Pāṭil*, see page 183 above.

<sup>5</sup> For instance, in an Eastern Chalukya record of the period A.D. 799 to 843; see *Ind. Ant.* Vol. XX. p. 416, text line 17. Another Eastern Chalukya record, belonging or purporting to belong to the same period, presents the simple word *kūṭaka*, which we may take as standing either for *rāshtrakūṭaka* or for *grāmakūṭaka*, as we like; see Vol. V. above, p. 120, text line 15. The records of Western India usually present, instead of *rāshtrakūṭa*, either *rāshtrakūṭakāṭa*, as in the Sāmāṅgaḍ plates of the Kaṭachchuri king Buddharāja of A.D. 619 (see Vol. VI. above, p. 298, text line 18), or *rāshtrapati*, as in the Sāmāṅgaḍ plates of the Rāshtrakūṭa king Daṇḍidarga of A.D. 764 (see *Ind. Ant.* Vol. XI. p. 112, text line 28), and in the Kaṭhēn plates of the Western Chalukya king Vikramāditya V. of A.D. 1009 (see *id.* Vol. XVI. p. 24, text line 60).



is itself the official title, or that, like the official title, it means 'a headman of a *raṣṭra*.'<sup>1</sup> It was plainly intended to mean 'highest, most excellent, chiefs, or leaders, of the Raṭṭas.'

It may be added that both the original family-name Raṭṭa, and its ornate form Rāshtrakūṭa, came to be afterwards used as personal names. Thus, the Khārōṣṭī plates of A.D. 1008 mention a Śilāhara prince named Raṭṭa and Raṭṭarāja;<sup>2</sup> and Hēmaçhaṇḍra mentions in his *Parīśiṣṭaparcā* a man named Rāshtrakūṭa.<sup>3</sup> It may also be remarked that Kālhaga has asserted the existence of a queen of the Dekkan, of Karpāṭa extraction, named Raṭṭā, alleged to have been a contemporary of Lalitāditya of the Kārkōṭa dynasty of Kashmir; but there can be no doubt that Dr. Stein has rightly explained the passage, not as establishing the real existence of any such queen, but as presenting a personification of the dynasty of the Rāshtrakūṭas of Mālkheḍ.<sup>4</sup>

#### The original home of the Rāshtrakūṭas of Mālkheḍ.

In line 13 of the Sirūr inscription of A.D. 866, and in line 16 of the Nilgund inscription of the same date, Amoghavarsha I. is described as *Lattalūra-pura-paramēśvara*, "supreme lord of the town of Lattalūra." The same town is mentioned, sometimes as Lattalūr and sometimes as Lattanūr, in also the records of the Raṭṭa princes of Saundatti; for instance, the Maṇṭar inscription of A.D. 1040 describes Eṛaga-Eṛeyammarasa as *Lattalūr-puravar-śvara*, "lord of Lattalūr, a best of towns, an excellent town, a chief town," and the Bhōj plates of A.D. 1208 describe Kārtavīrya IV., and the Saundatti inscription of A.D. 1228 describes Lakṣmidēva II., as *Lattanūr-puravar-śdhīśvara*, "supreme lord of Lattanūr, a best of towns."<sup>5</sup> And in these epithets we have, in various forms, a hereditary title commemorative of the place which the Rāshtrakūṭa kings of Mālkheḍ,—and, after them, the Raṭṭa princes of Saundatti, who, according to some of their later records, belonged to the same lineage with those kings,—claimed as their original home. The name of the town is further presented to us in a transitional form in the Sitābaldī inscription of A.D. 1087, which applies the epithet *Latalaura-vinirgata*, "come forth or emigrated from Latalaura," to a feudatory of the Western Chālukya king Vikrama-āditya VI., namely to the *Mahāśmanta* Dhāḍḍibhaḍaka or Dhāḍḍibhaṇḍaka, also called the *Rāṣaka* Dhāḍḍiāḍva, whom it further describes as *mahā-Rāshtrakūṭ-śreya-prasūta*, "born in the great lineage of the Rāshtrakūṭas, or in the lineage of the great Rāshtrakūṭas;" and the record applies

<sup>1</sup> There would, however, not have been anything derogatory even in that derivation of the name. The name of the well known Andhrabhūṭiya kings is explained as having taken its origin from the fact that the first of them had been a servant (*śārītya*) of the Andhras. And there was a family of Kings who referred themselves to a lineage known as the Gurjaraṣṭrāhara lineage (see Vol. III. above, p. 263), evidently because their ancestors had been doorkeepers of the Gurjars.

<sup>2</sup> Vol. III. above, p. 300, text lines 32, 34.

<sup>3</sup> See Monier-Williams' Sanskrit Dictionary, under *raṣṭra*.

<sup>4</sup> See his translation of the *Rājatarāṅgi*, Vol. I. p. 135, note on verse 152 of the fourth book.

<sup>5</sup> See, respectively, *Ind. Ant.* Vol. XIX. p. 165, and p. 248, and *Archæol. Surv. West. Ind.* Vol. III. p. 113, text line 62, and Plate 73 in Vol. II. p. 224.—By a printer's mistake, not noticed at the time, the published text of the Bhōj record gives the name of the town, in line 66-67, as Lattanūr, with the long *d*, instead of the short *a*, in the first syllable. The necessary correction should be made.—At present, I cannot trace back the use of this title to any date before A.D. 1040 in records which belong unquestionably to the Raṭṭas of Saundatti. The Kalasapur inscription of A.D. 933, of the time of the Rāshtrakūṭa king Gōvinda IV., does, indeed, mention a *Mahāśmanta* whom it describes as *Lattalūr-pura-paramēśvara* and as *trinaṣi-pareṣṭhaka*; and it is practically certain that he was a Raṭṭa: but the original record is greatly damaged, and I cannot recognise, in the ink-impression, either his name, or any epithet which specifically refers him to the lineage of the Raṭṭas. The Sogal inscription of the Raṭṭa prince Kārtavīrya I., of July, A.D. 980, does not seem to make any mention of Lattalūr. And it may be added that the town is certainly not mentioned in the Saundatti inscription, of December of that same year, of the *Mahāśmanta* Śāntivarman (*Jour. As. Soc. Ind.* Vol. X. p. 204); but, for various reasons, it is very questionable whether that is really a Raṭṭa record at all.



the same epithet, "come forth or emigrated from Latalaura," to Dhādībhādaka's officer, the *Danḍandya*ka Vāsudēva.<sup>1</sup>

The town Lattalūr or Lattanūr may, or may not, have been in the territory of the Rāshtrakūṭas of Mālkheḍ. By a similar title, the Western Gaṅga princes of Talakāḍ were styled *Koṣaḷāla-puravar-īśvara*, "lord of Koṣaḷāla, the best of towns."<sup>2</sup> Here, the allusion is to the town now known as Kōlār, the chief town of the Kōlār district in the east of Mysore. And that town certainly was in the Western Gaṅga territory. So, also, the Kādamba princes of Hāṅgal had the hereditary title of *Banavāsi-puravar-ādhiśvara*, "supreme lord of Banavāsi, the best of towns."<sup>3</sup> And they sometimes had the administration of the Banavāsi province. But their hereditary authority was confined to the Pānnīṅgal five-hundred province: the Banavāsi province proper was a crown property, administered from time to time by whomsoever the paramount sovereign might appoint; it was only by special appointment that it, with also some neighbouring districts, was occasionally held by the Kādambas of Hāṅgal; and they used the title simply because they claimed descent from the early Kādamba kings, whose capital was Banavāsi. These are the only two instances, that I can recall, in which a hereditary title of the kind that we are considering was more or less connected with actual territorial authority. The same title, "supreme lord of Banavāsi, the best of towns," was used by the Kādamba princes of Goa,<sup>4</sup> who had no authority whatever at Banavāsi, and simply derived the title in the same way as did the Kādambas of Hāṅgal. The Kalachurya kings of Kalyāṇi in the Nizam's Dominions had the hereditary title of *Kālañjara*-(for *Kālañjara*)-*puravar-ādhiśvara*, "supreme lord of Kālañjara, the best of towns,"<sup>5</sup> simply in connection with the legend that referred the origin of their family to Kālañjar in Bundēlkhāṇḍ, Central India, a long way outside their own territory. The Guṭta princes of Guṭtal, whose power was usually limited to quite a small part of the Dhārwar district, used the title *Ujjayani-puravar-ādhiśvara*, "supreme lord of Ujjayani, the best of towns,"—for which in one passage there is substituted "supreme lord of Pātali, the best of towns,"<sup>6</sup>—simply because their traditions or legends connected them with the Early Guptas and the mythical king Vikramāditya, and consequently with the far distant Ujjain in Mālwa and Pātaliputra-Pāṭna in Behar. By similar titles, the Śilāhāra princes of the Northern Koṅkan styled themselves *Tagara-pura-paramēśvara*, "supreme lord of the town of Tagara,"<sup>7</sup> and their relatives who ruled at Karhāḍ styled themselves *Tagara-puravar-ādhiśvara*, "supreme lord of Tagara, the best of towns,"<sup>8</sup> though Tagara, which is the modern Tār in the Naldurg district of the Nizam's Dominions,<sup>9</sup> was at a very appreciable distance, a hundred miles at least, from any part of the provinces to which their authority was confined. And the Yādava princes of the Sēṇa country, which was the territory of which the chief town was Dēvagiri-Daulatābād, used the title *Dēvāravati-pura-paramēśvara*, "supreme lord of the town of Dēvāravati,"<sup>10</sup> which, in the form *Dēvāravati-puravar-ādhiśvara*, "supreme lord of Dēvāravati, the best of towns," was taken over

<sup>1</sup> Vol. III. above, p. 305, and text lines 4-5 and 7. It seems clear that, in line 5 of the text, *mahā* was prefixed to *Rāshtrakūṭa-danava-prasūta* in order to indicate that Dhādībhādaka claimed descent from the great Rāshtrakūṭa kings of Mālkheḍ, and not from one of the minor branches of the Rāshtrakūṭa or Ratta stock which existed in other parts of India.

<sup>2</sup> See, for instance, Vol. VI. above, p. 44, and text line 2.

<sup>3</sup> See, for instance, *Ind. Ant.* Vol. X. p. 254a, and text line 24-25.

<sup>4</sup> See, for instance, *Jour. Bo. Br. E. As. Soc.* Vol. IX. p. 300, and p. 296, text line 6.

<sup>5</sup> See Vol. V. above, p. 24, and text line 5, and p. 257, and text line 65.

<sup>6</sup> See *Dya. Kon. Distr.* p. 678 ff.

<sup>7</sup> See, for instance, Vol. III. above, p. 269, and p. 273, text line 43-44.

<sup>8</sup> See, for instance, *Cave-Temple Inscriptions* (No. 10 of the brochures of the Archaeological Survey of Western India), p. 103, text line 26-27.

<sup>9</sup> See *Jour. R. As. Soc.*, 1901, p. 537 ff., and 1902, p. 230 ff.

<sup>10</sup> It appears first in the case of Bhīllama II., in the Saṅgamār plates of A.D. 1000; see *Ep. Ind.* Vol. II. p. 215 and text line 48.



from them by their descendants, the Yādava kings of Dēvagiri-Daulatābād.<sup>1</sup> But, whereas the allusion here is to Dvāravati, Dvārāvati, or Dvārakā, which is the modern Dwārakā at the western extremity of Kāṭhiāwār, the Yādava princes of the Sōṇa country certainly never ruled at Dwārakā or over any part of Kāṭhiāwār. The title was only set up by them in connection with their claim to belong to the Lunar Race, and to be descended from the god Viṣṇu, who, in his incarnation as Kṛiṣṇa, made Dwārakā his capital. And, that they simply claimed Dwārakā as their traditional place of origin, is explicitly shewn by a passage in the Bassein plates of A.D. 1069 which says in respect of Dṛiḍhaprahāra, whom it puts forward as the original founder of the family, that "he, in the beginning, came from the city (*pattana*) of Dvārāvati" to the territory, in the Nāsik district and the Nizam's Dominions, which his descendants were ruling at the time when the record was drawn up, "and made famous in the world the town of Chandṛādityapura, which had already sprung into existence."<sup>2</sup> From all these facts, we can see plainly that these hereditary titles, presenting the names of ancient towns, put forward only assertions as to places of origin, and not claims to actual local authority; and that, to take a specific instance, the title *Lattalūra-pura-paramīśvara*, "supreme lord of the town of Lattalūra," which we have in the Sirūr and Nīlgund records, is nothing but a more dignified and ostentatious method of conveying the exact idea which is expressed by the *Latalaura-vinirgata*, "come forth or emigrated from Latalaura," of the Sitābaldī inscription.<sup>3</sup>

An identification of the town Lattalūr, Lattanūr, or Latalaura, has not yet been established.<sup>4</sup> I have, indeed, suggested that it might not impossibly be found in the town known as Ratanpur, in the Bilāspur district, Central Provinces;<sup>5</sup> because the letters *r* and *l* are often interchanged, and so it would not be difficult to derive the name Ratanpur from the full form Lattanūrpura. That suggestion, however, was based chiefly on the fact that we find traces of rulers calling themselves Rāshtrakūṭas in various parts of India far to the north of the territory of the Rāshtrakūṭas of Mālkḥēḍ. And it is not, really, in any way sustainable; because the name Ratanpur has been simply obtained by transposition from Ratnapura, as is shewn by a record of A.D. 1114 at Ratanpur itself.<sup>6</sup> I cannot at present quote any epigraphic references to Lattalūr, except from the records of the Rāshtrakūṭas of Mālkḥēḍ and the Rājās of Saundatti, and from the Sitābaldī inscription. Nor can I find it mentioned by any ancient geographer or traveller, or in any *Purāṇa* or other work. But we are certainly concerned with a southern locality. And, while not asserting a final identification of Lattalūr, I would indicate a place in respect of which it seems worth while that some precise inquiries should be made. That place is a town in the Bidar district of the Nizam's Dominions, which is shewn as 'Latur' in the Indian Atlas sheet No. 56 (1845), in lat. 18° 24', long. 76° 38', and in Thacker's Reduced Survey Map of India by Bartholomew (1891). In Philip's Gazetteer of India by Ravenstein (1900), it is treated as 'Lathur, or Latur,' and is credited with a population of 9,063. It seems to have been, not long ago, of more importance than at present; for, Murray's *Encyclopædia of Geography* (1844)

<sup>1</sup> It is applied to the first king, Bhīllama, in an inscription of his time, dated in A.D. 1189, at Muttagi in the Bijāpur district. I quote from an ink-impression.

<sup>2</sup> *Ind. Ant.* Vol. XII. p. 121, and text lines 3 to 5. Regarding Chandṛādityapura, see *id.* Vol. XXX. p. 518.

<sup>3</sup> On the technical use of *vinirgata* in such expressions as this, see *Ind. Ant.* Vol. XXXI. p. 381 ff.

<sup>4</sup> Major Graham's suggestion, put forward in 1854 (*Statistical Report on the Principality of Kolhapoor*, p. 410), that it is Athṇī, the head-quarters of the Athṇī Māṇka in the Belgaum district, was only based on the mistaken reading of 'Atunpoor,' and is, of course, altogether unsustainable.—Pandit Bhagwanlal Indrajī seems to have entertained the idea (see the *Gazetteer of the Bombay Presidency*, Vol. I. Part I. p. 7) that the name of the Lāṭa country, in Gujārāt, was derived from the name of some local tribe, "perhaps the Lattas" (read, obviously, Lattas), who might possibly, through the interchange of *l* and *r*, be identified with the Rājās or Rāshtrakūṭas, and that Lattalūra (*sic*) may have been in Lāṭa and may have given its name to both the country and the dynasty. It is difficult, however, to look on this as anything except an early crude speculation, which the Pandit himself would not have incorporated in any final presentation of his more mature views.

<sup>5</sup> *Dys. Kaa. Distrs.* p. 384.

<sup>6</sup> *Ep. Ind.* Vol. I. p. 33, and text lines 12 (twice) and 17.



shows 'Lattoor' as the name of a territorial subdivision ranking on equal terms with Bidar, Kalbarga, Shôlâpur, Vairâg, and Paṇḍharpur.<sup>1</sup> Along with Pratiśthâna-Paiṭhan and Tagara-Têr, 'Latur' is in that part of the Dekkan, watered by the Gôdâvarî and its tributaries, which has been indicated by Dr. Bhandarkar as a favourite region of early Âryan settlement;<sup>2</sup> and it is, in fact, only about twenty-eight miles east-by-north from Têr, and three miles south of the 'Manjara,' which is an important feeder of the Gôdâvarî. And I strongly suspect that local inquiries would result in finding that 'Latur' is the ancient Lattalûr, Lattanûr. If so, there will, perhaps, be found at 'Latur' some notable temple or remains of such a temple, either of the goddess Durgâ in the form of Châmuṇḍâ, or of Viṣṇu in the form of the man-lion, or possibly temples of both those deities; since the Sitâbaldî inscription further describes Dhâḍi-bhadraka as "he who obtained favour by a boon of (the goddess) Châmuṇḍâ," and Vâsudeva as "he who obtained favour by a boon of (the god) Nârasimha."<sup>3</sup>

The matter must, of course, depend a good deal upon what is the actual spelling of the modern name which the maps and gazetteers present as 'Latur, Lathur, and Lattoor.' We need not trouble ourselves about the *h* which appears in one of these forms; it is as easily accounted for here, as in some other instances referred to by me elsewhere.<sup>4</sup> For the rest, I feel no doubt that inquiries on the spot would shew that the real name is Lâtûr, with a long *â* followed by a single dental *t*. And, if that is so, the modern name is distinctly derivable from the ancient name, through steps the rules for some of which have been given to me by Professor Pischel. We start with the form Lattalûra, of A.D. 866, of which Lattanûr, appearing first at present in A.D. 1208, is plainly only an optional variant attributable to the interchangeability of *l* and *n*.<sup>5</sup> The first step would be the dropping of one *t* in the second syllable, which would give us Latalûra, and eventually the Latalaura which we actually have in the Sitâbaldî inscription. The next step would be the omission of the short *a* of the second and final syllables,<sup>6</sup> which would give us Latlûr. The next step would be the assimilation of the *l* to the preceding *t*,<sup>7</sup> which would give us Lattûr. And, finally, the nexus *tt* would be dissolved into the simple *t*, and the preceding short *a* would be lengthened by way of compensation;<sup>8</sup> and this would give us the ultimate form Lâtûr.

<sup>1</sup> See the skeleton map on p. 951, and the key to it on p. 953, sub-divisions Nos. 66 to 71.

<sup>2</sup> See the *Gazetteer of the Bombay Presidency*, Vol. XIII., Thana, Part II., p. 423, note 4, and *Early History of the Dekkan* (id. Vol. I. Part II.), p. 135 ff.

<sup>3</sup> Compare another epithet of the Kâdambas of Hâṅgal, namely *Jayantî-Madhukêśvaradêva-labdhâ-vara-prasâda*, "he who obtained the excellent favour of the god Madhukêśvara of Jayantî-(Banavâsi)" (*Ind. Ant.* Vol. X. p. 252, text line 25); also, another epithet of the Guttas of Guttal, namely *Ujjantî-Mahâkêśadêvatî-labdhâ-vara-prasâda*, "he who obtained the excellent favour of the god Mahâkêśa of Ujjayantî" (*P. S. O. C. Insers.* No. 103, line 10). But the records do not always present a title of this kind, in connection with the title commemorating the place of origin. And in some cases the epithet indicating a family-god, refers to a god who was not the god of the alleged place of origin; for instance, though, like the Kâdambas of Hâṅgal, the Kâdambas of Goa were styled "supreme lord of Banavâsi, the best of towns," their other title was *śrî-Saptakôṭîśvaradêva-labdhâ-vara-prasâda*, "he who obtained the excellent favour of the holy god Saptakôṭîśvara" (*Jour. As. Soc.* Vol. IX. p. 304, text line 11-12, and compare *Ind. Ant.* Vol. XIV. p. 290, text line 27), and Saptakôṭîśvara appears to have been a god at 'Narven' in Goa (see *Dyn. Kon. Distrs.* p. 568, note 7).

<sup>4</sup> See *Jour. As. Soc.*, 1901, p. 543 ff.

<sup>5</sup> See Prof. Pischel's *Prâkrîṭ Grammar*, § 260. As instances of the interchange of *l* and *n*, we may quote the place-names Latjigêra-Nandikêśwar (see *Ind. Ant.* Vol. XIX. p. 317 a) and Bellur-Wanum (see id. Vol. XViii. p. 296, and Vol. XXXI. p. 397), and the proper name Liṅgapa-Niṅgapa, well known in the Kanarese country, and the ordinary words *soḷâ* for *lâḍa* in Gujarâtî (see id. Vol. XVIII. p. 296, note 5) and *jalam-soḷâmi* for *janm-dêḷam* in Northern India (see id. Vol. XX. p. 89, note 2).

<sup>6</sup> See id. § 148.

<sup>7</sup> See id. §§ 279, 296, and Beames' *Comparative Grammar of the Modern Âryan Languages of India*, p. 283 (3).

<sup>8</sup> See Beames' *Comparative Grammar*, Vol. I. p. 152, § 41, and p. 281, § 73 (1).



**The banners and crests of the Rāshtrakūṭas of Mālkhēḍ and of the Rāṭṭas of Saundatti.**

The difference between the *lāñchhana* or crest, which was the device used on the seals of copper-plate charters,<sup>1</sup> occasionally at the tops of inscriptions on stone, and on coins, and the *dhvaja* or banner, has been explained, with instances, in my *Dynasties of the Kanarese Districts*, in the *Gazetteer of the Bombay Presidency*, Vol. I. Part II., p. 299, note 4.

The Rāshtrakūṭas of Mālkhēḍ had the *pālidhvaja* banner and the *Garudalāñchhana* or *Garuḍa* crest, which are mentioned in, for instance, lines 9 and 13 of the Sirūr inscription of A.D. 866, E., page 206. And it would appear, from a passage in the *Adipurāṇa* of Jināsēna, that the *pālidhvaja* was a particular arrangement, in rows, of a thousand and eighty flags,—a hundred and eight flags of each of ten kinds of flags bearing, as there specified, the devices of garlands, cloths (?), peacocks, water-lilies, geese, eagles, lions, bulls, elephants, and wheels; see *Ind. Ant.* Vol. XIV. p. 104 f.

The Rāṭṭas of Saundatti, on the other hand, had the *suvarṇaGaruḍadhvaja*, or banner of a golden Garuḍa, and the *sindūralāñchhana* or *sendūralāñchhana*, the red-lead crest.

Their *lāñchhana* is mentioned in the records edited by me in the *Jour. Bo. Br. R. As. Soc.* Vol. X. pp. 194 to 226, in my translations of which I treated it as the mark of vermillion. Subsequently, however, the expression *sindūra-lāñchhanam*, for *sindūra-lāñchhanam*, in line 43 of the inscription at Tērdāl, was translated by Mr. Pathak as meaning "who has the device of an elephant." To this there was attached a note, telling us vaguely that, "according to Kēśirāja, *sindhura* is changed into *sindūra*."<sup>2</sup> And, accepting that statement, I translated *sindūra-lā[ñ]chhanam* in the Maṇṭūr inscription of A.D. 1040,<sup>3</sup> and *sindūra-lāñchchhanas* in the Bhōj plates of A.D. 1208,<sup>4</sup> by "who has the crest of an elephant;" and I have taken it as established that the Rāṭṭas of Saundatti had the elephant crest.<sup>5</sup> Since that time, however, I have gradually learnt that, even apart from his habit of often not stating chapter and verse for his assertions, so that it is sometimes difficult or impossible to test them, the person who made that statement about the meaning of *sindūra* in this combination, is by no means to be accepted implicitly. He has misled us in this matter. And, as happens not infrequently, the process of setting things right cannot be made as brief as the enunciation of the assertion which has led us astray.

On re-examining the Rāṭṭa records themselves,<sup>6</sup> I find that they mention the crest by two words, *sindūra* and *sendūra*.<sup>7</sup> I find the word *sindūra* in the following cases:—My ink-impression of the fragmentary inscription of Kārtavīrya II. at Saundatti, of the period A.D. 1069 to 1076, shows distinctly *sindūra-lāñchchhanam*, as given by me in *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 213, text line 5. My photograph of the Kalhole inscription of Kārtavīrya IV. of A.D. 1204 shows distinctly *sindūra-lāñchchhanam*, as given by me *ibid.* p. 221, text line 16. And the published facsimile lithograph<sup>8</sup> of the Saundatti inscription of Lakshmidēva II. of A.D. 1228 shows distinctly *sindūra-lāñchchhanam*, as given by me, *ibid.* p. 263, text line 62. And I have the

<sup>1</sup> There were, however, exceptions to the rule. And, notably, the seal of the only Rāṭṭa copper-plate record which has come to light, the Bhōj plates of A.D. 1208, appears to present, not their crest, but the Garuḍa which was the device on their banner; see *Ind. Ant.* Vol. XIX. p. 243.

<sup>2</sup> *Ind. Ant.* Vol. XIV. p. 24, note 24.—I may remark that the editing of that record was done under strict supervision by me; and there can be little doubt, if any, that the original does present *sindūra* and not *sendūra*.

<sup>3</sup> *Ind. Ant.* Vol. XIX. p. 104, text line 9-10.

<sup>4</sup> *Ibid.* p. 247, text line 88.

<sup>5</sup> See *Dyn. Kan. Distrs.* p. 362.

<sup>6</sup> I have not got either ink-impressions or photographs of the Maṇṭūr inscription and the Bhōj plates.

<sup>7</sup> In the first syllable of this word, the vowel may be either the short *e* or the long *a*. The following conjunct consonant indicates, preferentially, the short *e*.

<sup>8</sup> *Archæol. Surv. West. Ind.* Vol. II. p. 224, Plate 73.



word *sendūra* in the following cases:—My ink-impression of the Saundatti inscription of A.D. 1096 or thereabouts shews that in line 24, where my published text, *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 196, gives *sindhūra-lāñchhanam*, the original has *sendūra-lāñchhanam*: the vowel of the first syllable is unmistakably *e*, *é*, not *i*; and in the second syllable the *n* and the *ś* are unmistakable, and the subscript consonant, somewhat blurred, either is an original *d*, or else is an original *dh* corrected into *d*. And my ink-impression of the inscription at the temple of Āṅkalēśvara or Āṅkuśēśvara at Saundatti, which, though not published, has been mentioned by me elsewhere,<sup>1</sup> shews distinctly *sendūra-lāñchchhanam* in line 24, in the description of Āṅka in the passage of A.D. 1048, and again in line 59, in the description of Kārtavīrya II. in the passage of A.D. 1087.

We thus have, well established, the two forms *sindhūra* and *sendūra* or *sēndūra*, both used in the Rājā records. And we have now to determine the meaning of the word.

Now, we have in Sanskrit two words, *sindhura*, with the aspirated *dh* and the short *u*, meaning 'an elephant,' and *sindūra*, with the unaspirated *d* and the long *ū*, meaning 'red lead, minium, vermilion,' and 'a particular kind of tree or plant.'

Dr. Kittel's Kannaḍa-English Dictionary (1894) gives *sindhūra*, with the long *ū* but still with the aspirated *dh*, as a variant of *sindhura*, and only with the meaning of 'an elephant.' His authority for it is the *Nāmārtharatnākara*, 26. I am not able to examine that work. But I notice that Gangadhar Madiwaleshwar Turmari's Kanarese Vocabulary (1869) gives *sindhūra*, with the long *ū* and the aspirated *dh*, with the meanings both of 'elephant' and of *kuṣhuma*, 'saffron,' the use of which for certain purposes was much the same as the use of *sindūra*; and, further, it brackets *sindhura*, with the short *u*, in such a way as to attribute to it, also, the meaning of *kuṣhuma*, for which, however, I cannot trace any other authority. And so, also, Reeve and Sanderson's Canarese Dictionary (1858) gives *sindhura* and *sindhūra*, with both the short *u* and the long *ū* and with the aspirated *dh*, as meaning both 'red lead' and 'an elephant.'

In addition to giving *sindhūra* as another form of *sindhura*, Dr. Kittel's Dictionary further presents *sindura*, with the short *u* and the unaspirated *d*, as a *tadbhava*-corruption of *sindhura*. The authority quoted for this is the *Śabdamañidarpaṇa* of Kēśirāja, Dr. Kittel's own edition (1872), p. 339. And there, under the illustrations of sūtra 255, which teaches amongst other things the change of *dh* to *d*, we certainly have "*sindhuram* = *sinduram*." Here, however, the short *u* is preserved; and the corruption of *sindhura*, thus presented, is not *sindūra* with the long *ū*. This corruption, *sindura*, is not given in Gangadhar Madiwaleshwar's Vocabulary, or in Reeve and Sanderson's Dictionary.

To the other word, *sindūra*, Dr. Kittel's Dictionary assigns only the meaning of 'red lead, minium.' And, as *tadbhava*-corruptions of this word, it gives *chandra* (2), with *chandra*, *chendra* (1) and *chendra* (1), and also *sendura*, with the short *e* and *u*, and *sēndūra*, with the long *ē* and *ū*, and both with the unaspirated *d*. Reeve and Sanderson's Dictionary does not include *sendura* or *sēndūra*. Gangadhar Madiwaleshwar's Vocabulary does not present *sendura* or *sēndūra*; but it does present *sēmdhūra*, with the long *ē* and *ū* and with the aspirated *dh*, as another form of *sindūra*. I do not find this last form anywhere else.

For *sēndūra*, as a corruption of *sindūra*, Dr. Kittel has quoted only Gangadhar Madiwaleshwar's Vocabulary. But, as I have just said, that Vocabulary presents, not *sēmdhūra* with the unaspirated *d*, but *sēmdhūra* with the aspirated *dh*.

For *sendura*, as a corruption of *sindūra*, Dr. Kittel has quoted, with another authority which I am not able to examine, the *Śabdamañidarpaṇa* of Kēśirāja, his own edition (1872), p. 337. There, however, under the illustrations of sūtra 271 which teaches amongst other things that *i* becomes *e*, we have "*sindhuram* = *sēmdhuram*." In respect of this, I can only say that

<sup>1</sup> *Jour. Bo. Br. R. As. Soc.* Vol. X. p. 172 f., and *Dyn. Kon. Diets.* pp. 553, 554.



either it establishes *sendhura* (for which, however, I cannot find any other authority) as a corruption of *sindhūra*, for *sindhura*, 'elephant,' or else, and more probably, it is a mistake for "*sindhūrah* = *sēdhūrah*," based on a habit which, Dr. Kittel has told me, the manuscripts have of not unfrequently presenting an aspirated instead of an unaspirated letter and *vice versa*. Beyond that, I can only say that Mr. Rice's *Karṇāṭakabaddhasāsanam* of Bhaṭṭakalaṅkādhara (1890), p. 108, under the illustrations of sūtra 160, does give *sendura* as the corruption of *sindhūra*.

So far, no authority has been found for the assertion that *sindhura*, 'an elephant,' becomes *sindhūra*. We have only obtained *sindura*, with the unaspirated *d* but retaining the short *u*, as a corruption of that word, and *sindhūra*, with the long *ū* but retaining the aspirated *dh*, as another form of it.

But, also, we have not found any conclusive authority for *sendūra* or *sēdhūra* as a corruption of *sindhūra*, 'red lead.' We have only obtained, more or less certainly *sendura* with the short *u*, and doubtfully *sindhūra* with the aspirated *dh*, and *sēdhūra* apparently deduced by inference from it. Turning, however, to other sources of information, we there obtain something quite definite. In a language closely allied to Kanarese, Mr. C. P. Brown's Telugu-English Dictionary (1852) does not give *sindura*, *sendura*, *sēdhūra*, or *sēdhūra*. It does give *sindhūrah*, with the meaning of only 'an elephant,' and *sindhūrah*, with the meanings of only 'red lead, minium,' and 'a sort of tree.' And, while it does mention *sindhūrah* with the aspirated *dh* and the long *ū*, it specifies it as an "error" for *sindhūrah*. But, in a language of which the vocabulary is very much mixed up with that of the Kanarese of the southern districts of the Bombay Presidency, Molesworth and Candy's Marāṭhi-English Dictionary (1857), while not presenting *sindhura*, 'an elephant,' or *sindura*, does give *sindhūra*, with the meaning of only 'red lead, minium,' and gives *sēdhūra* (with the palatal *s*) as a popular form of it, and also *sēdhūra* (with the dental *s*) with the indication that it is commonly written *sēdhūra*. And Professor Pischel, in § 119 of his *Prākṛit Grammar* (1900), Vol. I., Part 8, of the *Grundriss der Indo-arischen Philologie und Altertumskunde*, has given *sendūra*, with the short *e* and the long *ū*, as the corruption of *sindhūra*. On the other hand, the *Pāyalaśchchhināmāmlā* of Dhanapāla, 4, as the corruption of *sindhūra*. According to Dr. Bühler's edition (1879), does not seem to deal with *sindhūra*, but indicates, in verse 9, that *sindhura*, 'an elephant,' retains the *tatsama*-form *sindhura*, and does not present any corruption of that word.

It would thus seem that, among the Kanarese authorities, there has been some confusion between *sindhura*, 'an elephant,' and *sindhūra*, 'red lead, minium, vermilion,' which confusion, however, is in all probability confined to mistakes by copyists. But I cannot discover any authority of any kind for the assertion that *sindhura*, 'an elephant,' takes the form *sindhūra*, or any indication that the word *sindhūra* has the meaning of 'an elephant.' And there are no reasonable grounds for imputing any confusion between the two words to the writers of the ancient records. On the other hand, *sendūra*, *sēdhūra*, and *sēdhūra* are given as corruptions of *sindhūra* by authorities of an unquestionable kind. We may, therefore, safely discard any idea that *sindhūralāṅghana* and *sendūralāṅghana* can mean 'an elephant crest.' And we may safely revert to my original rendering of it as the mark of vermilion, for which, however, there is now to be substituted, in more technical terms, the red-lead crest.

The only point that remains, is, to determine exactly what we are to understand by a red-lead crest. Now, Monier-Williams' Sanskrit Dictionary, revised edition, gives *sindhūra-tilaka* as meaning 'a mark on the forehead made with red lead.'<sup>1</sup> And, similarly, Dr. Kittel's

<sup>1</sup> Also, we may remark, it gives *sindhūra-tilaka* as meaning 'marked with red lead, an elephant,' and *sindhūra-tilaka* as denoting 'a woman whose forehead is marked with red lead (and therefore whose husband is living).' And H. H. Wilson has mentioned a particular use of the *sindhūra-tilaka* by women, in telling us that a widow, about to commit *suttee*, "in making preparations for ascending the funeral pile, used to mark her forehead with *sindhūra*, and to deck herself sumptuously with all the symbols of a *redhead*," or woman whose husband is still alive; see his *Works*, Vol. II. p. 300.



Kannāḍa-English Dictionary gives *sindūra-boṭṭu* as meaning 'a round mark (on the forehead) made with red lead.' That, therefore, was one of the uses of red-lead; namely, for making the *tīlaka* or 'mark on the forehead, made with coloured earths, sandal-wood, or unguents, either as an ornament or as a sectarian distinction.' But a special use of the *sindūra* as a royal prerogative is established by the *Rājatarāṅgiṇī*, 8, 2010. We are there told, in respect of a certain confidential official named Kōshthāsvara, a councillor of king Jayasimha of Kashmir, that,—*baddhv-ādḥikāriṇaḥ śulkaṁ gṛhṇat-ākāri rāja-vat tēna sva-nāmnā bhāṇḍeṣhu draṅgē sindūra-mudrapaṁ*,—"imprisoning the officials, he collected the customs at the watch-station, and had his own name stamped in red-lead on the wares as if he were the king."<sup>1</sup> To this, Dr. Stein has attached the comment that "it is still customary in Jammu territory, and "probably elsewhere too in India, to mark goods for which octroi-duty has been paid, with "seal-impressions in red-lead (*sindūra*)." That comment is apposite enough. But we further learn from the text that, in ancient times, there was a certain royal privilege of stamping with red-lead. The word *mudrapa* means the act of making the *mudra* or stamp or impression of a *lāñchhana* or device on a seal or crest. And we thus see that the possession of the *sindūralāñchhana* or *sandūralāñchhana* entitled an owner of it to stamp his name, crest, or other symbol, in red-lead.

\* \* \* \*

Gōvinda II., and the Alās plates which purport to have been issued in A.D. 770.

In Vol. VI. above, p. 170 ff., I examined again, in the light of only the most nearly synchronous records, a question which had engaged my attention once before.<sup>2</sup> And I arrived at the same conclusion; namely, that the successor of Krishṇa I. was his younger son Dhruva. I indicated that the pointed expression used in the Wāṇi record of A.D. 807 (and repeated in the Rādhanpur record of A.D. 808), that Dhruva obtained the sovereignty by "leaping over his elder brother (*jydeṣṭh-śllāṅghana*)," would not be incompatible with the possibility that Gōvinda II., the elder son, was the intended successor of Krishṇa I., and in fact is rather suggestive that, not only was that the case, but also an appointment of him as *Yuvarāja* was actually made. And I found, in the Paithan record of A.D. 794, a possible intimation that Gōvinda II. established himself in the northern parts of the Rāshtrakūṭa territories, while Dhruva set himself up as his rival in the south, and that time elapsed before Dhruva made himself master of the whole kingdom. But I found it to be plain that, at the best, Gōvinda II. made a stand for only a short time. And I arrived at the conclusion, from the early authoritative records, that Dhruva set himself up as king immediately on the death of Krishṇa I., and that Gōvinda II. had no real part in the succession at all.

Since then, there has been published, in Vol. VI. above, p. 208 ff., the record contained in the Alās plates. This record mentions Dantidurga, son of Indra II., by a name, Dadrivarman, which is of course nothing but a mistake, made by the writer, for Dantivarman. It introduces Gōvinda II. as "the dear son" of the favourite of Fortune and the Earth, the *Mahārājādhirāja*, *Paramīvara*, and *Bhaṭṭāraka* Akālavārsha-(Krishṇa I.), and describes him as the *Yuvarāja* Gōvindarāja, with the *virudās* or secondary appellations of *Prabhūtavaraḥ* and *Vikramāvalōka*, "whose head was purified by an anointment to the position of *Yuvarāja* which was greeted with acclamation by the whole world, and who had attained the *pañchamahādīyabda*." It brings forward a certain Vijayāditya, with the *virudās* of *Māḍavaśōka* (*sic*) and *Ratnavarsha*, who is described as a son of (another) Dantivarman, and as a son's son of a Dhruvarāja (who seems to be Dhruva, the younger brother of Gōvinda II.). And it recites that, at the request of Vijayāditya, and on a specified day of the month *Āshāḍha* in the *Saumya saṁvatsara*, Śaka-Samvat 692 (expired), falling in June, A.D. 770, Gōvinda II., as *Yuvarāja*, being

<sup>1</sup> Dr. Stein's Text; and Translation, Vol. II. p. 156.

<sup>2</sup> *Dyn. Kan. Distr.* p. 398.









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## APPENDIX.

### A LIST OF INSCRIPTIONS OF SOUTHERN INDIA FROM ABOUT A.D. 500.

By PROFESSOR F. KIELHORN, C.I.E.; GÖTTINGEN.

**I**N continuation of my List of the Inscriptions of Northern India<sup>1</sup> I now publish a similar list of inscriptions of Southern India, which also was originally compiled solely for my own use. It contains all southern inscriptions from about A.D. 500 which I have found in the various publications accessible to me, excepting, as a rule, those in Dr. Burgess and Pandit Natesa Sastri's *Archaeol. Survey of Southern India*, Vol. IV., and in Mr. Rice's *Epigraphia Carnatica*, Vol. III. ff. The inscriptions of any importance, other than reprints, in the former publication may be expected to be soon republished critically, and those in the *Epigraphia Carnatica* will, I have no doubt, receive a general index of their own, when all the texts have been published.

While I am writing these lines,<sup>2</sup> my list contains 1,020 numbers which treat of about 1,100 separate inscriptions. Of this total about 210 are on copper-plates, and 890 on stone. Taken as a whole, the inscriptions of the South in some respects differ essentially from the northern inscriptions. The latter with insignificant exceptions are all in Sanskrit; of the 1,100 inscriptions in the present list not more than about 290 are in Sanskrit only.<sup>3</sup> About 340 are in Tamil, 320 in Kanarese, 10 in Telugu, 90 in Sanskrit and Kanarese, 30 in Sanskrit and Telugu, and 20 in Sanskrit and Tamil; the language of four is an ancient Prākṛit, and a few are composed or contain remarks in a dialect which apparently is an old form of Marāṭhī. On the other hand, while the inscriptions of the North are dated in about ten different eras the chief of which is the Vikrama era, Southern India generally uses the Śaka era. Of about 510 of these inscriptions dated according to eras,<sup>4</sup> 450 quote the Śaka and 20 from the southernmost part of India the Kōlamba (or Kollam) era; six quite exceptionally use the era of the Kaliyuga (marked Ky.), and 34 are dated according to the Chālukya-Vikrama era (marked Chā. Vi.), i.e., really, in regnal years of the Western Chālukya Vikramāditya VI. The Vikrama era is foreign to the South; it is quoted only once, in the most modern inscription of this list (of A.D. 1830), which also gives the number of years elapsed since Vardhamāna's Nirvāṇa. This list, moreover, will show that in large tracts of Southern India it was the custom — more rarely observed in Northern India — to date documents only in the regnal years of the reigning kings. Of the prominent part which the Jovian years play in the dates of southern inscriptions I have had occasion to speak elsewhere.

Differently from the course followed in the Northern List, I have arranged the inscriptions here given mainly according to the dynasties to which they belong. Dated and undated miscellaneous inscriptions which I cannot assign to any particular dynasty will be given under separate headings at the end of the list. Any inconvenience which my arrangement may cause I hope to

<sup>1</sup> See above, Vol. V. Appendix.

<sup>2</sup> Any inscriptions that may be published while this list is being printed will as far as possible be inserted in their proper places.

<sup>3</sup> When the language of an inscription is not stated in this list, it should be understood to be Sanskrit.

<sup>4</sup> Current years will be denoted in this list by an asterisk placed after the numerals for the year.

lessen by an index which will give all dated inscriptions arranged in the order of the Śaka years. Another index is to contain most of the proper names which occur in this list.

While doing this work, I often have found cause to regret that I know so little of the vernaculars of Southern India, and I fear that this list must suffer through this want of knowledge on my part. I nevertheless venture to hope that what I offer now will at least save some trouble to others who are interested in Indian Epigraphy.

#### A.—The Western Chalukyas of Bādāmi.<sup>1</sup>

1.—Ś. 310.—*Ind. Ant.* Vol. IX. p. 294. Pimpalner (spurious<sup>2</sup>) plates<sup>3</sup> of the W. Chalukya<sup>4</sup> *Mahārājādhirāja Satyāśraya (Pulakēśin I. ?)* :—

(L. 1).—Śakanripakāl-ātita-samvatsara-śatēshu tri(tri)shu daś-ōttarēshv-asyā[m\*] samvatsara-māsa-paksha-divasa-pūrvvāyān-tithau.

(L. 35).—sūryagrahaṇa-parvvaṇi.

2.—Ś. 411\*.—*Ind. Ant.* Vol. VII. p. 211, and Plates in Vol. VIII. p. 340. Altmē<sup>5</sup> (formerly Captain T. B. Jervis's, now British Museum, spurious<sup>6</sup>) plates of the W. Chalukya *Mahārājādhirāja Pulakēśin I. Satyāśraya*, the son of Rapaṛāga who was the son of Jayasimha I.; and of his feudatory *Sāmiyāra*, the son of Sivāra who was the son of the *Rājā* Goṇḍa, of the Rundranīḷa-Saindraka family (or Rundranīḷa and Saindraka families) :—

(L. 28).—Śakanrip-ābdēshv-ēkādaś-ōttarēshu chatuś-śatēshu vyatittēshu Vibhava-samvatsarē pravarttamānē . . . Vaiśākha-ōdita-pūrṇa-puṇya-divasē Rāhō(hau) vidhau(dhōr-) maṇḍalam ślēṣṭē (?).

(L. 35).—Vaiśākha-paurṇamāsyām Rāhau vidhu-maṇḍala[m\*] pravishjavati.

12th April A.D. 488; a lunar eclipse, not visible in India; but see *ibid.* Vol. XXIV. p. 10, No. 164.

The inscription records the building of a Jaina temple and the allotment of certain grants to it, and gives the line of Jaina teachers Siddhanandin, Chitakāchārya, Nāgadēva, and Jinanandin.

3.—Ś. 500.—*Ind. Ant.* Vol. III. p. 305, and Plate; Vol. VI. p. 363, and Plate in Vol. X. p. 58; *PSOCI.* No. 39. Bādāmi cave inscription of the W. Chalukya<sup>7</sup> *Maṅgalēśvara Rapavikrānta*, of the 12th year of the reign (of his elder brother Kirtivarman I.) :—

(L. 6).—pravarddhamāna-rājya-samvatsarē dvādaśē Śakanripati-rājyābbhishēka-samvatsarēshv-atikrāntēshu pañchasa śatēshu . . .

(L. 11).—mahā-Kārttika-paurṇamāsyām.

4.—*Ind. Ant.* Vol. X. p. 60, and Plate; *PSOCI.* No. 40. Bādāmi Kanarese rock inscription of the W. Chalukya<sup>4</sup> *Maṅgalēśa*.

<sup>1</sup> For the W. Chalukyas of Gujārat see my *List of North. Inscr.* Nos. 398, 400, 401 and 404. Of the (unpublished) Bahār plates, dated in Ś. 653, of the *Jayāśraya-Maṅgalanarāja* (also called Vinayāditya and Yuddhamalla) who is mentioned *ibid.* No. 404, an account is given in *Jour. Bo. As. Soc.* Vol. XVI. p. 5, and *Ind. Ant.* Vol. XIII. p. 75.—In *Jour. Bo. As. Soc.* Vol. XX. p. 42 is published a Sanjān copper-plate inscription which professes to be of the time of the W. Chalukya Vikramāditya I. and to record a grant by his paternal uncle Buddhavarasa, the younger brother of Satyāśraya (Pulakēśin II.). I hope that this inscription may be re-edited with a facsimile. (For the name Buddhavarasa see below, No. 67.)

<sup>2</sup> See *Ind. Ant.* Vol. XXX. p. 216, No. 25.

<sup>3</sup> The third plate is numbered with the numeral figure 3.

<sup>4</sup> The name Chalukya or Chālukya does not occur in the inscription.

<sup>5</sup> See *ibid.* Vol. XXX. p. 218, No. 35.

<sup>6</sup> See *Ind. Ant.* Vol. XXIX. p. 273.

<sup>7</sup> The original has *Chalukya*.



5.—*Ind. Ant.* Vol. XIX. p. 16, and Plate. Bādāmi (Mahākūṭa) pillar inscription<sup>1</sup> of the 5th year of the reign of the W. Chalukya<sup>2</sup> Maṅgalēśa Raṇavikrānta:—

(L. 14).—uttarōttara-pravarddhamāna-rājya-pañchama-śri-varaḥ pravarttamānē Siddhārthē Vaiśākha-paurṇamāsyām.

The Jovian year Siddhārtha, if it is really intended here,<sup>3</sup> by the mean-sign system lasted from the 25th October A.D. 601 to the 21st October A.D. 602 (in Ś. 523-524).

In the lineage of the Chalukyas, Jayasīṅgha (Jayasīdha I.); his son Raṇarāja; his son Satyāśraya Raṇavikrama [Pulakēśin I.]; his son Pura-Raṇaparākrama [Kirtivarman I.] (defeated the kings of Vaṅga, Aṅga, Kalinga, Vātṭūra, Magadha, Madraḥa, Kēraja, Gaṅga, Mūshaka, Pāṇḍya, Dramiḷa, Chōliya, Āluka, Vaijayanti); his younger brother Uru-Raṇavikrānta Maṅgalēśa (conquered the [Kalatāri] king Buddha).<sup>4</sup>—The inscription mentions Maṅgalēśa's father's wife Durlabhadēvi, of the Batpūra family.

6.—*Ind. Ant.* Vol. VII. p. 161, and Plate; *PSOCL.* No. 11. Nerūr (now India Office) plates of the W. Chalukya<sup>5</sup> Maṅgalarāja (Maṅgalēśa, who put to flight Śaṅkaragapa's son Buddharāja,<sup>6</sup> and killed Svāmīrāja of the Chālikya family), the son of Vallabha (Pulakēśin I.):—

(L. 14).—samvatsara-pūjyatamayām Kārttika-dvādaśyām.

7.—Ś. 532.—*Jour. Bo. As. Soc.* Vol. X. p. 365, and Plates. Goa plates, recording a grant by Satyāśraya Dhruvarāja Indravarman of the Bappūra family, who was staying at Rēvatīdvīpa<sup>7</sup> and acting with the permission of the Mahārāja Śrīprithivī-vallabha; of the 20th year of the reign (according to Dr. Bhandarkar, of the W. Chalukya Maṅgalēśa, but according to Dr. Fleet of the 20th year of his own administration):—

(L. 6).—Māgha-paurṇamāsyām.

(L. 17).—pravarddhamāna-vijayarājya-samvatsaram viśatimam<sup>8</sup> Śaka-kālah-pāñcha varaha-śatāni dvātriṁśāni.<sup>9</sup>

8.—Ś. 532 (P).—Kurtakōṭi (spurious) plates of the W. Chālukya Vikramāditya I. Satyāśraya; see below, No. 21.

9.—Ś. 534.—*Ind. Ant.* Vol. VI. p. 73, and Plate; *PSOCL.* No. 12. Haidarābād plates of the third year of the reign of the W. Chalukya<sup>10</sup> Mahārāja Satyāśraya (Pulakēśin II.), son of the Mahārāja Kirtivarman I., and son's son of the Mahārāja Satyāśraya Polekṣivallabha (Pulakēśin I.); issued from Vātāpīnagarī:—

(L. 11).—ātmanah pravarddhamāna-rājyābhishēka-samvatsarē tṛtīyē Śakanripati-samvatsara-śatēśu chatustriṁśādhikēśu pañchaśv-atitēśu Bhādrapad-āmāvāsyāyām sūryyagrahaṇa-nimittān.

2nd August A.D. 612;<sup>11</sup> a solar eclipse, not visible in India; see *ibid.* Vol. XXIII. p. 130, No. 106.

10.—Ś. 556 (Ky. 3735<sup>12</sup>).—*Ep. Ind.* Vol. VI. p. 4, and Plate; *PSOCL.* No. 73. Aihole inscription, recording the construction of a temple of Jinendra by a certain Ravikīrti, during

<sup>1</sup> The inscription is read from the bottom upwards; compare below, No. 641.

<sup>2</sup> The original has Chālikya.

<sup>3</sup> The earliest inscription in this *List*, in which a Jovian year undoubtedly is quoted, is No. 36 of Ś. 692.

<sup>4</sup> Compare *Ep. Ind.* Vol. VI. p. 294.

<sup>5</sup> The original has Chālikya.

<sup>6</sup> See below, No. 10.

<sup>7</sup> Read *viśatimam*.

<sup>8</sup> Read *dvātriṁśāni*.

<sup>9</sup> This was the new-moon day of the *pārpīṇadate* Bhādrapada.—On the 23rd July A.D. 613, which was the new-moon day of the *pārpīṇadate* Bhādrapada of Ś. 535 expired, there was a total eclipse of the sun that was fully visible at Bādāmi.

<sup>10</sup> Described as the year 3735 since the Bhārata war.



the reign of the W. Chalukya Pulakēśin II. Satyāśraya; (composed by Ravikīrti himself, whose fame is compared to that of Kālidāsa and Bhāravi):—

(L. 16).—Trimsatsu tri-sahasrēshu Bhāratād-āhavād-itaḥ [1\*] sapta-ābdaśata-yuktēshu śa(ga)tēshv-abdēshu pañchasa [11\*] Pañchāśatsu Kalau kālē śaṣṭsu pañcha-śatāsu cha [1\*] samāsu samatītān Śakānām=api bhūbhujām ||

In the Chalukya lineage, Jayasimhavallabha [I.]; his son Rāparāga; his son Polekēśin [I.] (acquired Vātāpipuri); his son Kīrtivarman [I.] (defeated the Nālas, Mauryas and Kadambas); his younger brother Maṅgalēśa (defeated the Kaṭachehuris and took Rēvatīdvīpa); Kīrtivarman's son Polekēśin [II.] Satyāśraya (was at war with Āppāyika and Gōvinda; besieged Vanavāsi; subdued the Gaṅgas, Ālupas, and the Mauryas in the Koṭṭakas; besieged Purī; subdued the Lāṭas, Mālavas and Gūrjaras; defeated Harsha [of Kanauj]; conquered the three Mahārāshṭras; was at war with the Kālīngas and Kōśajas; took Pishāpura; fought at the Kaunāla, i.e. Kolleru lake; defeated the Pallavas of Kāñchīpura; crossed the river Kāvērī and caused prosperity to the Chōlas, Kērajas and Pāṇḍyas).

11.—*Ep. Ind.* Vol. V. p. 7, and Plate. Yekkēri rock inscription<sup>1</sup> of the reign of the W. Chalukya<sup>2</sup> Mahārāja Satyāśraya Polekēśivallabha (Pulakēśin II.):—

(L. 8).—Kārttikasya pānnimāśm<sup>3</sup> likhitā prāśast-iti || samvatsarā . . . 6(?) rājya iti.

12.—*Ind. Ant.* Vol. VIII. p. 43, and Plate; *PSOCI.* No. 266. Nerūr (now India Office) fragmentary plates of the [W. Chalukya] Mahārāja Satyāśraya Polekēśivallabha<sup>4</sup> (Pulakēśin II.), the son of Kīrtirāja (Kīrtivarman I.).

13.—*Ep. Ind.* Vol. III. p. 51, and Plate. Chiplūp (now Bombay As. Soc.'s) plates of the W. Chalukya Satyāśraya (Pulakēśin II.), the son of Kīrtivarman I.; recording a grant by his maternal uncle Śrīvallabha Sēnānandarāja of the Sēndraka family.

14.—*Ind. Ant.* Vol. XIV. p. 330, and Plate. Kāndalgaon (spurious<sup>5</sup>) plates of the 5th year of the reign of the W. Chalukya Mahārājādhirāja Satyāśraya Pulakēśivallabha (Pulakēśin II.):—

(L. 14).—vijayarājya-sariva[t\*]sarē pañchamē Māghamāsa-saptamyām.

15.—*Ind. Ant.* Vol. VIII. p. 96, and Plate in Vol. IX. p. 304; *Mysore Inscr.* No. 159, p. 298. Hosūr (spurious<sup>6</sup>) plates of the W. Chalukya Satyāśraya (Pulakēśin II.), recording a grant made at the request of his son or daughter (?) Ambēra or Ambērā:—

(L. 8).—mahā-Māgha-paurṇamāsyāyā . . . sōma-grahapē.

16.—*Ind. Ant.* Vol. VII. p. 106, lines 51-61 of the text. Lakshmēśhwar (spurious<sup>7</sup>) inscription<sup>8</sup> of Durgasakti, the son of Kundaśakti who was the son of Vijayaśakti, of the family of the Sēndra kings who belonged to the Bhujagēndra lineage; contemporary (or feudatory) of the W. Chalukya Mahārāja Ereyya Satyāśraya (Pulakēśin II.<sup>9</sup>), the son of the Mahārāja Rāparākramāśaka.

17.—*Ind. Ant.* Vol. IX. p. 124, and Plate. Nirpax (spurious<sup>10</sup>?) plates of the W. Chalukya Tribhuvanaśraya Nāgavardhanarāja, recording a grant made at the request of a certain Balāmma-Thakkura.

<sup>1</sup> The inscription contains numerical symbols for 4, 5, 6(?), 8, and 60.

<sup>2</sup> The name Chalukya or Chālukya does not occur in the inscription.

<sup>3</sup> Read *paurṇamāsyāyā likhitā prāśastir-iti*.

<sup>4</sup> See *Ind. Ant.* Vol. XXX. p. 217, No. 27.

<sup>5</sup> See *ibid.* p. 218, No. 37.

<sup>6</sup> Put on the stone in about the second half of the 11th century A.D.

<sup>7</sup> See *Ind. Ant.* Vol. XXX. p. 216, No. 26.

<sup>8</sup> In verse apparently called simply Vallabha.

<sup>9</sup> See *ibid.* p. 222, No. 53.



In the family of the Chalukyas, Satyāśraya Kirtivarmanarāja [I.]; his son Pulakēśivallabha (Pulakēśin II., defeated Harsha [of Kanauj]); his younger brother Dharāśraya Jayasimhavarmanarāja; his son Tribhuvanāśraya Nāgavardhanarāja (Jayāśraya?).

18.—*Jour. Bo. As. Soc.* Vol. XVI. p. 235, and Plate. Karpūl district plates of the third year of the reign of the W. Chalukya<sup>1</sup> *Mahārājādhirāja Vikramāditya I. Satyāśraya*, son of the *Mahārāja Satyāśraya* (Pulakēśin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahārāja Kirtivarman I.* (who defeated the kings of Vanavāsi, etc.), and great-grandson of the *Mahārāja Polekēśivallabha* (Pulakēśin I.) :—

(L. 20).—pravarddhamāna-vijayar[ā\*]jya-tritīya-samvatsarē . . . . . samgama-mahāyātrīyām paurnamāsyaṁ.

19.—*Jour. Bo. As. Soc.* Vol. XVI. p. 238, and Plate. Karpūl district plates of the 10th year of the reign of the W. Chalukya<sup>2</sup> *Mahārājādhirāja Vikramāditya I. Satyāśraya* (described as in No. 18); recording a grant made at the request of Dēvaśaktirāja of the Sēndraka family :—

(L. 18).—pravarddhamāna-vijayarāja-daśama-samvatsarē Āhāda(ḍha)-paurnamāsyaṁ.

20.—*Ind. Ant.* Vol. VI. p. 76, and Plate; *PSOI.* No. 13. Haidarābād (spurious<sup>3</sup>?) plates of the W. Chalukya *Mahārājādhirāja Vikramāditya I. Satyāśraya* (who defeated Narsimha, Mahēndra, and Īvara or Īśvarapōtarāja<sup>4</sup> of Kāñchl), the son of the *Mahārājādhirāja Satyāśraya* (Pulakēśin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahārāja Kirtivarman I.*, and great-grandson of the *Mahārāja Pulakēśivallabha* (Pulakēśin I.).

21.—*S.* 532 (?).—*Ind. Ant.* Vol. VII. p. 219, and Plate. Kurtakōṭi (now Royal As. Soc.'s, spurious<sup>5</sup>) first and second plates<sup>6</sup> only of the 16th year of the reign of the W. Chālukya *Mahārājādhirāja Vikramāditya I. Satyāśraya* (described much as in No. 20); issued from Kisuvōjal :—

(L. 20).—batrimśōttara-pañchaśatēshu Saka-varshēshv-Āttēshu vijayarāja-sambachchara-shōsha(ḍa)śa-varshē pravarttamāna . . . . . tasya Vaiśākha-Jēshthā-māsa-madhyam-amavāśya Bhāskara-dinē Rōhiṇya-ṛikahē madhyāhna-kālē . . . . . Vṛishabha-rāṣau sūryyagrāhaṇa-sarvvamā(grā)si(sī)bhūtē.

The date is irregular; see *ibid.* Vol. XVIII. p. 285.

22.—*Jour. Bo. As. Soc.* Vol. XVI. p. 240, and Plate. Karpūl district (spurious<sup>7</sup>) plates of the W. Chalukya<sup>8</sup> *Mahārājādhirāja Vikramāditya I. Satyāśraya* (described much as in No. 18) :—

(L. 12).— . . . . . p[an\*]rnamāsya[m\*].

23.—*Ind. Ant.* Vol. VII. p. 163, and Plate. Nerūr (now India Office) plates of *Vijaya-bhaṭṭarika*, the queen of the *Mahārāja [Chandra]rāditya*, who was the eldest brother of the W. Chalukya *Vikramāditya I.*, son of the *Mahārājādhirāja Satyāśraya* (Pulakēśin II.), etc.; of the 5th year of the reign (of *Chandrāditya*?) :—

(L. 15).—svarāja-pañchama-asam(sam)vatsara A(ā)śvayuja-paurnamāsasya dvitīyāyām viśuvē.

[*S.* 581] : 23rd September A.D. 659.<sup>9</sup>

<sup>1</sup> The original has *Chalukya*.

<sup>2</sup> The original has *Chalukya*.

<sup>3</sup> See *Ind. Ant.* Vol. XXX. p. 219, No. 39; compare also *Nachrichten Ges. d. Wiss. Göttingen*, 1900, p. 345 E.

<sup>4</sup> I.e. the Pallavas Narasimhavarman I., Mahēndravarmān II., and Paramēśvaravarman I.; compare below, Nos. 628 and 634.—In the verses which give the above information, *Vikramāditya I.* himself is referred to or described by the epithets or *śrēṣṭha* Anivārita, Vallabha, Śrīvallabha, Rāgarasika and Rājamalla; and the Pallava family is called the *Mahāmalla kula*; compare below, Nos. 627, 629 and 632.

<sup>5</sup> See *Ind. Ant.* Vol. XXX. p. 217, No. 30.

<sup>6</sup> Not earlier than the ninth or tenth century A.D.

<sup>7</sup> See *ibid.* p. 214, No. 8.

<sup>8</sup> The original has *Chalukya*.

<sup>9</sup> On this day the second *tithi* of the bright half of Āśvina commenced 4 h. 19 m., and the *Tulā-vishuva-sankranti* took place 9 h. 26 m., after mean sunrise. Compare Dr. Fleet's *Dynasties*, p. 305, note 2.



24.—*Ind. Ant.* Vol. VIII. p. 45, and Plate. Kōchrēm plates of Vijayamahādēvi, the queen of the *Mahārājādhirāja* Chandraditya, who was the eldest brother of the W. Chalukya Vikramāditya I, son of the *Mahārājādhirāja* Satyāśraya (Pulakēsin II.), etc. :—  
(L. 18).—Vaiśākha-śukla-dvādāśyām.

25.—*Ind. Ant.* Vol. XI. p. 67; *Jour. Bo. As. Soc.* Vol. XVI. p. 233, and Plate. Karpūl district plates of the first year of the reign of the W. Chalukya *Mahārājādhirāja* Ādityavarman,<sup>1</sup> a son of the *Mahārājādhirāja* Satyāśraya (Pulakēsin II., who defeated Harshavardhana [of Kanauj]), grandson of the *Mahārāja* Kirtivarman I, and great-grandson of the *Mahārāja* Satyāśraya (Pulakēsin I.) :—

(L. 15).—pravardhamāna-vijayarājya-prathama-saṁvatsarē Kārttika-paurṇamāsyām Paitā-mahī-Hiranyagarbha-mahōtsava-samayā.

26.—§. 608.—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmēshwar (spurious<sup>2</sup>) inscription<sup>3</sup> (fourth part of the record) of the 5th year of the reign of the W. Chalukya Vinayāditya Satyāśraya; issued from Raktapura :—

Aṣṭōttara-śaṭchhatēshu Śaka-varshēshv-atītēshu pravarttamāna-vijayarājya-pañchama-saṁvatsarē . . . Māgha-māsē paurṇamāsyām.

27.—§. 611.—*Ind. Ant.* Vol. VI. p. 86, and Plate; *PSOCI.* No. 14; *Jour. Bo. As. Soc.* Vol. XVI. p. 242, and Plate. Togarchēdu plates of the 10th year of the reign of the W. Chalukya *Mahārājādhirāja* Vinayāditya Satyāśraya; issued from Pampātīrtha :—

(L. 24).—ēkādaśōttara-śaṭchhatēshu Śaka-varshēshv-atītēshu pravarddhamāna-vijayarājya-saṁvatsarē daśamē varttamānē . . . Kārttika-paurṇamāsyām.

In the family of the Chalukyas, the *Mahārāja* Pulakēśivallabha (Pulakēsin I.); his son, the *Mahārāja* Kirtivarman [I.]; his son, the *Mahārājādhirāja* Satyāśraya (Pulakēsin II., defeated Harshavardhana [of Kanauj]); his son Vikramāditya [I.] (took Kāśchīpura); his son, the *Mahārājādhirāja* Vinayāditya Satyāśraya.

28.—§. 613.—*Ind. Ant.* Vol. VI. p. 89, and Plate; *PSOCI.* No. 15. Karpūl district plates of the 11th year of the reign of the W. Chalukya *Mahārājādhirāja* Vinayāditya Satyāśraya, recording a grant made at the request of the *Yuvardja* Vijayāditya; issued from Elumpundale :—

(L. 24).—trayōdaśōttara-śaṭchhatēshu Śaka-varshēshv-atītēshu pravarddhamāna-vijayarājya-saṁvatsarē ēkādaśē varttamānē . . . Māgha-paurṇamāsyām.  
Genealogy as in No. 27.

29.—§. 614.—*Ind. Ant.* Vol. XIX. p. 149; *PSOCI.* No. 16. Some plates of the [11th] year of the reign of the W. Chalukya *Mahārājādhirāja* Vinayāditya Satyāśraya, recording a grant made at the request of the *Mahārāja* Chitravāha, the son of the Ājupa king Guṇasāgara;<sup>4</sup> issued from Chitrasedu :—

(L. 18).—[cha]turdaśōttara-śaṭchhatēshu Śaka-varshēshv-atītēshu pravarddhamāna-vijayarājya-saṁvatsarē [ēkā]daśē varttamānē . . . dakṣiṇāyan-ābhīmukhē bhagavati bhāskarē Rōhiṇi(ṇi)-nakṣatrē Śanaishcharavārē.

Saturday, 22nd June A.D. 692; but the nakṣatra on this day was Āślēshā or Maghā, not Rōhiṇi; see *Ind. Ant.* Vol. XXIV. p. 9, No. 160.

Genealogy as in No. 27; but the name of Satyāśraya (Pulakēsin II.) is omitted through carelessness.

<sup>1</sup> Compare below, No. 150.

<sup>2</sup> See *Ind. Ant.* Vol. XXX. p. 219, No. 23.

<sup>3</sup> Put on the stone in about the second half of the 11th century A.D.

<sup>4</sup> See Dr. Hultzsch's *Report* for 1901, p. 5, where we find the names of the Ājupa kings Guṇasāgara, Prithuvāgara, Vijayāditya, etc.



30.—*Ś. 616.*—*Ind. Ant.* Vol. VII. p. 301, and Plate; *PSOCL.* No. 17. Harihar plates of the 14th year of the reign of the W. Chalukya *Mahārājādhirāja Vinayāditya Satyāśraya*, recording a grant made at the request of an Ājuva king; issued from Karañjapetra:—

(L. 23).—*śhōḍaśōttara-śhaṭchha(ṭchha)tēshu Śaka-varshēshv-atitēshu pravarddhamāna-vijayarāja-samvatsarē chaturdśaśē varittamānē . . . Kārttikē paurnamāsyām.*

Genealogy as in No. 27.

31.—*Ind. Ant.* Vol. XIX. p. 144, and Plate; *PSOCL.* No. 152. Baḷagāmve Kanarese inscription of the reign of the W. Chalukya<sup>1</sup> *Mahārājādhirāja Vinayāditya Rājāśraya*, and his feudatory, the *Mahārāja Pogilli* of the Sēndraka family.

32.—*Ś. 621.*—*Ind. Ant.* Vol. X. p. 60. Bādāmi Sanskrit and Kanarese<sup>2</sup> inscription of the third year of the reign of the W. Chalukya<sup>3</sup> *Mahārājādhirāja Vijayāditya Satyāśraya*:—

(L. 5).—*pravarddhamāna-vijayarāja-samvatsarē tṛtīyē varttamānē śkavimśōttara-śhaṭchhatēshu Śaka-varshēshv-atitēshu Jyē(jyā)śhṭhyām paurnamāsyām.*

33.—*Ś. 622.*—*Ind. Ant.* Vol. IX. p. 126. Nerūr (now India Office) plates of the 4th year of the reign of the W. Chalukya<sup>3</sup> *Mahārājādhirāja Vijayāditya Satyāśraya*, recording a grant made at the request of a certain Nandereya; issued from Rāsenanagara:—

(L. 30).—*dvāvimśatyuttara-śhaṭchhatēshu Śaka-varshēshv-atitēshu pravarddhamāna-vijayarāja-samvatsarē chaturthē varttamānē . . . Āśhāḍa(ḍha)-paurnamāsyām.*

Genealogy as far as Vinayāditya Satyāśraya as in No. 27;<sup>4</sup> his son, the *Mahārājādhirāja Vijayāditya Satyāśraya*.

34.—*Ś. 627.*—*Ind. Ant.* Vol. IX. p. 130. Nerūr (now India Office) plates of the 10th year of the reign of the W. Chalukya<sup>3</sup> *Mahārājādhirāja Vijayāditya Satyāśraya*, recording a grant made at the request of a certain Upēndra:—

(L. 29).—*saptavimśatyuttara-śhaṭchhatēshu Śaka-varshēshv-atitēshu pravarddhamāna-vijayarāja-samvatsarē daśamē varttamānē . . . mahā-saptamē(myām ?).<sup>5</sup>*

Genealogy as in No. 33.

35.—*Ind. Ant.* Vol. VIII. p. 285, and Plate; *PSOCL.* No. 76. Aihole Kanarese inscription of the third month of the 13th year of the reign of the W. Chalukya<sup>1</sup> *Mahārājādhirāja Vijayāditya Satyāśraya*:—

(L. 2).—*trayōdaśa-varṣamam mu(mā)ru-tūnga[u] . . . Āśvayuja-pā[r]ṇamāsadu| vishupadu|.*

[*Ś. 631*]: 23rd September A.D. 709; see *ibid.* Vol. XIX. p. 188.<sup>6</sup>

36.—*Ś. 645.*—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmēshwar (spurious<sup>7</sup>) inscription<sup>8</sup> (first part of the record) of the 28th year of the reign of the W. Chalukya *Vijayāditya Satyāśraya*; issued from Raktapura:—

<sup>9</sup> *Pañchachatvarimśaduttara-śhaṭchhatēshu Sa(śa)ka-varshēshv-atitēshu pravarddhamāna-vijayarāja-samvatsarē aṣṭāvimśē varttamānē . . . Bhādrapada-paurnamāsyām sarvagrāsi-chandragrahap-ōpalakṣitāyām.*

20th August A.D. 723; a total eclipse of the moon, visible in India.

<sup>1</sup> The name Chalukya or Chālukya does not occur in the inscription.

<sup>2</sup> But the Kanarese part of the inscription is almost entirely illegible.

<sup>3</sup> The original has *Chalikya*.

<sup>4</sup> But Vikramāditya I. is described as the *Mahārājādhirāja Vikramāditya Satyāśraya*.

<sup>5</sup> Dr. Fleet takes *mahā-saptamē* to denote one of the divisions of the seven Koṅkanas; see his *Dynasties*, p. 372.

<sup>6</sup> Dr. Fleet now takes the equivalent of the date to be the 23rd September A.D. 708; see his *Dynasties*,

p. 370, note 5, and p. 372.

<sup>7</sup> See *Ind. Ant.* Vol. XXX. p. 216, No. 38.

<sup>8</sup> Put on the stone in about the second half of the 11th century A.D.

<sup>9</sup> From an impression supplied by Dr. Fleet.



37.—*Ś. 651*.—*Ind. Ant.* Vol. VII. p. 112. Notice of a Lakshmēshwar (spurious<sup>1</sup>) inscription<sup>2</sup> (second part of the record) of the 34th year of the reign of the W. Chalukya Vijayāditya Satyāśraya, recording a grant to his father's priest Udayadēva-paṇḍita, also called Niravadya-paṇḍita, who was the house-pupil of Pūjyapāda; issued from Raktapura:—

Ēkapañchāśaduttara-śaṭchhatēshu Śāka-varahēshv-atītēshu pravartta(rddha)māna-vijayarājya-samvatsarē chatustrimāśē varttamānē . . . Phālguna(na)-māsē paurṇamāsyāśm.

38.—*Ind. Ant.* Vol. X. p. 103, and Plate; *PSOOL* No. 50. Bādāmi (Mahākūṭa) Kanarese inscription of Vināpoṭi, 'the heart's darling' of the W. Chalukya<sup>3</sup> Mahārājādhirāja Vijayāditya Satyāśraya.

39.—*Ind. Ant.* Vol. X. p. 165, and Plate; *PSOOL* No. 53. Paṭṭadakal Kanarese inscription of the W. Chalukya<sup>4</sup> Mahārājādhirāja Vijayāditya and Vikramāditya II.

40.—*Ind. Ant.* Vol. IX. p. 133. Nerūr (now India Office) plates<sup>5</sup> of the W. Chalukya Mahārājādhirāja Vijayāditya Satyāśraya, apparently recording a grant made by his son, the Mahārājādhirāja Vikramāditya II. Satyāśraya.

Genealogy as in No. 33.

41.—*Ś. 656*.—*Ind. Ant.* Vol. VII. p. 106, lines 61-82. Lakshmēshwar (spurious<sup>6</sup>) inscription<sup>7</sup> of the second year of the reign of the W. Chalukya Mahārājādhirāja Vikramāditya II. Satyāśraya, the son of Vijayāditya Satyāśraya, etc.; issued from Raktapura:—

(L. 72).—śaṭpañchāśaduttara-śaṭchhatēshu Śāka-varahēshv-atītēshu pravarddhamāna-vijayarājya-samvatsarē dvitīyē varttamānē Māgha-paurṇamāsyāśm.<sup>8</sup>

42.—*Ind. Ant.* Vol. VIII. p. 286, and Plate; *PSOOL* No. 77. Aihole Kanarese inscription of the reign of the W. Chalukya<sup>9</sup> Mahārājādhirāja Vikramāditya II. Satyāśraya.

43.—*Ep. Ind.* Vol. III. p. 360, and Plate. Conjeeveram Kanarese inscription of the W. Chalukya Mahārājādhirāja Vikramāditya II. Satyāśraya.

44.—*Ind. Ant.* Vol. X. p. 166, and Plate; *PSOOL* No. 54. Paṭṭadakal Kanarese inscription; records that Lōkamahādēvi, the queen of the W. Chalukya Vikramāditya II., confirmed a grant made by the Mahārājādhirāja Vijayāditya Satyāśraya.<sup>10</sup>

45.—*Ind. Ant.* Vol. X. p. 167, and Plate; *PSOOL* No. 57. Paṭṭadakal Kanarese inscription; mentions Lōkamahādēvi, the queen of the W. Chalukya Vikramāditya II.

46.—*Ind. Ant.* Vol. X. p. 164, and Plate; *PSOOL* No. 59. Paṭṭadakal Kanarese inscription; mentions Lōkamahādēvi, the queen of the W. Chalukya Vikramāditya II.

47.—*Ind. Ant.* Vol. X. p. 164, and Plate; *PSOOL* No. 58. Paṭṭadakal Kanarese inscription; mentions the queen of the W. Chalukya Vikramāditya II.

48.—*Ep. Ind.* Vol. III. p. 4, and Plate. Paṭṭadakal duplicate<sup>11</sup> pillar inscription of the reign of the W. Chalukya Mahārājādhirāja Kirtivarman II. Satyāśraya:—

(L. 22).—Śrāvapa-māsē amāvāsyāśm sarvva-grāśē sūryya-grahagē.

<sup>1</sup> See *Ind. Ant.* Vol. XXX. p. 218, No. 58.

<sup>2</sup> Put on the stone in about the second half of the 11th century A.D.

<sup>3</sup> The name Chalukya or Chālukya does not occur in the inscription.

<sup>4</sup> The authenticity of this grant is doubtful.

<sup>5</sup> See *Ind. Ant.* Vol. XXX. p. 218, No. 37.

<sup>6</sup> The date would correspond to the 13th January A.D. 735, when there was a lunar eclipse, visible in India.

<sup>7</sup> In Nos. 42-47 the name Chalukya or Chālukya does not occur.

<sup>8</sup> Below the above inscription, on the same pillar, is a short inscription, the language of which appears to be Kanarese, and which seems to record the name of a certain Dhuliprabhu, perhaps a visitor to the temple; see *Ind. Ant.* Vol. X. p. 166, and *PSOOL* No. 55.

<sup>9</sup> In northern and in southern characters; compare below, No. 254.



[**Ś. 676**]: 25th June A.D. 754;<sup>1</sup> a total eclipse of the sun, visible in India; see *ibid.* p. 3.

The inscription mentions the *Mahārājādhirāja* Vijayāditya Satyāśraya;<sup>2</sup> his son, the *Mahārājādhirāja* Vikramāditya [II.] Satyāśraya;<sup>3</sup> and his queens (of the Haihaya family) Lokamahādēvi and her younger sister Trailōkyamahādēvi (the mother of Kirtivarman II.).

49.—**Ś. 679**.—*Ep. Ind.* Vol. V. p. 202, and Plates. Vakkalēri plates of the 11th year of the reign of the W. Chalukya *Mahārājādhirāja* Kirtivarman II. Satyāśraya, recording a grant made at the request of a certain Dōsirāja;<sup>4</sup> issued from Bhaṇḍāragaviṭṭage:—

(L. 61).—ga(na)vassaptatyuttara-śhaṭṭhatēshu Śaka-varshēshv-atitēshu pravardhamāna-vijayarājya-samvatsarē ēkādaśē varttamānē . . . Bhādrapada-paurṇamāsyām.

Genealogy as far as Vijayāditya Satyāśraya as in No. 33; his son, the *Mahārājādhirāja* Vikramāditya [II.] Satyāśraya (defeated the Pallava Nandipōtavarma<sup>5</sup>); his son, the *Mahārājādhirāja* Kirtivarman [II.] Satyāśraya.—The inscription mentions [the Pallava] Narasimhapōtavarma.<sup>6</sup>

50.—*Ind. Ant.* Vol. XI. p. 69. Āḍūr Sanskrit and Kanarese damaged inscription of the reign of the W. Chalukya<sup>7</sup> *Rājādhirāja* Kirtivarman II.;<sup>8</sup> mentions a king Sinda of Pāṇḍipura, and a king Mādhavattī.

51.—*Ep. Ind.* Vol. VI. p. 253, and Plate. Didgūr Kanarese inscription<sup>9</sup> of the reign of a [W. Chalukya?] king Kattiyara,<sup>10</sup> under whom a certain Dōsi<sup>11</sup> was governing the Banavāsi twelve-thousand province:—

(L. 4).—grahaṇa[do].

52.—*Ind. Ant.* Vol. XX. p. 69, and Plate. Kōṭūr Kanarese inscription<sup>12</sup> of the time of a Chalukya prince named Parahitarāja; records the ceremony of walking through fire and the death of a Śaiva ascetic named Sambu (Śambhu).

#### B.—The Rāshtrakūṭas of Mālkhēḍ and Gujarāt (Lāṭa).

53.—**Ś. 675**.—*Ind. Ant.* Vol. XI. p. 111, and Plates. Sāmāngaḍ (now Royal As. Soc.'s) plates of the Rāshtrakūṭa *Mahārājādhirāja* Dantidurgarāja (Dantivarman II.) Khaḍgāvalōka:—

(L. 30).—pāncasaptatyadhika-Śakakālasamvatsara-śatashatkē vyatitē samvata(t) 675 pai (? pō or pau)hachchhikāyā Māghamāsa-rathasaptamā[m\*] tulāpurusha-sthitē . . .

Gōvindarāja [I.]; his son Kakkarāja [I.]; his son Indrarāja [II.]; his son Dantidurgarāja,<sup>13</sup> conquered Vallabha (i.e. the W. Chalukya Kirtivarman II.), and defeated the Karpāṭaka army which had defeated Harsha [of Kanauj], Vajraṭa and others.

54.—**Ś. 679**.—*Jour. Bo. As. Soc.* Vol. XVI. p. 106, and Plates. Āntrōll-Chhārōll (in Surat district) plates of the Rāshtrakūṭa *Mahārājādhirāja* Kakkarāja II. of Gujarāt:—

(L. 29).—vishuva-samkrāntan . . .

(L. 36).—Śakanri(nri)pakāl-ātita-samvatsara-śatashatkē ēkū(kō)nāstty-adhikē Āśvayuja-suddhā(dhē-ā)katē(tō)-pi sam 600 70 9 tithi 7.

<sup>1</sup> This was the new-moon day of the first pūrṇimāśa Śrāvṇa (or, by the system of mean intercalation, of the pūrṇimāśa Śrāvṇa).

<sup>2</sup> With the epithet or *Nruda* Niravadya (?).

<sup>3</sup> He has the epithets or *śirudasa* Anivārita and Nripasinha.

<sup>4</sup> See below, No. 61.

<sup>5</sup> I.e. Nandivarman; see below, No. 633 ff.

<sup>6</sup> I.e. Narasimhavarman; see below, No. 634.

<sup>7</sup> The name Chalukya or Chālukya does not occur in the inscription.

<sup>8</sup> See Dr. Fleet's *Dynasties*, p. 377.

<sup>9</sup> According to Dr. Fleet "the characters of it are fairly referable to closely about A.D. 800."

<sup>10</sup> Compare below, No. 232.

<sup>11</sup> See above, No. 49.

<sup>12</sup> Of about the ninth century A.D.

<sup>13</sup> In the concluding verse called Dantivarman.



24th September A.D. 757; see *Ind. Ant.* Vol. XXIII. p. 113, No. 2.

Kakkarāja [I.]; his son Dhruvarāja; his son Gōvindarāja, married a daughter of Nāgarman; their son Kakkarāja [II.].—The grant mentions, as *dātuka*, Ādityavarmarāja.

55.—*Ep. Ind.* Vol. VI. p. 161, and Plate. Hattī-Mattūr Kanarese memorial tablet<sup>1</sup> of the reign of Akālavarsha (Kṛishṇarāja I.).

56.—*Ś. 692.*—*Ep. Ind.* Vol. VI. p. 209, and Plate. Alās plates of the Rāshtrakūṭa Yavarāja Gōvindarāja II. Prabhūtavarsha Vikramāvalōka, recording a grant made at the request of Vijayāditya Māpāvalōka Ratnavarsha (son of Dantivarman and grandson of Dhruvarāja); issued at the confluence of the rivers Kṛishṇaverpā and Musī:—

(L. 29).—shatchhatē dvinavaty-adhikē Śaka-varshē Saumya-samva[tsa]ré Āshāḍha-śukla-pakshē saptamyām.<sup>2</sup>

Gōvindarāja [I.]; his son Kakkarāja [I.]; his son Indrarāja [II.]; his son Dantivarman [II.],<sup>3</sup> vanquished the Karmāṣṭaka army which had defeated Haraha [of Kanauj], Vajraṣṭha and others; and conquered Vallabha (i.e. the W. Chalukya Kirtivarman II.); after him, Kakkarāja's son Kṛishṇarāja [I.] Śubhatuṅga Akālavarsha; his son Gōvindarāja [II.] (defeated the lord of Vēngī).

57.—*Ind. Ant.* Vol. XI. p. 123, and Plate; *PSOCI.* No. 60. Paṭṭadakal Kanarese inscription of the reign of the Rāshtrakūṭa<sup>4</sup> Mahārājādhirāja Dhāravarsha Kaliballaha (Kalivallabha Dhruvarāja).

58.—*Ep. Ind.* Vol. VI. p. 163, and Plate. Naregal Kanarese memorial tablet<sup>5</sup> of the reign of Dōra (i.e. Dhōra, Dhruvarāja), and of his feudatory Mārakkarasa.

59.—*Ep. Ind.* Vol. VI. p. 166, and Plate. Lakshmēshwar Kanarese inscription<sup>6</sup> of the reign of Śrīballaha (Śrīvallabha, according to Dr. Fleet in all probability Dhruvarāja).

60.—*Inscr. at Śravaṇa-Belgoḷa*, No. 24, p. 3. Fragmentary Kanarese inscription of the Mahādāmantādhipati Kambayya (Stambha?) Raṇāvalōka, a son of [the Mahārājādhirāja] Śrīvallabha (Dhruvarāja?).<sup>7</sup>

61.—*Ś. 716.*—*Ep. Ind.* Vol. III. p. 105, and Plate. Paiṭhan plates<sup>8</sup> of the Rāshtrakūṭa Mahārājādhirāja Gōvindarāja III. Prabhūtavarsha, issued from outside Pratihāna.—

(L. 60).—Śakanripakāl-ātita-samvatsara-sa(śa)tēshu saptamu(su) jē(śhō)ḍas-ōttarēshu Vaisākha-va(ba)hul-āmāvāsyaṁ-ādityagrahana-parvvaṇi.

4th May A.D. 794; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 131, No. 107.

Genealogy from Gōvindarāja [I.] to Dantidurgarāja as in No. 53;<sup>10</sup> after him, Karkarāja's son Kṛishṇarāja [I.] Śubhatuṅga Akālavarsha (defeated Rāhappa); his son Gōvindarāja [II.] Vallabha; his younger brother Dhruvarāja Nirupama Dhāravarsha; his son Gōvindarāja [III.] Prabhūtavarsha.

62.—*Ś. 726.*—*Ind. Ant.* Vol. XI. p. 126, and Plate. Kanarese country (formerly Sir W. Elliot's, now British Museum) Kanarese plates of the Rāshtrakūṭa<sup>11</sup> Mahārājādhirāja Gōyinda (Gōvindarāja III.) Prabhūtavarsha:—

(L. 1).—Śakanripakāl-ātita-samvatsararagal-ēl-nūg-1(i)rpatt-āṇanyā Subhānu embhā(mbā) varshadā Vaisāk(śā)khamāsa-kṛishṇapaksha-paṭṭhamē(mi)-Bṛihaspati/ti/vāram-āgl(gi).

<sup>1</sup> By Dr. Fleet assigned to about A.D. 765.

<sup>2</sup> Also called Vallabharāja.

<sup>3</sup> By Dr. Fleet assigned to about A.D. 78

<sup>4</sup> By Dr. Fleet assigned to about A.D. 7

<sup>5</sup> See Mr. Rice in *Ep. Ind.* Vol. IV. Introduction, p. 5; Dr. Fleet in *Ep. Ind.* Vol. VI. p. 196.

<sup>6</sup> Compare *Ind. Ant.* Vol. XXX. p. 515.

<sup>7</sup> But the name of Kakkarāja is spelt here *Karkarāja*, and Dantidurgarāja is also called Vallabharāja.

<sup>8</sup> This date fell in A.D. 770, not in 769.

<sup>9</sup> The name Rāshtrakūṭa does not occur in the inscription.

<sup>10</sup> Compare below, No. 68.

<sup>11</sup> Compare *Ind. Ant.* Vol. XXX. p. 515.



Thursday, 4th April A.D. 804; see *ibid.* Vol. XXIII. p. 122, No. 53.

The grant gives the name of Gōvinda's queen, Gāmuṇḍabbe; states that he had conquered Dantiga<sup>1</sup> of Kāñchi; and records the renewal of a grant made by [the W. Chalukya] Kīrti-varman [II.].

63.—*Ś. 730\**.—*Ind. Ant.* Vol. XI. p. 157, and Plates. Wapi (in Nāsik district, now Bombay As. Soc.'s) plates<sup>2</sup> of the Rāshtrakūṭa *Mahārājādhirāja* Gōvindarāja III. Prabhūtavārsha, issued from Mayūrakhaṇḍi:—

(L. 46).—Śakanripakāl-ātita-samvatsara-śatēshu saptaśu trīm(trīm)śad-adhikēshu Vyaya-samvatsarē Vaiśākha-sita-paurṇamāsī-sōmagrahaya-mahāparvvaṇi.

The date is irregular; <sup>3</sup> see *ibid.* Vol. XXIV. p. 11, No. 172.

Genealogy, etc., substantially as in No. 64.

64.—*Ś. 730*.—*Ep. Ind.* Vol. VI. p. 242, and Plate; *PSOI.* No. 281. Rādhapur first and second plates only of the Rāshtrakūṭa *Mahārājādhirāja* Gōvindarāja III. Prabhūtavārsha, issued from Mayūrakhaṇḍi:—

(L. 53).—Śa[ka\*]ripakāl-ātita-samvatsara-śatēshu saptaśu trīm(trīm)śad-uttarēshu Sarvajin-nāmmi samvat[sa]rē Śrāvapa-va(ba)hula-a(l-ā)māvāsyaṁ sūryagrahaya-parvvaṇi.

27th July A.D. 808; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 131, No. 108.

Kriṣṇarāja [I.], called Vallabha (took Fortune away from the Chālukya family); his son Dhōra (Dhruvarāja) Nirupama Kalivallabha Dhāravarsha (set aside his eldest brother [Gōvindarāja II.], imprisoned the Gaṅga, subdued the Pallava, defeated Vatsarāja<sup>4</sup>); his son Gōvindarāja [III.] Prabhūtavārsha (defeated a coalition of twelve princes, released but re-imprisoned the Gaṅga, defeated the Gūjara, subdued the Mālava, reduced king Mārāsarva,<sup>5</sup> conquered the Pallavas, and gave orders to the lord of Vēṅgi).

65.—*Ś. 734*.—*Ind. Ant.* Vol. XII. p. 158, and Plates. Baroda (now British Museum) plates of the Rāshtrakūṭa *Mahāsāmantādhipati* Karkarāja<sup>6</sup> Suvarṇavarsha of Gujarāt,<sup>7</sup> issued from Siddhasamī:—

(L. 52).—Śakanripakāl-ātita-samvatsara-śatēshu saptaśu ścha(cha)tuṣṭriśa[d-ādhikē]shu mahā-Vaiśākhyāṁ.

Gōvindarāja [I.]; his son Karkarāja [I.]; his son Kriṣṇarāja [I.] (assumed the government after uprooting a relative of his); his son Dhruvarāja; his son Gōvindarāja [III.], called Śrīvallabha; his brother, Indrarāja, was made by him ruler of Lāṭa (*Lāṭēvara-maṇḍala*); Indrarāja's son Karkarāja.—The grant mentions, as *dātaka*, the *rāja-putra* Dantivarman.

66.—*Ś. 735\**.—*Ind. Ant.* Vol. XII. p. 13, and Plates; *Ep. Ind.* Vol. IV. p. 340. Kaḍaba (now Bangalore Museum) plates<sup>8</sup> of the Rāshtrakūṭa *Rājādhirāja* Prabhūtavārsha (Gōvindarāja III.), recording a grant which at the request of the Gaṅga chief Chākirāja was made to the Jaina *muni* Arkakīrti (the disciple of Vijayakīrti who was the disciple of Kālī-śāhārya) for having warded off the evil influence of Saturn from Chākirāja's sister's son Vimalāditya (the son of Yaśōvarman and grandson of Balavarman of the Chālukya family, and governor of the Kunuṅḡl district); issued from Mayūrakhaṇḍi:—

(L. 83).—Śakanripa-samvatsarēshu śara-sikhi-muniśu vyatītēshu J[y\*]śeṣṭhamāsa-suklapaksha-daśamyāṁ Pushya-nakṣatrē Chandravārē.

<sup>1</sup> Perhaps the Dantivarman of No. 652.

<sup>2</sup> Compare *Ind. Ant.* Vol. XXXI. p. 217.

<sup>3</sup> The date would be correct for *Ś. 737* current, the year Vijaya.

<sup>4</sup> Or 'the king of the Vataa.'

<sup>5</sup> Compare below, No. 122.

<sup>6</sup> In the signature of the grant the name is spelt *Karkarāja*.

<sup>7</sup> The original has 'lord of Lāṭa' (*Lāṭēvara*).

<sup>8</sup> Read 'striated'.

The authenticity of this grant is considered doubtful.—The description of the boundaries, etc., is in Kannara.



Monday, 24th May A.D. 812 ;<sup>1</sup> see *Ind. Ant.* Vol. XXIV. p. 9, No. 161.

Gōvindarāja [I.] ; his son Kakkarāja [I.] ; his son Ind[ra\*]rāja [II.] ; his son Vairamēgha [Dantidurga] ; his father's brother Akālavarsha Kannēśvara [Kṛishnarāja I.] ; his son Prabhūtavarsha [Gōvindarāja II.] ; his younger brother Dhāravarsha Vallabha [Dhruvarāja] ; his son Prabhūtavarsha [Gōvindarāja III.], also called Vallabhendra.

67.—Ś. 735.—*Ep. Ind.* Vol. III. p. 54, and Plate. Tōrkhēdē (in Khāndēsh district) plates of the reign of the Rāshtrakūṭa<sup>2</sup> *Mahādājādhipati* Gōvindarāja III. Prabhūtavarsha, and the time of his nephew and feudatory Gōvindarāja of Gujārāt ; recording a grant of the latter's subordinates, the *Mahāsāmanta* Buddhavarasa (the son of Rājāditya and grandson of Maṇipāga) of the Śalukika family :—

(L. 1).—Śakanripakāl-ātita-saṁvatsara-śatēṣu saptasv-pañchatric(ātri)śaty(d)-adhikēṣu Pausa-suddha-saptamyām-aakatō=pi saṁvatsara-śatāni 735 Nandana-saṁvatsarē Pausaḥ sūddha-tithih 7 aṣṭam saṁvatsara-māsa-pakṣa-divasa-pūrvvāyām . . .

(L. 43).—vijaya-saptamyām.

Sunday, 4th December A.D. 813 ; see *Ind. Ant.* Vol. XXV. p. 345, No. 1.

Prabhūtavarsha Gōvindarāja [III.] Jagattuṅga<sup>3</sup> [I.] ; his brother, Indrarāja, was made by him ruler of Lāṭa (*Lāṭēśvara-maṇḍala*) ; Indrarāja's son Karkarāja ; his younger brother Gōvindarāja.

68.—Ś. 738.—*Jour. Bo. As. Soc.* Vol. XX. p. 135. Nausāri (now Bombay As. Soc.'s) plates of the Rāshtrakūṭa *Mahāsāmanta* *dhipati* Karkarāja<sup>4</sup> Suvarṇavarsha of Gujārāt, issued from Khēṭaka :—

(L. 67).—Śakanripakāl-ātita-saṁvatsara-śatēṣu saptasv-aṣṭatricśad-adhikēṣu Māgha-sūddha-paurṇamāsyām | chandragrahaṇa-parvvaṇi.

5th February A.D. 817 ;<sup>5</sup> a lunar eclipse, visible in India.

Genealogy from Gōvindarāja [I.] to Gōvindarāja [II.] Vallabha as in No. 61 ; his younger brother Dhruvarāja ; his son Gōvindarāja [III.] Prithivīvallabha (defeated Stambha<sup>6</sup> and other kings) ; his son Mahārāja-Śarva Amōghavarsha [I.] ; his paternal uncle Indrarāja ruled Lāṭa (*Lāṭiyah maṇḍalam*), given to him by his master ;<sup>7</sup> his son Karkarāja.

69.—Ś. 749.—*Ind. Ant.* Vol. V. p. 145 ; *PSOI.* No. 282. Kāvi plates of the Rāshtrakūṭa *Mahāsāmanta* *dhipati* Gōvindarāja Prabhūtavarsha of Gujārāt, issued from Bharukacchha :—

(Plate iii. l. 7).—Śakanripakāl-ātita-saṁvatsara-[sapta]śatēṣhv-ēkānnapañchāśat-samedhikēṣu mahā-Vaiśākhyām.

Genealogy from Gōvindarāja [I.] to Gōvindarāja [III.] as in No. 68 ; his brother, Indrarāja, was made by him ruler of Lāṭa (*Lāṭēśvara-maṇḍala*) ; Indrarāja's son Karkarāja ; his younger brother Gōvindarāja.

70.—Ś. 757.—*Ind. Ant.* Vol. XIV. p. 199, and Plates. Baroda third and fourth plates<sup>8</sup> only of the Rāshtrakūṭa *Mahāsāmanta* *dhipati* Dhruvarāja I. Dhāravarsha Nirupama of Gujārāt, issued from Sarvamaṅgalāmatī outside Khēṭaka :—

(L. 36).—Śakanripakāl-ātita-saṁvatsara-śatēṣu saptasv saptapañchśad-adhikēṣu Kārttika-sūddha-pañchadaśyām mahā-Kārttikī-parvvaṇi.

[Kṛishnarāja I.] ; his son Gōvindarāja [II.] Vallabha ; his younger brother Dhruvarāja ; his son Gōvindarāja [III.] ; his son Mahārāja-Śarva [Amōghavarsha I.] ; his paternal uncle

<sup>1</sup> But the *nakṣatra* is irregular.

<sup>2</sup> The name here (in verse) is spelt *Jagattuṅga*.

<sup>3</sup> Read 'tricitā'.

<sup>4</sup> This, by the rules of mean intercalation, was the full moon day of the second Māgha, otherwise of Phālguna.

<sup>5</sup> Compare above, No. 60.

<sup>6</sup> Viz. Gōvindarāja III.

<sup>7</sup> The second of these two plates has four notches, and the first three, on the lower edge.

<sup>8</sup> The name Rāshtrakūṭa does not occur in the inscription.

<sup>9</sup> In the signature the name is spelt *Kakkarāja*.



Indrarāja; his son Karkarāja (after defeating some Rāshtrakūṭas, placed Amōghavarsha on his throne); his son Dhāravarsha Nirupama Dhruvarāja [I.].

71.—*Archæol. Surv. of West. India*, Vol. V. p. 87. Ellōrā Daśavatāra cave-temple fragmentary inscription of the Rāshtrakūṭa kings; contains the names of Dantivarman [I.], Indrarāja [I.], Gōvindarāja [I.], Karkarāja [I.], Indrarāja [II.], Dantidurgarāja,<sup>1</sup> and Mahārāja-Śarva [Amōghavarsha I.].

72.—*Ś. 765 (?)*.—*Ind. Ant.* Vol. XIII. p. 136. Kapheri inscription of the reign of the Rāshtrakūṭa<sup>2</sup> Mahārājādhirāja Amōghavarsha I., and of the time of his feudatory, the [Śīlāra] Mahāśānta Pullaśakti, the successor of Kapardin I., 'the lord of Koṅkaṣa : '—

(L. 5).—samva [765].

73.—*Ś. 775 (for 773)*.—*Ind. Ant.* Vol. XIII. p. 134. Kapheri inscription of the reign of the Rāshtrakūṭa<sup>2</sup> Mahārājādhirāja Amōghavarsha I., the successor of Jagattuṅga I. (Gōvindarāja III.), and of the time of his feudatory, the [Śīlāra] Mahāśānta Kapardin II., the successor of Pullaśakti, 'lord of the whole Koṅkaṣa : '—

(L. 1).—Śakanripakāl-ātita-samvatsara-śatēshu saptasu pañchasaptatishv-aṣṭakataḥ [api samva]tsaraśab 775 tad-antarggata-Prajāpati-saava(nva)tsarāntaḥpāti-Āśvina-va(ba)hula-dvitiyā[yām Budha]-dinē aśyām samva[tsara]-māsa-paksha-divasa-pūrvāyām tithau.

Wednesday, 16th September A.D. 851; see *ibid.* Vol. XXIV. p. 4, No. 139.

74.—*Ś. 782*.—*Ep. Ind.* Vol. VI. p. 29. Konnūr spurious inscription<sup>3</sup> of the Rāshtrakūṭa Mahārājādhirāja Amōghavarsha I. Virā-Nārāyaṇa, the successor of Jagattuṅga I. (Gōvindarāja III.), recording a grant to the Jaina Dēvēndra, made by the king, while residing at his capital of Mānyakhēṭa, at the request of his feudatory Baṅkēśa<sup>4</sup> (Baṅkēya, Baṅkēyarāja) alias Sellakēṭana, the son of Adhōra (or Ādhōra) and grandson of Eṅakōri, of the Mukula family. The inscription professes to be a copy (prepared<sup>5</sup> by the agency of Viranandin, the son of Mōghachandra-traividya<sup>6</sup>) of a copper-plate charter. The date of the grant is :—

(L. 43).—Śakanripakāl-ātita-samvatsara-śatēshu saptasu dvā(dvya)śīty-adhikēshu tad-abbayadhika-samanantara-pravarttamāna-trayōśītitama-<sup>7</sup> Vikrama-samvatsar-āntarggat-Āśvayuja-paurṇamāsyām sarvvagrāsi-sōmagrahaṇē mahā-parvvaḥ.

3rd October A.D. 860; a total eclipse of the moon, visible in India; see *ibid.* p. 26.

Before Amōghavarsha the inscription mentions, in the Yādava lineage of the Rāshtrakūṭas, Gōvinda, son of Prichohhakarāja; Karkara, son of king Indra; his son Dantidurga; Śubhatuḥ-gavallabha Akālavarsha; Prabhūtavarsha, son of Dhāravarsha; his son Prabhūtavarsha Jagattuṅga.

75.—*Ś. 788*.—*Ep. Ind.* Vol. VI. p. 102, and Plate. Nīlguṇḍ Sanskrit and Kanarese inscription of the 52nd year of the reign of the Mahārājādhirāja Amōghavarsha I. Nṛipatuṅga, also called Atiśayadhavala, born in the race of the Rāṭṭas, 'supreme lord of the town of Lattalūra : '—

(L. 18).—Śakanripakāl-ātita-samvatsara-śata[m]ga[-ś]-n[ār-epbhatt-epa]neya Vyaya-[samva]tsara[m] pra[va]rttiśe [ār]ma[ā-A]mōghava[raha]-Nṛi[pa]tu[m]ga-[nām-āmkitaṇa vijayarā]jya-pravarddhamāna-samvatsa[raṇ]ga[-ayva[tt-eradum-uttar-ō]ttaraḥ [rājy-

<sup>1</sup> He defeated the army of Vallabha (*i.e.* the W. Chalukya Kirtivarman II.) and others, and acquired the position of Śrīvallabha (*śrīvallabhaśāstma-vardha*).

<sup>2</sup> The name Rāshtrakūṭa does not occur in the inscription.

<sup>3</sup> See below, No. 302 ff.

<sup>4</sup> The inscription contains a verse and a prose passage in Kanarese.

<sup>5</sup> Baṅkēśa invaded Gaṅgavāḍi, took the fort of Kēḷāḷa, put to flight the ruler of Talavanapura and, after crossing the Kāvēri, conquered the enemy's country.

<sup>6</sup> About the middle of the 12th century A.D.

<sup>7</sup> See below, Nos. 387 and 408.

<sup>8</sup> Read -tryastitama-.



Abhivṛddhi sa|u[tt-i]re . . . ta[d-a]ntarggata-Jyēṣṭha(shṭha)-māsada kṛṣṇa-pakṣad-  
amāseya[m] sūrya-grahapamum=āgi . . . ā grahapado[1].

[Sunday],<sup>1</sup> 16th June A.D. 866; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 123, No. 59.

Before Amoghavarsha the inscription eulogizes Nirupama Kalivallabha [Dhruvarāja], and  
Prabhūtavarsha Gōvindarāja [III.] Jagattuṅga [I.] Kīrti-Nārāyaṇa.

76.—Ś. 788.—*Ind. Ant.* Vol. XII. p. 218. Śīrūr Sanskrit and Kanarese inscription of the  
52nd year of the reign of the *Mahārājādhirāja Amoghavarsha I. Nripatuṅga*.

The date, etc., are practically the same as in No. 75.<sup>4</sup>

77.—Ś. 789.—*Ind. Ant.* Vol. XII. p. 181. Bagumrā (now Vienna Oriental Museum)  
plates of the Rāshtrakūṭa *Mahāsāmāntādhipati Dhruvarāja II. Dhāravarsha Nirupama* of  
Gujarāt, issued from Bhigukachohla:—

(L. 64).—Śakanipakāl-ātita-samvatsara-śatēṣhu saptaśv-ēku(kō) nanavaty-adhikēshv-  
aṅkataḥ samvat 789 Jyēṣṭha-āmāvēśyān ādityagrahaṇa-parvvaṇi.

6th June A.D. 867; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 131, No. 109.

Genealogy from Gōvindarāja [I.] to Indrarāja, the ruler of Lāṭa, as in No. 68; his son  
Kakkarāja (after defeating some Rāshtrakūṭas, placed Amoghavarsha on his throne); his son  
Nirupama Dhruvarāja [I.]; his son Akālavarsha Subhatuṅga; his son Dhāravarsha Nirupama  
Dhruvarāja [II.] (defeated Mihira).—The grant mentions, as *dātaka*, Gōvindarāja, a son of  
Subhatuṅga and younger brother of Dhāravarsha Nirupama [Dhruvarāja II.].

78.—Ś. 789.—*Ep. Ind.* Vol. VI. p. 287, and Plates. Gujarāt (now Dr. Bhandarkar's)  
plates<sup>2</sup> of the Rāshtrakūṭa *Mahāsāmāntādhipati Talaprahāra Dantivarman Aparimitavarsha*,  
the younger brother of Dhruvarāja II., of Gujarāt, recording a grant made, after bathing in the  
river Pūrāvi, in favour of a *vihāra* (or Buddhist monastery):—

(L. 65).—Śakanipakāl-ātita-samvatsara-śatēṣhu sa[pta]su navāśīty-adhikēshv-aṅkatō-pi  
samvatsara-śatē 789 Pausa-va(ba)hula-navamyān(mya)m-uttarāyaṇa-mahāparvva-m-uddiśya.<sup>4</sup>

23rd December A.D. 867.

Genealogy as far as Dhruvarāja [II.] as in No. 77;<sup>3</sup> his younger brother (the son of  
Akālavarsha) Aparimitavarsha Dantivarman.—The grant is signed by both Dantivarman and  
Dhruvarāja [II.].

79.—Ś. 797.—*Jour. Bo. As. Soc.* Vol. X. p. 194; *PSOOL.* No. 88. Saundatti  
Sanskrit and Kanarese Ratta inscription, recording several grants. Date<sup>5</sup> of the time of the  
Ratta *Mahāsāmānta Prithvirāma*<sup>7</sup> (the son of Meṇḍa), a feudatory of the Rāshtrakūṭa  
*Krishnarāja [II.]*:—

(L. 12).—Sapta-sa(śa)tyā navatyā cha samāyukt[ē\*]sa(śu) saptaśu Sa(śa)ka-kā[śv(śv)=  
atirōḥu Manmath-āhvaya-vatsarē ||

(For another date in the same inscription see below, No. 201.)

80.—Ś. 799.—*Ind. Ant.* Vol. XIII. p. 135. Kanheri inscription of the reign of the  
Rāshtrakūṭa<sup>8</sup> *Mahārājādhirāja Amoghavarsha I.*, and of the time of his feudatory, the [Śūdra]  
*Mahāsāmānta Kapardin II.*, 'the lord of Koṅkana':—

(L. 1).—Śakanipakāl-ātita-samvatsara-śatēṣhu saptaśu navanavaty-adhikēshv-aṅkataḥ 799.

<sup>1</sup> See No. 76.

<sup>2</sup> But the date actually quotes the week-day (*Adityavara*).

<sup>3</sup> Compare *Ind. Ant.* Vol. XXXI. p. 234.

<sup>4</sup> Read *parvva-uddiśya*.

<sup>5</sup> The defeat of Mihira by Dhruvarāja II. is not mentioned here.

<sup>6</sup> According to Dr. Fleet, this date is plainly not authentic, so far, at least, as Prithvirāma is concerned; see  
his *Dynasties*, p. 411, note I, and p. 552.

<sup>7</sup> He is described as the disciple of Indrakīrtivarmān, the disciple of Guṇakīrti who was the disciple of  
Mujjhaṭṭaraka.—Compare also below, No. 142.

<sup>8</sup> The name Rāshtrakūṭa does not occur in the inscription.



81.—**§. 810.**—*Ind. Ant.* Vol. XIII. p. 66, and Plates. Bagumrā (now Vienna Oriental Museum) plates<sup>1</sup> of the Rāshtrakūṭa *Mahādēvāntādhipati* Kṛishṇarāja Akālavarsha of Gujaraṭ, issued from Aṅkūlēśvara :—

(Plate iib, l. 11).—Śakanṛipakāl-ātiṭa-saṁvatsara-śatēshv-ashtāsu daś-ētarēsha Chaitrē-māvāsya[yām] sūryagrahāṇa-parvati.

15th April A.D. 888 ; a solar eclipse, visible in India ; see *ibid.* Vol. XXIII. p. 123, No. 60.

The grant first treats of the kings from Gōvindarāja [I.] to [Nirupama Dhruvarāja II.?<sup>2</sup>] as No. 77 ; it then mentions [the latter's younger brother] Dantivarman,<sup>3</sup> and after him [his son?] Akālavarsha Kṛishṇarāja.

82.—**§. 822** (for 824).—*Ind. Ant.* Vol. XII. p. 221, and Plate in Vol. XI. p. 127 ; *PSOGL* No. 85. Nandwādige Kanarese inscription of the reign of the Rāshtrakūṭa<sup>4</sup> *Mahārājādhirāja* Akālavarsha (Kṛishṇarāja II.) :—

(L. 1).—Śakanṛipakāl-ātiṭa-saṁvatsar[amga]=en[u-nūra]-irppatt-erāḍaneya Dundubhiy-emba variāha[m] prava[r\*]ttise tadva[r\*]sh-ābhyanāra-Māgha-su(śu)ddha-paṇchamiyam Briha[s\*]pativārād-andu[m] Uttarāshāḍa(ḍhā)-nakshatramum Siddhiy-emba [yōgama]m-āge.

Thursday, 6th January A.D. 903 ;<sup>4</sup> see *ibid.* Vol. XXIV. p. 9, No. 162.

83.—**§. 824.**—*Jour. Bo. As. Soc.* Vol. X. p. 190. Majgund fragmentary inscription of the reign of the Rāshtrakūṭa<sup>5</sup> king Kṛishṇavallabha (Kṛishṇarāja II.) :—

(L. 2).—Śakanṛipakāl-ā-ahṭha(ahṭa)-śatē chaturattaravimśad(ṭy)-uttarē saṁpragatē Dundubhi-nāmani varahē pravarttamānē.

84.—**§. 832.**—*Ep. Ind.* Vol. I. p. 53. Kāpaḍvaṇaj (in Kaira district) plates of the Rāshtrakūṭa<sup>6</sup> Akālavarsha Śubhatuṅga (Kṛishṇarāja II.), and his feudatory, the *Mahādēvānta* Prachapḍa, the son of Dhavalappa, of the race of Brahmavaka :—

(L. 60).—Śaka-saṁvat 832 Vaisākha-śuddha-paurṇamāsyaṁ mahā-Vaiśākhyām.

Śubhatuṅga Kṛishṇarāja [I.] ; his son Nirupama Dhruvarāja ; his son Gōvindarāja [III.] ; his son Mahārāja-Shaḍḍa [Amoghavarsha I.] ; his son Akālavarsha Śubhatuṅga [Kṛishṇarāja II.], called Vallabharāja.

In the race of Brahmavaka there was Kumbaḍi ; his son Dēgaḍi ; his son Rājaharsha Dhavalappa ; his sons Prachapḍa, Akkuva (Akkuka) and Sella-Vidyādhara.

85.—**§. 831** (for 833).—*Ind. Ant.* Vol. XII. p. 222, and Plate in Vol. XI. p. 127 ; *PSOGL* No. 79. Aihole Sanskrit and Kanarese inscription of the reign of the Rāshtrakūṭa<sup>7</sup> Kannara (Kṛishṇarāja II.) :—

(L. 1).—Śakanṛipakāl-āti(ṭi)ta-saṁvatsara-śatamga[=en[u-nūra]-vu(mū)vatt-o[n] d a n e y ā Prajāpatiy-emba saṁvatsara[m\*] pravarttise.

86.—**§. 836.**—*Jour. Bo. As. Soc.* Vol. XVIII. p. 257, and Plates. Bagumrā<sup>8</sup> plates of the Rāshtrakūṭa *Mahārājādhirāja* Indrarāja III. Nityavarsha, the successor of the *Mahārājādhirāja* Kṛishṇarāja II. Akālavarsha, residing at Mānyakhēṭa ; issued from Kurundaka ; (composed by Trivikramabhaṭṭa, the son of Nēmaditya) :—

(L. 52).—Śakanṛipakāl-ātiṭa-saṁvatsara-śatēshv-ashtāsu śaṭtriṁśad-uttarēshu Yuva-saṁvatsara-Phālguna-śuddha-asptamiyām saṁpannē śrī-paṭṭava(ba)ndh-ōsavē.

In the Sātyaki family of the lineage of the Yadus (sprung from the Moon), Dantidurga (conquered the Chālukyas, took Kāñchī, etc.) ; his paternal uncle Kṛishṇarāja [I.] ; his son

<sup>1</sup> This grant is very incorrect and full of omissions.

<sup>2</sup> See above, No. 78.

<sup>3</sup> The name Rāshtrakūṭa does not occur in the inscription.

<sup>4</sup> But the *sakshatra* and the *yōga* are irregular.

<sup>5</sup> Nos. 86 and 87 are spoken of as "Nasāri plates," but they were found at Bagumrā ; compare *Zeitschr. D. Morg. Ges.* Vol. XI. p. 322.



Nirapama [Dhruvarāja]; his son Jagattuṅga [I. Gōvindarāja III.]; his son Śrīvallabha Vīra-Nārāyaṇa [Amoghavarsha I.] (defeated the [E.] Chalukyas); his son Kṛishṇarāja [II.]; his son Jagattuṅga [II.], married Lakshmi, the daughter of the Chōdi Rapavigraha who was a son of Kōkkalla of the Haihaya family; their son Indrarāja [III.]<sup>1</sup> (uprooted Mēru<sup>2</sup>).

87.—Ś. 838.—*Jour. Bo. As. Soc.* Vol. XVIII. p. 261, and Plates. Other Bagumrā plates of the Rāshtrakūṭa Mahārājādhirāja Indrarāja III. Nityavarsha, of the same date as, and, excepting the formal part of the grant, identical with, No. 86.

88.—Ś. 838.—*Ind. Ant.* Vol. XII. p. 224. Hatti-Mattūr Kanarese inscription<sup>3</sup> of the reign of the Rāshtrakūṭa Mahārājādhirāja Nityavarsha (Indrarāja III.), recording a grant by the Mahāśānta Leṇḍeyarasa :—

(L. 3).—Sa(śa)kabhūpākāl-[ā\*]krānta-saṭ[va\*]tsara-Prabā(bha)v-ādi-nāmadē(dhē)yam-uttama-mādhya-ma-jaghanya-pa(pha)lādā(da)-prabhṛitiga[-eṇṇu-nūga-mūvatt-eṇṇe (ṇṭa)neya Dhātu-saṁvatsar-[ā\*]ntargata.

89.—Ś. 840.—*Ind. Ant.* Vol. XII. p. 223. Daṇḍapur Kanarese inscription of the reign of the Rāshtrakūṭa Prabhūtavarsha (Gōvindarāja IV.) :—

(L. 2).—eṇṇu-nūga-nālvatt-avṇ tē || Śaka-kālaṅga[-varshaṁ prakāṣaṁ pesarim Pramāthi varttise dinapaṁ makarakke varppa saṁkramaṇa-kāladol]-kūḍe banda Paushada tithiyol<sup>4</sup>

90.—Ś. 851.—*Ind. Ant.* Vol. XII. p. 211, No. 48; see *ibid.* p. 249. Date of a Kaṣas Kanarese inscription of Gojjigadēva (Gōvindarāja IV.) :—

(L. 22).—[Śa]ka-varsha 851 neya Vikṛita-saṁvatsarada Māghada puṇṇamey-Ādityavāram-Āślēsha(śā)-nakshatrado(?)|(?) sōma-grahapaṁ samanise tuḷa-pu[rusham-i?]lḍu tatsamayadol.

Sunday, 17th January A.D. 930; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 114, No. 7.

91.—Ś. 852.—*Ep. Ind.* Vol. VII. p. 36, and Plates. Cambay plates of the Rāshtrakūṭa Mahārājādhirāja Gōvindarāja IV. Suvarṇavarsha, (described as) the successor of the Mahārājādhirāja Nityavarsha (Indrarāja III.), settled at his capital Mānyakhēṭa :—

(L. 44).—Śakanripakāl-ātita-saṁvatsara-śātēshv-aśhṭasṇ dvāpañchāśad-adhikēshv-aṅkatō-pi Śaka-saṁvat 852 pravarttamāna-Khara-saṁvatsar-āntargata-Jyēshṭha-sūddha-daśamyām Sōma-dinē Hasta-saṁvatsarē chandramasi.

Monday, 10th May A.D. 930; see *ibid.* p. 23.

In the family of the Yadus (sprung from the Moon), Dantidurgarāja; his paternal uncle Kṛishṇarāja [I.]; his son Gōvindarāja [II.]; his younger brother Iddhatōja Nirupama [Dhruvarāja]; after him, Jagattuṅga [I. Gōvindarāja III.]; his son Amoghavarsha [I.] (defeated the [E.] Chalukyas at Viṅgavalli); his son Akālavarsha [Kṛishṇarāja II.] (conquered Khēṭaka), married a daughter of Kōkkala; their son Jagattuṅga [II.], married Lakshmi, the daughter of Kōkkala's son Rapavigraha; their son Indrarāja [III.] (uprooted Mahōdaya), married Vijāmbā, the daughter of Ammagadēva who was the son of Kōkkala's son Arjuna; their son Gōvindarāja [IV.] Prabhūtavarsha Suvarṇavarsha.<sup>5</sup>

<sup>1</sup> Also called Rajja-Kandarpa and Kīrti-Nārāyaṇa.

<sup>2</sup> *I.e.*, probably, Mahōdaya; see below, No. 91.

<sup>3</sup> This inscription is followed on the same stone by another Kanarese inscription, of the 11th or 12th century A.D., recording private grants.

<sup>4</sup> The name Rāshtrakūṭa does not occur in the inscription.

<sup>5</sup> See Dr. Fleet in *Ep. Ind.* Vol. VI. p. 177, note 7.

<sup>6</sup> See Dr. Fleet *ibid.* p. 177.

<sup>7</sup> But, when making the grant, the king had gone to Kapittaka on the Gōdāvarī for the festival of the pottabandha.

<sup>8</sup> Also called Sāhasōka, Nitya-Kandarpa, Vikrānta-Nārāyaṇa, etc.



92.—S. 855.—*Ind. Ant.* Vol. XII. p. 249, and Plates. Sāngli (now Sāwantwāḍi) plates<sup>1</sup> of the Rāshtrakūṭa Mahārājādhirāja Gōvindarāja IV. Suvarṇavarsha (described as) the successor of the Mahārājādhirāja Nityavarsha (Indrarāja III.), residing at Mānyakhōṭa :—

(L. 44).—Śakanripakāl-ātita-saṁvatsara-śatēshv-saṁṣasu pañchaparbhāśad-adhikēshv-saṁkatō-pi saṁvatsarāpām 855 pravartitamāna-Vijaya-saṁvatsar-āntarggata-Śrāvapa-paurapamāsyām vārē Gurōḥ Pūrvābhadrāpadā-nakshatrē.

Thursday, 8th August A.D. 933; see *ibid.* Vol. XXIII. p. 114, No. 8.

Genealogy, etc., substantially as in No. 91.

93.—S. 862.—*Ep. Ind.* Vol. V. p. 192, and Plate. Dēoli (in Wardhā district) plates of the Rāshtrakūṭa Mahārājādhirāja Kṛishnarāja III. Akālavarsha, the successor of the Mahārājādhirāja Amōghavarsha III., recording a grant made for the spiritual benefit of the king's younger brother Jagattuṅga III.; issued from Mānyakhōṭa :—

(L. 47).—Śakanripakāl-ātita-saṁva[tsa]ra-śatēshv-saṁṣasu dvisha[shṭya-a]dhikē[shu] Śārvvari-saṁ[vatsar-ā]ntarggata-Vaiśākha-va[sa]hula-pañchanyām(myām).

In the lunar race, in Yadu's family, there was the god Vishṇu-Kṛishṇa; and kings of that family became known as Tūṅgas, belonging to the Sātyaki branch of it; in their lineage, Raṭṭa; after him, named after his son Rāshtrakūṭa, the Rāshtrakūṭa family. From that family sprang Dantidurga; his paternal uncle Kṛishnarāja [I.]; his son Gōvindarāja [II.]; his younger brother Nirupama Kalivallabha [Dhruvarāja]; his son Jagattuṅga [I. Gōvindarāja III.]; his son Nripatuṅga [Amōghavarsha I.] (founded Mānyakhōṭa); his son Kṛishnarāja [II.]; his son Jagattuṅga [II.] (did not reign); his son Indrarāja [III.]; his son Amōghavarsha [II.]; his younger brother Gōvindarāja [IV.]. After him, the son of Jagattuṅga II., Amōghavarsha [III. Baddiga]; his son Kṛishnarāja [III.] (slew Dantiga and Vappuka;<sup>2</sup> in Gāṅgapāṭi deposed Rachhyāmalla, i.e. Rāchamalla I.,<sup>3</sup> and put in his place Bhūtārya, i.e. Bātuga II.; he also defeated the Pallava Appiga).

94.—S. 867.—*Ep. Ind.* Vol. IV. p. 60, and Plate. Sālōṭgi (now Inḍi) pillar inscription<sup>4</sup> of the reign of Kṛishnarāja III. Akālavarsha, the son of Amōghavarsha III., residing at Mānyakhōṭa :—

(L. 3).—Śaka-kālād-gat-ābdānām sa-saptādhikashashṭishu śatēshv-saṁṣasu tāvatsa samānām-saṁkatō-pi cha | Vartitamānē Plavaṅg-ābdē . . .

(L. 45).—Pūrvv-ōktē varitamān-ābdē māśē Bhādrapadō-mōchitē pitṛi-parivagi tasyaiva Kujavārēṇa saṁyutē sūryyagrahapa-kālē tu madhya-gē cha divākārē.

Tuesday, 9th September A.D. 945; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 123, No. 61; and Vol. XXV. p. 269.

95.—S. 872\*.—*Ep. Ind.* Vol. II. p. 171; *Ep. Can.* Vol. III. p. 92, No. 41, and Plate; *Ep. Ind.* Vol. VI. p. 53, and Plates. Ātakūr (now Bangalore Museum) Kanarese inscription of the time of Kṛishnarāja III. Kannaradēva<sup>1</sup> (who killed in battle at Takkōla the Chōḷa Mūvaḍi-Chōḷa Rājāditya<sup>2</sup>) and of the W. Gaṅga Permānaḍi Bātuga II. Satyavākya-Koṅṇuivarma-dharmamahārājādhirāja, 'lord of Kōḷāla,' 'lord of Nandagiri':—

(L. 1).—Sa(sa)kanri(nṛi)pakāl-ātita-sa[m]vatsara-sa(sa)taṅga[=eṇu-nūṛ-]patt-[e]raḍa-neya Śō(sau)myam-amba sa[m]vatsaram pravartitē.

<sup>1</sup> Compare *Ind. Ant.* Vol. XXXI. p. 219.

<sup>2</sup> Below, in No. 98, the name is Vappuga.

<sup>3</sup> See No. 95.

<sup>4</sup> The pillar besides contains two Kanarese inscriptions, one (*ibid.* p. 63) of about the period to which the above Sanskrit inscription belongs, and the other (*ibid.* p. 65) of the 11th or 12th century A.D. The former records grants of a certain Kaṇṭhiga of the Seḷaya race; and the latter a grant of the Mahāmaṇḍalēśvara Gō[v]uparasa of the Śiḷahāra race.

<sup>5</sup> Described as a bee on the waterlilies that were the feet of Amōghavarshadēva [III.]; see No. 93.

<sup>6</sup> See below, Nos. 127 and 712.



The inscription mentions a follower of Bûtuga's, named Mapalera, 'lord of Valabhi,' the Sagna *vaśā*.—A subsidiary record on the stone states that Bûtuga killed Rāchamalla [1.], the son of Ereyapa, and that it was Bûtuga who treacherously stabbed Rājāditya.

96.—*Ś. 873*.—*Ind. Ant.* Vol. XII. p. 257. Soratūr Kanarese inscription of the reign of the *Mahārājādhirāja Akālavarsha Kannaradēva* (i.e. the Rāshtrakūṭa Kṛishnarāja III.) :—  
(L. 4).—Sa(śa)kaṇṇipakāḷ-ākṛānta-saṁvatsara-sa(śa)taṅga[1\*] 873 Virōdhi[kṛit\*]-saṁvatsarada Mārggaśira-māsada puṇṇameyam-Ādityavāramuṁ Rōhini(vi)-nakshatramuṁ śō(śō)magrahaṇad-andu.

Sunday, 16th November A.D. 951; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 114, No. 9.

97.—*Ś. 876\**.—Supplied by Dr. Fleet.<sup>1</sup> Date of a Chihchli (in Dhārwar district) Kanarese inscription of the time of the Rāshtrakūṭa Kṛishnarāja III. :—

Sa(śa)kaḷhūpākāḷ-ākṛānta-saṁvatsara-sa(śa)taṅga] eṇṇu-nūṛ-eḷpatt-śṛaṇeya Ānanda-saṁvatsarada Vaiśākha-su(śu)ddha-bidige Sōmavāramuṁ Mṛigaśira-nakshatramuṁ-āge(? gi).

Monday, 18th April A.D. 953.<sup>2</sup>

98.—*Ś. 880*.—*Ep. Ind.* Vol. IV. p. 281, and Plate. Karhād plates<sup>3</sup> of the Rāshtrakūṭa *Mahārājādhirāja Kṛishnarāja III. Akālavarsha*, the successor of the *Mahārājādhirāja Amoghavarsha III.*, issued from Mēlpāṭi :—

(L. 56).—Śaka[nṇi]pakāḷ-[4\*]tita-[saṁ]vatsara-śatēshv-aśṭasv-a[śi]ty-adhikēshu Kāla-yukta-saṁvatsar-āntarggata-Ph[ā]ḷḡṇa-va(ba)hula-trayōdasyām(śyām) Vu(bu)dhē.

Wednesday, 9th March A.D. 959.<sup>4</sup>

Genealogy as in No. 93. Kṛishnarāja III. conquered [the Kalachuri-Chēdi] Sahasrārjuna, though he was an elderly relative of his wife and his mother; he slew Dantiga and Vappuga;<sup>5</sup> in Gaṅgapāṭi he deposed Rachhyāmalla (i.e. Rāchamalla I.)<sup>6</sup> and put in his place Bhūtārya (i.e. Bûtuga II.); and he defeated the Pallava Appiga.

99.—*Ś. 884\**.—Supplied by Dr. Fleet.<sup>7</sup> Date of a Dēvi-Hosūr (in Dhārwar district) Kanarese inscription of the time of the Rāshtrakūṭa Kṛishnarāja III. :—

Sa(śa)ka-varsha 884 Dundubhi-saṁvatsar-āntarggata-Pauṣa-su(śu)ddha-trayōdasi(śi) Ādityavāram-uttarāyāṇa-saṁkrānti-andu.

Sunday, 22nd December A.D. 961<sup>8</sup> (with the Uttarāyāṇa-saṁkrānti on the next day, Monday).

100.—*South-Ind. Inscr.* Vol. III. No. 7, p. 12. Ukkaḷ (Vishṇu temple) Tamil inscription of the 16th year (of the reign) of the glorious Kapparaḍēva who conquered Kachchi (i.e. Kāñchīpura) and Tañjai (i.e. Tañjāvūr), (i.e. the Rāshtrakūṭa Kṛishnarāja III.).

101.—*Ep. Ind.* Vol. III. p. 284. Tirukkalukkunṇam Tamil inscription of the 17th year (of the reign) of the glorious Kapparaḍēva who conquered Kachchi and Tañjai (i.e. the Rāshtrakūṭa Kṛishnarāja III.).

102.—*Ep. Ind.* Vol. III. p. 285, and Plate. Tirukkalukkunṇam Tamil inscription of the 19th year (of the reign) of Kapparaḍēva who conquered Kachchi and Tañjai (i.e. the Rāshtrakūṭa Kṛishnarāja III.).

<sup>1</sup> See *Ep. Ind.* Vol. VI. p. 180.

<sup>2</sup> This day fell in the year Ānanda by both the northern luni-solar and the mean-sun system, but not by the southern luni-solar system.

<sup>3</sup> Compare *Ind. Ant.* Vol. XXX. p. 373.

<sup>4</sup> On this day the *tithi* of the date commenced 2 h. 33 m. after mean sunrise; see my remarks in *Ep. Ind.* Vol. IV. p. 279.

<sup>5</sup> Above, in No. 93, the name is Vappuka.

<sup>6</sup> See above, No. 95.

<sup>7</sup> See *Ep. Ind.* Vol. VI. p. 180.

<sup>8</sup> This day fell in the year Dundubhi only by the northern luni-solar system.



104.—§. 893.—*Ind. Ant.* Vol. XII. p. 255. Adaraguñchi Kanarese inscription of the reign of the *Mahārājādhirāja Kottiga (Khotṭiga) Nityavaraha*,<sup>1</sup> and the time of his feudatory, the W. Gaṅga *Permāṇaḍi Mārasimha II.*,<sup>2</sup> recording grants by *Pañchaladēva* :—

(L. 7).—Sa(śa)kaupikāl-ātita-sauvachchha(tsa)ra-sa(śa)taṅga-ṛṣṭu-nūpa-tombha t t a-  
mūṇasya Prajāpati-sa[m\*]vachchha(tsa)raṁ sallatam-ire tad-varsh-ābhya(ḥhya)ntarad-  
ābhva(śva)yujad-amavāse Ādityavāra sūryya-grahapa.

Sunday, 22nd October A.D. 971; a solar eclipse, visible in India; see *ibid.* Vol. XXIII, p. 123, No. 63.

105.—S. 894.—Ind. Ant. Vol. XII. p. 264, and Plates. Kharḍa<sup>3</sup> (now Bombay As. Soc.'s) plates<sup>4</sup> of the Rāshtrakūṭa Mahārājādhirāja Kakkarāja II. (Kakkaladeva) Amoghavarsha, 'who meditated on the feet of the Mahārājādhirāja Akalavarsha,' residing at Mānyakhēta:—

(L. 47).—Śakanipekāl-ātita-samvatsara-āntāśchv-  
aṅkataḥ samvat 894 Āngirā(rah)-samvatsar-āntarggata-Āśvayuja-paurṇamāsyāyām.  
Vu(bu)dha-dinē sōmagrahaya-mahāparvvaṇi.

Wednesday, 25th September A.D. 972; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII, p. 115, No. 10.

XXIII. p. 115, No. 10.

In Yadu's lineage, Dantidurga; his paternal uncle Krīṣṇarāja [I.]; his son Gōvinda-rāja [II.]; his younger brother Nirupama [Dhruvarāja]; his son Jagattuṅga [I. Gōvinda-rāja III.]; his son Amoghavarsha [I.] (defeated the [E.] Chālukyas; founded Mānyakhēpa); his son Akālavarsha Krīṣṇa[rāja II.], married the daughter of the Chēdi Kōkkalla, the younger sister of Śaṅkuka. Their son Jagattuṅga [II.], married Lakshmi, the daughter of the Chēdi Śaṅkaragaṇa, who bore to him Indra[rāja III.]; he also married 'his maternal uncle' Śaṅkaragaṇa's daughter Gōvindāmbā who bore to him Amoghavarsha [III.]. Amoghavarsha [III.] married Yuvarājadēva's daughter Kundakadēvi, who bore to him Khottigadēva who became king after the death of his eldest brother Krīṣṇarāja [III.]. Amoghavarsha Nripatuṅga Kakkarāja [II.]<sup>5</sup> is the son of Khottiga's younger brother Nirupama.

106.—**S. 898**.—*Ind. Ant.* Vol. XII. p. 271. Guṇḍār Kanarese inscription of the reign of the *Mahārājādhirāja* Kakkaladēva (Kakkarāja II.), and the time of his feudatory, the W. Gōga Perumāṇaḍi Mārasimha II. Nōjambakulāntaka, and of Pañchaladēva :—

(L. 13).—Sa(śa)kha(ka)-varṣam=çṭṭa-nūpa-tombhatt-āṇeya  
 āśhāda(dha)-dakṣiṇāyāga(na)-sankrāntiyum=Ādityavārad-andem.

Perhaps Sunday, 22nd June A.D. 973, but the Saṃkrānti took place on Tuesday, 24th June A.D. 973; see *ibid.* Vol. XXIV, p. 12, No. 174.

107.—S. 904.—*Inscr. at Sravasa-Baligola*, No. 57, p. 53. Eulogy, in Kanarese, of the Rāshtrakūta Indrarāja IV., the son's son of Kṛishnarāja III. Date of his death:—

Vanadhi-nabbhō-nidhi-pramita-samkhyā (khyā)-Śakāvanipāṭa-kālamah neneyise Chitrabhānu parivarttise Chaitra-mitōtar-āṣṭami-dina-yuta-Somavāradoḷu.

Monday, 20th March A.D. 1982; see *Ind. Ant.* Vol. XXIII. p. 124, No. 64.

\* See below, No. 120 ff.

- The third plate is now missing.

<sup>1</sup> Also called Ratta-Kandarpa.

<sup>1</sup> See *Ind. Ant.*, Vol. XXXL p. 220.

<sup>1</sup> Also called Vira-Nārāyaṇa, etc.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 307; *Ep. Ind.* Vol. V. p. 173, note 1.— See also below, No. 132.



## C.—The Western Gaṅgas.

108.—§. 189.—*Ind. Ant.* Vol. VIII. p. 212, and Plate. Tanjore (formerly Sir W. Elliot's, now British Museum, spurious<sup>1</sup>) Sanskrit and Kanarese plates of the W. Gaṅga Arivarma- (Harivarma-)mahārājādhirāja :—

(L. 10).—Sa(śa)kā(ka)-kāḷē navōttara-shashṭir-ēkaśata-gatēshu Prabhava-samvatsar-ābhyantare . . . . . Shā(Phā)lgav(n)-āmavāsō(syā)-Bhṛigu Rēvati(tl)-nakshatre Vṛiddhi-yōgē Vṛishabha-lagnā.

The date is irregular; see *ibid.* Vol. XXIV. p. 10, No. 166.

In the Jāhnavīya family and Kāpāyana gōtra, Koṅgaivarma-dharmamahārājādhirāja; his son Mādhava-mahārājādhirāja [I.] (composed a *Dattakasūtra-ṛitti*); his son Arivarma-mahārājādhirāja.

109.—§. 188.—*Ep. Carn.* Vol. III. p. 202, No. 122, and Plates. Tagaḍūru (spurious<sup>2</sup>) Sanskrit and Kanarese plates of the W. Gaṅga Harivarma-mahādhirājādhirāja, issued from Talavanapura :—

(L. 11).—Saka-varishēshu gatēshu aṭṭāsiti-asatē Vibhava-samvatsarē Phālgava-māsē suddha-[da?]sami-Guruvārē Punarvasu-nakshatre.

The date is irregular.

Genealogy substantially as in No. 108.

110.—§. 272 (?).—*Ind. Ant.* Vol. VII. p. 173, and Plate; *Mysore Inscr.* No. 156, p. 293. Harihar (spurious<sup>3</sup>) Sanskrit and Kanarese plates of a son (described as 'lord of Kōjāla') of the W. Gaṅga Viśhṇugōpa-mahārājādhirāja, the son of Koṅgulivarma-dharmamahārājādhirāja of the Jāhnavīya family :—

(L. 9).—Śaga[ . . . ]nayana-gi . . . . . neyā ?] Śādhārāpa-śammachchharāda Phalgava-mā amavāsē Adivārad-andu.

The date is irregular.

111.—*Ind. Ant.* Vol. V. p. 136, and Plate; *Mysore Inscr.* No. 154, p. 289. Mallohalli (spurious<sup>4</sup>) plates of the 29th year of the reign of the W. Gaṅga Koṅgaiv-mahārāja (Koṅgaiv-rāja) :—

(L. 17).—ātmanah pravarddhamāna-vipula-vi[ja\*]y-sisvaryya ēkōnatrimśatō(?) Jaya-sabatsarē Śataya-nakshatre.

In the Jāhnavīya family, Koṅgaivarma-dharmamahārājādhirāja; his son Mādhavādhirāja [I.] (composed a *Dattakasūtra-vyākhyā*); his son Harivarma-mārāja; his son Viśhṇugōpa-rāja; his son Mādhava-rāja [II.]; his son Koṅgaiv-rāja.

112.—[§.] 388.—*Ind. Ant.* Vol. I. p. 363, and Plate; *Coorg Inscr.* No. 1, p. 1, and Plate; *Mysore Inscr.* No. 151, p. 282. Merkara (spurious<sup>5</sup>) Sanskrit and Kanarese plates of the W. Gaṅga Avinla Koṅgaiv-mahādhirāja :—

(L. 16).—aṣṭa asiti uttarasya trayō satasya samvatsarasya Māgha-māsah Śōmavārāh Svati-nakshatra suddha-pañchami.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 11, No. 169.

In the Jāhnavīya family and Kāpāyana gōtra, Koṅgaiv-mahādhirāja; his son Mādhava-mahādhirāja [I.] (composed a *Dattakasūtra-ṛitti*); his son Harivarma-mahādhirāja; his son

<sup>1</sup> See *Ind. Ant.* Vol. XXX. p. 215, No. 10.

<sup>2</sup> See *ibid.* p. 221, No. 48.

<sup>3</sup> The year Jaya according to Mr. Rice is here §. 376.

<sup>4</sup> See *Ind. Ant.* Vol. XXX. p. 219, No. 40.

<sup>5</sup> See *ibid.* p. 221, No. 48.

<sup>6</sup> See *ibid.* p. 221, No. 50.



Vishṇugōpa-mahādhīrāja; his son Mādhava-mahādhīrāja [II.]; his son Avinīta Koṅgaṇi-mahādhīrāja, sister's son of the Kadamba Kṛishṇavarma-mahādhīrāja.<sup>1</sup>

113.—*Ind. Ant.* Vol. VII. p. 174; *Mysore Inscr.* No. 157, p. 294. Bangalore Museum (spurious<sup>2</sup>) plates<sup>3</sup> of the third year of the reign of the W. Gaṅga Koṅgaṇi-mahārāja :—

(L. 37).—*Ātmana pravarddhamāna-vipul-aiśvaryā tritiyē savatsarē Śrāvaṇē māse tithāv-āma . . .*

In the Jāhnavēya family and Kāpāyana *gētra*, Koṅgaṇivarma-dharmamahādhīrāja; his son Mādhava-mahādhīrāja [I.] (composed a *Dattakastūtra-vṛtti*); his son Harivarma-mahādhīrāja; his son Vishṇugōpa-mahādhīrāja; his son Mādhava-mahādhīrāja [II.]; his son Koṅgaṇi-mahādhīrāja, sister's son of the Kadamba Kṛishṇavarma-mahādhīrāja; his son Koṅgaṇi-mahārāja.

114.—*Ind. Ant.* Vol. V. p. 138, and Plates; *PSOI.* No. 268; *Mysore Inscr.* No. 155, p. 291. Mallohalli (spurious<sup>4</sup>) plates of the 35th year of the reign of the W. Gaṅga Durvinita Koṅgaṇi-vṛiddharāja :—

(L. 43).—*Ātmanah-pravarddhamāna-vijayaśivaryyē pañchatrimśad-Vijaya-samvatsarē<sup>5</sup> pravarttamānē.*

Genealogy as far as Mādhava-mahādhīrāja [II.] as in No. 113; his son Avinīta Koṅgaṇi-mahādhīrāja, sister's son of the Kadamba Kṛishṇavarma-mahādhīrāja; his son Durvinita Koṅgaṇi-vṛiddharāja, daughter's son of Skandavarman (*Rājā* of Punnāḍa).

115.—*Ś. 635.*—*Ep. Carn.* Vol. III. p. 107, No. 113, and Plates. Hallegere (spurious<sup>6</sup>) plates of the 34th year of the reign of Śivamāra I. Prithivi-Koṅgaṇi-mahārāja Navakāma, recording a grant made at the request of the Pallavādhīrājas Jaya and Vṛiddhi, the sons of Pallava-yuvārāja, issued from Talavanapura :—

(L. 34).—*pañchatrimśottara-chaṭṭhatāhu Śaka-varshēshv-ātītēshu ātmanah-pravarddhamāna-vijayaśivaryya-samvatsarē chaṭustrimśatkē pravarttamānē.*

Genealogy as far as Mādhava-mahādhīrāja [II.] as in No. 113; his son Avinīta Koṅgaṇi-mahādhīrāja, sister's son of the Kadamba Kṛishṇavarma-mahādhīrāja; his son Durvinita Koṅgaṇi-vṛiddharāja (author of a commentary on 15 *sargas* or on the 15th *sarga* of the *Kirātārjunīya*); his son Muṣhaka Koṅgaṇi-vṛiddharāja; his son Śrīvikrama Koṅgaṇi-mahādhīrāja, son of a daughter of Sindhurāja; his son Bhūvikrama Koṅgaṇi-mahādhīrāja Śrīvallabha (defeated the Pallavas at Veḷanda<sup>7</sup>); his younger brother Śivamāra [I.] Prithivi-Koṅgaṇi-mahārāja Navakāma.

116.—*Ind. Ant.* Vol. XIV. p. 230, and Plates. British Museum (formerly Sir W. Elliot's, spurious<sup>8</sup>) Sanskrit and Kanarese<sup>9</sup> plates of the W. Gaṅga dynasty, recording a grant by a certain Eregaṅga.<sup>10</sup>

The grant gives the genealogy from Koṅgaṇivarma-dharmamahādhīrāja to Navakāma, the younger brother of Bhūvikrama.

<sup>1</sup> For Kadambas named Kṛishṇavarman, see below, Nos. 613 and 614.

<sup>2</sup> See *Ind. Ant.* Vol. XXX. p. 222, No. 51.

<sup>3</sup> The second side of the fourth plate is illegible, and the following plate or plates are lost.

<sup>4</sup> See *Ind. Ant.* Vol. XXX. p. 222, No. 52.

<sup>5</sup> The year Vijaya according to Mr. Rice is here Ś. 485.

<sup>6</sup> See *Ind. Ant.* Vol. XXX. p. 222, No. 54.

<sup>7</sup> Or Viḷanda.

<sup>8</sup> See *ibid.* p. 222, No. 55.

<sup>9</sup> "The language . . . is extremely corrupt; . . . the text . . . goes backwards and forwards in a way that would render the text utterly unintelligible, but for the Merkara and Nigamaṅgala (Dēvarhalli) grants."

<sup>10</sup> There is nothing to indicate whether this is another name of Navakāma (Śivamāra I.) or the name of one of his feudatories.



117.—**Ś. 872.**—*Ep. Carn.* Vol. VI. p. 151, No. 36, and Plates. Jāvaḷi (spurious?) plates of the 25th year of the reign of the W. Gaṅga Śrīpuruṣa Prithivī-Koṅgaṇi-mahārāja, issued from Maṇṇagrāma:—

(L. 35).—dvāsapatyuttara-shaṭchhatēshu Śaka-varshēshv-atitēshv-ātmanah-pravar-dḍhamāna-vijayaiśvaryya-samvatsarē pañchaviṃśē varttamānē . . . Vaiśākha-śuklapakṣa-daśamyāḥ Uttarāphalgunī-nakṣatrē Sōmavārē Vṛishabharāśi-saṁkrāntyām.

Monday, 20th April A.D. 750.

Genealogy as far as Śivamāra [I.] substantially as in No. 115; his son's son Śrīpuruṣa Prithivī-Koṅgaṇi-mahārāja.

118.—**Ś. 884.**—*Madras Jour. Lit. Sc.* 1878, p. 138; *Mysore Inscr.* No. 152, p. 284. Hosūr (spurious<sup>1</sup>) plates of the W. Gaṅga Śrīpuruṣa Prithivī-Koṅgaṇi-mahārāja, issued from Mānyapura:—

Chaturāṣṭy-uttarēshu shaṭchhatēshu Śaka-varshēshu samatitēshu . . . Vaiśākha-māsē sōma-grahṇē Viśākhā-nakṣatrē Śukravārē.

For Ś. 884 current the date might perhaps correspond to Friday, 24th April A.D. 761, but there was no lunar eclipse on that day; see *Ind. Ant.* Vol. XXIV. p. 11, No. 171.

Genealogy as in No. 117.

119.—**Ś. 898.**—*Ind. Ant.* Vol. II. p. 156, and Plates; *Ep. Carn.* Vol. IV. p. 233, No. 85, and Plates; specimen Plate in *Ep. Ind.* Vol. III. p. 164; *Mysore Inscr.* No. 153, p. 287. Dévarhalla, formerly known as Nāgamaṅgala (spurious<sup>2</sup>) plates<sup>3</sup> of the 50th year of the reign of the W. Gaṅga Mahārājādhirāja Śrīpuruṣa Prithuvī-Koṅgaṇi-mahārāja, recording a grant made at Mānyapura, at the request of Paramagūja-Prithuvī-Nirgunda-rāja (the son of Duṇḍu-Nirgunda-yuvārāja, of the Bāṇa family?), in favour of a Jaina temple founded at Śrīpura by Prithuvī-Nirgunda-rāja's wife Kundāchōhi, the daughter of Maruvarman of the Sagara family:—

(L. 41).—aṣṭānavaty-uttarēshu [sha<sup>4</sup>]ṭchhatēshu Śaka-varshēshv-atitēshv-ātmanah-pravarddhamāna-vijayaiśvaryya-samvatsarē pañchāṣattamē pravarttamānē.

Genealogy as in No. 117.

The grant gives the line of Jaina teachers Chandrapandin, his disciple Kumārapandin, his disciple Kīrtinandin, his disciple Vimalachandrarāchārya.

120.—**Ś. 261.**—*Ind. Ant.* Vol. XVIII. p. 311, and Plate. Kalbhāvi (spurious<sup>5</sup>) Sanskrit and Kanarese Jaina inscription, recording the restoration, by the Gaṅga Mahāmaṇḍalēśvara Kambharasa, 'lord of Kuvalāla,' of a grant that had been made by the Gaṅga Mahāmaṇḍalēśvara Saigotta<sup>6</sup> Permānadi Śivamāra [II.], 'lord of Kuvalāla,' a feudatory of king Amoghavarsha, professedly on the date here given:—

(L. 14).—Śaka-varsha 261neya Vibhava-samvatsarada Paushya(sha)-bahula-chatarddaśi-Sōmavāram-uttarāyana-saṁkrāntiy-aṁdu.

The date is irregular; see *ibid.* Vol. XXIV. p. 11, No. 168.

The inscription mentions, in the Kāreya gāṇa and Mailāpa anṇaya, Guṇakīrti, Nāgachandramunindra, Jinachandra, Śubhakīrti, and Dēvakīrti-guru.

121.—*Ep. Carn.* Vol. IV. p. 109, No. 60, and Plates. Gaḷigēkere (spurious<sup>7</sup>) Sanskrit and Kanarese plates of the W. Gaṅga Rapavikramayya.

Genealogy as far as Bhūvikrama substantially as in No. 115; his . . . <sup>8</sup>(?) Śivamāra [I.]; his son's son Śrīpuruṣa; his son Śivamāra [II.] Koṅgaṇi-mahārājādhirāja (anointed as king

<sup>1</sup> See *Ind. Ant.* Vol. XXX. p. 222, No. 56.

<sup>2</sup> See *ibid.* p. 223, No. 57.

<sup>3</sup> Part of the formal portion of the grant is in Kanarese.

<sup>4</sup> So far, at any rate, as regards the date; the writing is of about the eleventh century A.D.

<sup>5</sup> See *Ep. Ind.* Vol. VI. p. 65, note 2.

<sup>6</sup> See below, No. 127.

<sup>7</sup> See *Ind. Ant.* Vol. XIX. p. 223, No. 59.

<sup>8</sup> The original omits the word which is required here.



by the Rāshtrakūṭa Gōvinda and the Pallava Nandivarman) ; his brother Vijayāditya ; his son Rājamalla ; his son Raṇavikramayya.

122.—*Ep. Ind.* Vol. VI. p. 257, and Plate. Guḍigere fragmentary Kanarese inscription<sup>1</sup> of the reign of the [W. Gaṅga] *Mahārāja Mārassa[ba]*,<sup>2</sup> under whom a certain *Daḍigarasa* was governing the district (including the village at which the inscription is).—The inscription contains the name Śubhachandra-paṇḍita.

123.—*Ep. Ind.* Vol. IV. p. 141, and Plate. Vallimalai Kanarese inscription (in Grantha characters), recording the foundation of a Jaina cave by the [W. Gaṅga] king Rājamalla.

Śivamāra [I.]<sup>3</sup> ; his son Śrīparusha ; his son Raṇavikrama ; his son Rājamalla.

124.—*Ep. Cars.* Vol. III. p. 165, No. 91, and Plate ; *Ep. Ind.* Vol. VI. p. 43, and Plates. Doddahundi (now Bangalore Museum) Kanarese inscription,<sup>4</sup> recording the death of the W. Gaṅga *Nitimarga-Koṅgunivarma-dharmamahārājādhirāja*,<sup>5</sup> 'lord of Kovalāla,' 'lord of Nandagiri,' the illustrious *Permanaḍi*, and the bestowal of a grant by his eldest son *Satyavākya-Pemmanāḍi*<sup>6</sup> on one *Āgarayya*.

125.—Ś. 809.—*Ind. Ant.* Vol. VI. p. 102, No. II., and Plate ; *Coorg Inscr.* No. 2, p. 5 ; *PSOCL.* No. 269. Bīlīūr Kanarese inscription of the 16th year of the reign of the W. Gaṅga *Satyavākya-Koṅgunivarma-dharmamahārājādhirāja Permanaḍi*,<sup>7</sup> 'lord of Kovalāla,' 'lord of Nandagiri' :—

'Śaka 809 (in words, l. 2), the eighteenth year (in words, l. 5) of his reign ; the fifth day (i.e. *pañcama*) of Phālguna.'

126.—*Mysore Inscr.* No. 113, p. 209, and Plate ; *PSOCL.* No. 247 ; *Ep. Ind.* Vol. I. p. 350 ; *Ep. Ind.* Vol. VI. p. 48, and Plates. Bēḡūr (now Bangalore Museum) Kanarese inscription, recording that the W. Gaṅga *Ereyapparasa*<sup>8</sup> lent to *Ayyapadēva*<sup>9</sup> for the purpose of fighting against *Viramahēndra*<sup>10</sup> a force collected and commanded by the leader of the *Nāgattaras*, that this commander was killed, and that then *Ereyapa* appointed *Iruga* to the leadership of the *Nāgattaras* and made a grant to him.

127.—Ś. 880.—*Ep. Ind.* Vol. III. p. 176, and Plate. Sūḍi (spurious<sup>11</sup>) plates of the W. Gaṅga *Bātuga II.*<sup>12</sup> *Satyanitivākya-Koṅgunivarma-dharmamahārājādhirāja*, recording a grant to a Jaina temple founded by his mistress *Dīvalāmbā* ; issued from the town of *Purikara* :—

(L. 68).—*Sa(śa)ka-vari[śa]śahu śhaśtyuntar-śaśta[śa]tēshu atikrāntēshu Vikāni(ri)-sanivatsara-Kā[r]tt[i]ka-Nandīśva(śva)ra-su(śu)kīa-pakṣaśaś aśṭamyāśaś Ādityavārē.*

The date is irregular ; see *ibid.* p. 159.

<sup>1</sup> According to Dr. Fleet "the characters of it are fairly referable to closely about A.D. 800."

<sup>2</sup> According to Dr. Fleet to be identified with the *Mārīśarva* of No. 64 above.

<sup>3</sup> For *Śivamāra II.* see No. 659.

<sup>4</sup> According to Dr. Fleet to be placed roughly about A.D. 840.

<sup>5</sup> By Dr. Fleet identified with *Raṇavikrama* of No. 123.

<sup>6</sup> By Dr. Fleet identified with *Rājamalla* of No. 123.

<sup>7</sup> For a short Kōṭūr undated Kanarese inscription of his see *Ind. Ant.* Vol. VI. p. 103, No. III. ; *Coorg Inscr.* No. 2, p. 6 ; *PSOCL.* No. 270.—According to Dr. Fleet he is *Bātuga I.* ; see *Ep. Ind.* Vol. VI. p. 68.

<sup>8</sup> According to Dr. Fleet about A.D. 908-918 ; the events recorded in the inscription, according to Dr. Fleet, have to be placed about A.D. 934-938.

<sup>9</sup> Identified with a *Noḷambādhirāja Ayyapadēva*.

<sup>10</sup> According to Dr. Fleet in all probability identical with the *R. Chalukya Chalukya-Bhīma II. Gaṇamahēndra* ; see below, No. 660.

<sup>11</sup> See *Ind. Ant.* Vol. XXX. p. 217, No. 31.

<sup>12</sup> For *Bātuga I.* see also above, note 7.



Genealogy as far as Bhūvikrama substantially as in No. 115; his son<sup>1</sup> Śivamāra [I.]; his son Śrīpurusha Koṅṅuṇivarma-dh.<sup>2</sup>; his son Śivamāra [II.] Koṅṅuṇivarma-dh. Saigotta; his younger brother Vijayāditya; his son Rājamalla [I.] Satyavākya-Koṅṅuṇivarma-dh.; his son Eregaṅga [I.] Nṛtimārga-Koṅṅuṇivarma-dh.; his son Rājamalla [II.] Satyavākya-Koṅṅuṇivarma-dh.; his younger brother Bātuga [I.] Guṇaduttaraṅga (married Abbalabbā, a daughter of [the Rāshtrakūṭa] Amoghavaraha [I.]); his son Eregaṅga [II.] Nṛtimārga-Koṅṅuṇivarma-dh., also called Komara-veḍeṅga ('whose forehead was adorned with the *paṭṭabandha* of, or by, Eregaṅga'); his son Narasiṅga Satyavākya-Koṅṅuṇivarma-dh., also called Vira-veḍeṅga; his son Rājamalla (?) [III.] Nṛtimārga-Koṅṅuṇivarma-dh., also called Kachcheya-Gaṅga; his younger brother Bātuga [II.] Satyanṭivākya-Koṅṅuṇivarma-dh., also called Nanniya-Gaṅga, Jayaduttaraṅga, Gaṅga-Nārīyaṇa, etc. (married a daughter of Baddega, i.e. the Rāshtrakūṭa Amoghavaraha III., at Tripuri in Dabāla; on the death of Baddega secured the kingdom for [the Rāshtrakūṭa] Kṛishṇarāja [III.]); caused fear to Kakkarāja of Ajachapura, Bijja-Dantivarman of Banavāsi, Rājavarman, Dāmari of Naluvugiri, and Nāgavarman; defeated [the Chōla] Rājāditya,<sup>3</sup> besieged Tañjāpurī, etc.).

128.—Ś. 872\*.—Ātakūṭa Kanarese inscription of the time of the W. Gaṅga Permānadi Bātuga II. Satyavākya-Koṅṅuṇivarma-dharmamahārājādhirāja; see above, No. 95.

129.—Ś. 890.—*Ind. Ant.* Vol. VII. p. 104, lines 1-50 of the text. Lakshmēshwar (spurious<sup>4</sup>) inscription<sup>5</sup> of the W. Gaṅga Mārasimha II. Satyavākya-Koṅṅuṇivarma-dharmamahārājādhirāja:<sup>6</sup>—

(L. 24).—Śakanripakā-ātita-sahvatsara-śatēshv-aśṭasu navaty-uttarēshu pravarttamānē Vibhava-sahvatsarā.<sup>7</sup>

In the Jāhnavya family and Kāpāyana *gōtrā*, Mādhava Koṅṅuṇivarma-dharmamahārājādhirāja; his son Mādhava-mahārājādhirāja (composed a *Dattakasūtra-vṛitti*); his son Harivarman-mahārājādhirāja; his younger brother Mārasimha.

The inscription gives the line of Jaina teachers Dēvēndra, his disciple Ēkadēva, his disciple Jayadēva-paṇḍita.

130.—Ś. 898.—*Ep. Ind.* Vol. IV. p. 351. Hebbāl Kanarese inscription, recording grants etc. by the W. Gaṅga Mārasimha II. Satyavākya-Koṅṅuṇivarma-dharmamahārājādhirāja (also called Nalambakulāntakadēva, etc.), 'lord of Kōlāla,' 'lord of Nandagiri,' and his grandmother Bhujjabbarasi, the mother of Bātayya (Bātuga II.):—

(L. 16).—Sa(śa)kanripakā-āt[ī]ta-sa[m]vatsara-śataṅga[!]\* 898neya Bhāva-sahvatsarada Pā(phā)lgua(na)-su(śu)ddha-paṇḍami Bṛihaspativārad-andu.

Thursday, 18th February A.D. 975.<sup>8</sup>

In the reign of [the Rāshtrakūṭa] Akalavaraha Kannaradēva (Kṛishṇarāja II.), Baddegadēva (Amoghavaraha III. Baddiga) gave his daughter Rēvakanimmaḍi, the elder sister of Kannaradēva (Kṛishṇarāja III.), in marriage to Permānadi Bātayya (Bātuga II.) Satyavākya-Koṅṅuṇivarma-dharmamahārājādhirāja. Their son Maruadēva, married Bijjabe; their son Rachcha(?) Gaṅga. Immediately after his reign, there reigned the son of Bātayya and Kallabbarasi, viz. Mārasimha [II.] Satyavākya-Koṅṅuṇivarma-dh., also called Nalambakulāntakadēva, etc.

<sup>1</sup> Elsewhere Śivamāra is described as the younger brother of Bhūvikrama; but see also No. 121.

<sup>2</sup> I.e., here and below, -dharmamahārājādhirāja.

<sup>3</sup> See above, No. 95.

<sup>4</sup> See *Ind. Ant.* Vol. XXX. p. 218, No. 38.

<sup>5</sup> Put on the stone in about the second half of the 11th century A.D.

<sup>6</sup> See above, Nos. 104 and 106.

<sup>7</sup> See the same date of an inscription of apparently the same king, *Ind. Ant.* Vol. VII. p. 112, third part.

<sup>8</sup> On this day the *tithi* of the date commenced 6 h. 52 m. after mean sunrise.



131.—*Inscr. at Śravaṇa-Belgoḷa*, No. 38, p. 5; *Ep. Ind.* Vol. V. p. 176, and Plate. Sanskrit and Kanarese much damaged inscription, being a panegyric of the W. Gaṅga **Mārasimha II. Satyavākya-Koṅṅuṇivarma-dharmamahārājādhirāja** (called *Noḷambakulāntaka*, etc.); engraved after his death.<sup>1</sup>

He conquered the northern region for [the Rāshtrakūṭa] **Kṛishṇarāja** [III.]; destroyed the pride of a certain Alla, an opponent of **Kṛishṇarāja**; crowned **Indrarāja** [IV.]; defeated **Vaijaya**;<sup>2</sup> destroyed the Śābara chief **Naraga**; conquered the Chālukya **Rājāditya**, etc.—He committed religious suicide at **Baṅkāpura**, near the Jaina teacher **Ajitasēna**.

132.—**Ś. 897.**—*Ep. Ind.* Vol. VI. p. 259, and Plate. Mulgund fragmentary Kanarese inscription of the reign of the W. Gaṅga **Pañchaladēva**<sup>3</sup> **Satyavākya-Koṅṅuṇivarma-dharmamahārājādhirāja**, 'lord of Kuvalāḷa,' 'lord of Nandagiri,' the successor of **Noḷambakulāntakadēva** (**Mārasimha II.**):—

(L. 5).—**Sa(śa)ka-varaḥam-ṇṇunūṇa-tombhatt-(ē)laneya Yuva-saṁvatsarada Bhādrapada-bahula-bidiye Bṛihaspativārāṇa Kanyā-saṁkrāntiyu[m].**

Thursday, 26th August A.D. 975.

133.—**Ś. 899.**—*Ind. Ant.* Vol. VI. p. 102, No. I, and Plate; Vol. XIV. p. 76; *Coorg Inscr.* No. 4, p. 7, and Plate; *PSOI.* No. 271. Peggu-ūr Kanarese inscription of the W. Gaṅga **Rāchamalla II. Permanaḍi Satyavākya-Koṅṅuṇivarma-dharmamahārājādhirāja**, 'lord of Kōḷāḷa,' 'lord of Nandagiri':—

(L. 1).—**Sa(śa)kanṇipakāḷ-āṭṭa-saṁvatsara-sa(śa)taḅga[!\*** 899taneya **ḷava(śva)ra-saṁvatsaraṇa pravarttiṇa . . . tadvaraḥ-ābhyanṭara-Pā(phā)ḷṇaṇa(na)-su(śu)klapakshada Nandḷava(śva)raṇa tallaj-āvasam-āgo(?)**.<sup>4</sup>

The inscription mentions a certain **Rakkasa** (a younger brother of **Rāchamalla**?).

134.—*Inscr. at Śravaṇa-Belgoḷa*, No. 60, p. 58. Kanarese memorial tablet of **Bāyiga**, private attendant or guardian of the W. Gaṅga prince (?) **Rakkasa**.

135.—*Inscr. at Śravaṇa-Belgoḷa*, No. 61, p. 58. Kanarese memorial tablet of **Gunti** (who fell in battle?), the wife of **Lōka-Vidyādhara**, erected by her sister's husband **Bāyika** (**Bāyiga**).

136.—*Inscr. at Śravaṇa-Belgoḷa*, No. 109, p. 85. Inscription recording achievements of **Chāmunḍarāja**, general of the W. Gaṅga **Jagadēkavira** (i.e. **Mārasimha II.**). Born in the **Brahmakshatra kula**, he fought for **Jagadēkavira**, when the latter at the command of [the Rāshtrakūṭa] **Indrarāja** [IV.] conquered **Vaijaya**, who was the younger brother of **Pātālamalla**; he also fought in wars with the **Noḷamba** king, etc.

137.—*Inscr. at Śravaṇa-Belgoḷa*, No. 85, p. 67. Kanarese inscription, being a panegyric of **Gommaṭṭēvara**, of whom a colossal statue was erected by **Chāmunḍarāja**, the minister of the W. Gaṅga **Rāchamalla II.**; (composed by the poet **Boppa Sujanōttama**).

138.—*Inscr. at Śravaṇa-Belgoḷa*, No. 67, p. 60. Kanarese inscription, recording the foundation of a Jaina shrine by the minister **Chāmunḍa**'s son, a lay-disciple of **Ajitasēna**.

139.—*Inscr. at Śravaṇa-Belgoḷa*, Nos. 75 and 76, p. 62, and Plate; *Ep. Ind.* Vol. VII. p. 109, and Plate. Short Kanarese, Tamil and Marāṭhi inscriptions containing the names of **Chāmunḍarāja** (**Chāmunḍarāja**) and **Gaṅgarāja**.<sup>5</sup>

<sup>1</sup> According to Dr. Fleet, this record may be placed in A.D. 975.

<sup>2</sup> See below, No. 136.

<sup>3</sup> See Nos. 106 and 140.

<sup>4</sup> See *Ep. Ind.* Vol. V. p. 168, note 4.

<sup>5</sup> See below, No. 386 E.

<sup>5</sup> See above, No. 131.

D.—The Western Chālukyas of Kalyāṇi and their Feudatories.<sup>1</sup>

140.—*Ind. Ant.* Vol. XXI. p. 167. Part of a Gadag Sanskrit and Kanarese inscription,<sup>2</sup> recording the restoration of the W. Chālukya sovereignty by Taila II., the son of Vikramāditya IV. and Bonthādēvi.—Taila destroyed some Raṭṭas, killed [the Paramāra] Muṇja,<sup>3</sup> took in battle the head of [the W. Gaṅga] Pañchala,<sup>4</sup> possessed himself of the Chālukya sovereignty, and reigned for 24 years, beginning with the year Śrīmukha.  
[Śrīmukha = Ś. 895.]

141.—Ś. 902.—Supplied by Dr. Fleet (compare his *Dynasties*, p. 553). Date of a Sogal (in Belgaum district) Kanarese inscription of the reign of the W. Chālukya Taila II., and of his feudatory, the Raṭṭa Kārtavīrya I.,<sup>5</sup> lord of the Kāṇḍi country:—  
Sa(śa)ka-varsha 902neya Vikrama-samvatsara-d-Āshāda(ḍha)d-amavāsyaey-Ādiv[ārah]  
sūryyagrahaṇa-nimittado.

The date is irregular as regards both the week-day and the eclipse.

142.—Ś. 902.—*Jour. Bo. As. Soc.* Vol. X. p. 204. Saundatti Kanarese inscription of the reign of the W. Chālukya Tailapa (Taila II.), and of his feudatory, the Raṭṭa Mahāśāmantā Santivarman (Śānta), the son of Piṭṭuga (who defeated Ajavarman, and) who was the son of Pṛithvirāma:<sup>6</sup>—

(L. 34).—Sa(śa)kanripakāl-Atṭa-samvatsara-śatahaṅga[?]<sup>7</sup> 902neya Vikrama-samvatsara-da Paushya(aha)-śuddha-daśamī Brihaspativārad-andin-uttariyaga-śa(sa)mkramaṇdo.

Thursday, 23rd December A.D. 930; but the *tithi* which ended on this day was the 14th, not the 10th *tithi* of the bright half of Pausha; see *Ind. Ant.* Vol. XXIV. p. 6, No. 147.

143.—Ś. 904.—*Ep. Ind.* Vol. IV. p. 206. Nilgund inscription of the reign of the W. Chālukya Mahārājādhirāja Tailapa Āhavamalla (Taila II., who defeated, amongst others, king Utpala<sup>8</sup>), and of his feudatory Śōbhana,<sup>9</sup> the younger brother and successor of Kannapa (or Kennapa):—

(L. 17).—Sa(śa)kanripa-samvatsarēshu chaturadhika-navasatēshu gatēshu Chitrabhānu-samvatsarē Bhādrapada-māsē sūryya-grahāṇē sati.

20th September A.D. 982; a solar eclipse, visible in India.

144.—Ś. 911 (for 919).—*Ep. Ind.* Vol. III. p. 232; *PSOCI.* No. 86. Bhairanmatṭi Kanarese Sinda inscription.<sup>10</sup> Date of the reign of the W. Chālukya Tailapayya (Taila II.), and of the Sinda Pulikāla, born in the Nāga race, 'lord of Bhōgavati,' a son of Kammara (Kammayyara):—

(L. 4).—Sa(śa)ka-varsha 911 Vikri(kṛi)tan-eraha samvatsara pravarttise.  
(For a later date in the same inscription see below, No. 156).

<sup>1</sup> These include (among others):—

(a).—The Raṭṭas; see Nos. 141, 142, 163, 163, 181, 189, 192, 193, 201, 220, 263-263, (and, of earlier inscriptions, No. 79).

(b).—The Sindas; see Nos. 144, 156, 180, 213, 224, 233, 234, 238, 242, 247 (and perhaps 253).

(c).—The Kādambas; see Nos. 147, 164, 168, 173, 210, 227, 236, 241, 242, 246, 254, 255, 260, 261, 262, 269, 270 (and below, Nos. 424 and 425).—For the early Kādambas see No. 602 ff.

(d).—The Pāṇḍyas of the Koṅkana and Nopambavāḍi (Nopambavāḍi); see Nos. 212, 219, 225, 231, 236, 238, 244, 248, 250, 251, 252.—For the Pāṇḍyas of Madhura see below, section X.

<sup>2</sup> According to Dr. Fleet, of the time of the W. Chālukya Vikramāditya VI.; see his *Dynasties*, p. 426, note 3.

<sup>3</sup> Compare below, No. 323.

<sup>4</sup> See Nos. 132 and 259, and compare Dr. Fleet's *Dynasties*, p. 422.

<sup>5</sup> See below, No. 181.

<sup>6</sup> See above, No. 79.

<sup>7</sup> *I.e.* the Paramāra Muṇja; see below, No. 150. In my edition of the Nilgund inscription I have wrongly altered *Utpala* to *Utkala*.

<sup>8</sup> See below, No. 146.

<sup>9</sup> Put on the stone about A.D. 1070.



145.—**§. 919.**—*PSOCI.* No. 214; *Mysore Inscr.* No. 99, p. 186. Tālgund Kanarese inscription of the reign of the W. Chālukya Tailapa Āhavamalla (Taila II.), and of his feudatory Bhlmarasa:—

'Śaka 919 (in figures, l. 12), the Hēmalambi saivatsara; Sunday, the fifth day of the bright fortnight of (?) Āsvayuja; (*Mys. Inscr.* : 'Vaiśākha, the 8th day of the moon's decrease,<sup>1</sup> Sunday,' which would be Sunday, 2nd May A.D. 997).

146.—**§. 924.**—*Ind. Ant.* Vol. II. p. 297, No. 3, and Vol. XII. p. 210, No. 31. Notice of a Gadag Kanarese inscription of the reign of the W. Chālukya Irivabeḍaṅga Satyāśraya,<sup>2</sup> and of his feudatory, the Mahāsāmanta Sōbhānarasa:<sup>3</sup>—

(L. 7.)—Sa(śa)kabhūpālakāl-ākṛānta-saivatsara-sa(śa)taga[1<sup>9</sup>] 924ceya Śubhakṛit-saivatsaraṁ pravarttise tadvarṣa-ābhyantara-Chaitra-śuddha 5 Ādityavārad-andu.

Sunday, 22nd March A.D. 1002.

147.—**§. 928 (for 929).**—*Ind. Ant.* Vol. XII. p. 212, No. 67. Guḍikatti Kanarese Kādamba inscription.<sup>4</sup> Date of the time of (?) the W. Chālukya [*Yuvardja*?] Jayasimha II., and of his feudatory, the Kādamba (of Goa) Mahāmaṇḍalīvara Shashṭhadēva I.:<sup>5</sup>—

(L. 13.)—Sa(śa)kama-ā(a)ba gaja-dvi-nidhi Plavaṅgade|n.

(For a later date in the same inscription see below, No. 164).

148.—**§. 930.**—*Ind. Ant.* Vol. XII. p. 212, No. 52. Date of a Munawalli Kanarese inscription of the W. Chālukya (Irivabeḍaṅga) Satyāśraya:—

(L. 10.)—Sa(śa)ka-varisha 930 Kilaka-[saiva]ta[mala] Śālvapa-bahu|a-chaṭṭi<sup>6</sup> Sōmavārad-andu.

Monday, 26th July A.D. 1008.

149.—**§. 930.**—Khārēpāṭa plates of the Silāra Maṇḍalika Raṭṭarāja, a feudatory of the W. Chālukya (Irivabeḍaṅga) Satyāśraya; see below, No. 391.

150.—**§. 930 (for 931).**—*Ind. Ant.* Vol. XVI. p. 21, and Plate. Kanthēm Plates of the W. Chālukya Mahārājādhirāja Vikramāditya V. Tribhuvanamalla, recording a grant made at the Kōṭṭikṭha at Kollāpura:—

(L. 61.)—Śakanipakāl-ātita-saivatsara-śatēṣu navasu triṇ(trim)śad-adhikēṣu gatēṣu 930 prava[r<sup>7</sup>]ttamāna-Saumya-saivatsarē paurṇamāsyām sōmagrahaṇa-parvvaṇi.

Probably the 6th October A.D. 1009, with a lunar eclipse, visible in India.<sup>7</sup>

In the Chālukya lineage,<sup>8</sup> after 59 kings at Ayōdhya etc., there was Jayasimhavallabha [I.] (who conquered the Rāshtrakūṭa Kṛishṇa's son Indra); his son Raparāja; his son Pulakēśin [I.], (lord of Vātāpūri); his son Kirtivarman [I.]; his younger brother Maṅgalās; his elder brother's son [Pulakēśin II.] Satyāśraya (conquered Harsha [of Kanauj]); his son Nedamari; his son Ādityavarman; his son Vikramāditya [I.]; his son Yuddhamalla; his son Vijayāditya; his son Vikramāditya [II.]; his son Kirtivarman [II.]; a brother (named Bhīma?) of Vikramāditya [II.]; his son Bhīma; his son Kirtivarman [III.]; his son Taila [I.]; his son Vikramāditya [IV.], married Bonthāson Ayyapa [I.], married a daughter of Kṛishṇa; their son Vikramāditya [IV.], married Bonthāson Ayyapa [I.], married a daughter of Kṛishṇa; their son Taila [II.] (conquered the Rāshtrakūṭas dēvi, a daughter of the Chēdi Lakshmaṇa; their son Taila [II.] (conquered the Rāshtrakūṭas

<sup>1</sup> But the original seems distinctly to quote the bright fortnight. For the 8th of the bright half of Āśvina the date would be Sunday, 12th September A.D. 997.

<sup>2</sup> For Satyāśraya the inscriptions also have Sattiga and Sattima; see Dr. Fleet's *Dynasties*, p. 432.

<sup>3</sup> See *ibid.* p. 432, and above, No. 143.

<sup>4</sup> Put on the stone in A.D. 1052-53.

<sup>5</sup> See Dr. Fleet's *Dynasties*, p. 436, note 1; p. 439, note 1; and p. 567; and compare below, No. 154.

<sup>6</sup> This is the true reading of the original, verified by Dr. Fleet.

<sup>7</sup> In the year Saumya of the date this is the only lunar eclipse that was visible in India.

<sup>8</sup> In one of the introductory verses the grant glorifies a king named Akalaṅkacharita, who would naturally be understood to be Vikramāditya V.; but the name was a *deride* of Irivabeḍaṅga Satyāśraya.

Karkara, i.e. Kakkarāja II., and Ragastambha, and imprisoned king Utpala, i.e. the Paramāra Mūṣja<sup>1</sup>), married Jākavvā, a daughter of the Rāshtrakūṭa Bhamma-<sup>2</sup>taṭṭa; their son [Iṅvabeḍaṅga] Satyāśraya; his younger brother Yaśovarman,<sup>3</sup> married Bhāgyavatī;<sup>4</sup> their son Vikramāditya [V.].

151.—Ś. 940.—*PSOOL*. No. 153; *Mysore Inscr.* No. 80, p. 166. Baḷagāṁve Kanarese inscription probably of the W. Chālukya Jayasimha II. Jagadēkamalla :—

<sup>1</sup> Śaka 940 (in figures, l. 10). The other details of the date are illegible.<sup>5</sup>

152.—Ś. 941.—*Ind. Ant.* Vol. V. p. 15, and Plate; *PSOOL*. No. 154; *Mysore Inscr.* No. 72, p. 148. Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla ('the moon to the lotus which was king Bhōja,<sup>6</sup> and 'the lion to the elephant which was Rājendra-Chōja [i.]'<sup>7</sup>), and of his feudatory, the *Mahāmaṇḍalēśvara* Kundamarasa, a son of Iṅvabeḍagadēva:<sup>8</sup>—

(L. 25).—Śaka-varsha 941neya Siddhārtthi-saṁvatsarada Pushya-suddha-bidige Ādityavārada-āṁdin-uttarāyana-saṁkrāntiya parba(rva)-nimittadiṁ.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 177.

153.—Ś. 944.—*Ind. Ant.* Vol. XVIII. p. 273; *PSOOL*. No. 70. Bēlūr Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla, and of his elder sister Akkādēvi :—

(L. 29).—Sa(sa)kanipakāḷ-ātita-saṁvatsara-śataṁga[ī\*] 944neya Darḍubhī-saṁvatsara-uttarāyana-saṁkrāntiyum vyatipātamum-Ādityavārada-a[m\*]du.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 178.

The inscription mentions Akkādēvi's father Daśavarman, her mother Bhāgaladēvi,<sup>9</sup> and her elder brother Vikramāditya [V.] Tribhuvanamalla.

154.—Ś. 946.—*Jour. Roy. As. Soc.* Vol. II. p. 380, and Vol. III. p. 258; *Ind. Ant.* Vol. VIII. p. 11. Miraj plates of the W. Chālukya Mahārājādhirāja Jayasimha II. Jagadēkamalla, issued from near Kollāpura :—

Śakanipakāḷ-ātita-saṁvatsara-śatēśu navasu śhaṭchatvāriṁśad-adhikēśhv=saukātapa saṁvat 946 Raktākahi-saṁvatsar-āntargata-Vaiśākha-paurṇamāsyām-Ādityavārā.

Sunday, 26th April A.D. 1024; see *Ind. Ant.* Vol. XXIII. p. 115, No. 12.

Genealogy as far as Vikramāditya [V.] as in No. 150;<sup>10</sup> his younger brother Jayasimha [II.] Jagadēkamalla.

155.—Ś. 950.—*Ind. Ant.* Vol. IV. p. 278; *PSOOL*. No. 215; *Mysore Inscr.* No. 105, p. 201. Tāḷgund Kanarese inscription of the reign of the W. Chālukya Jayasimha II. Jagadēkamalla :—

(L. 8).—Sa(sa)ka-varisha 950neya Vibhava-saṁvatsarada Pushya-suddha(ddha) 5 Sōmav[ā]rad-uttarāyana[m]krāntiy-andu.

Monday, 23rd December A.D. 1028; see *Ind. Ant.* Vol. XXIII. p. 115, No. 13.

156.—Ś. 955.—*Ep. Ind.* Vol. III. p. 232; *PSOOL*. No. 86. Bhairanmaṭṭi Kanarese Sinda inscription.<sup>11</sup> Date of the time of the W. Chālukya (Jayasimha II.) Jagadēkamalla, and of

<sup>1</sup> See above, No. 148, and below, No. 232.

<sup>2</sup> Elsewhere called Bhāgaladēvi; see below, No. 159.

<sup>3</sup> I.e. the Paramāra Bhōja; compare *North. Inscr.* No. 57.

<sup>4</sup> Compare below, No. 729.

<sup>5</sup> According to Dr. Fleet, *Dynasties*, p. 437, note 2, quite possibly the W. Chālukya Iṅvabeḍaṅga Satyāśraya.

<sup>6</sup> Above, No. 150, the names are Yaśovarman and Bhāgyavatī.

<sup>7</sup> But the name of Vikramāditya's father is here Daśavarman.

<sup>8</sup> Put on the stone about A.D. 1070.

<sup>9</sup> Usually called Daśavarman; see below, Nos. 159 and 154.



the Sinda *Mahāsāmanta Nāgātiyarasa* (Nāgāditya, Nāgātya), 'lord of Bhōgāvati,' the son of Pulikāla:—

(L. 52).—Sa(śa)ka-varsha 955[ne\*]ya Śrīmukha-saṁvatsara pravarttiṣe.

(For an earlier date in the same inscription see above, No. 144).

The inscription after Nāgātya mentions his son Polasinda, and after him Sēvya (the *Mahāmāṇḍalēvara Sēvyarasa*) as a vassal of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla.

157.—Ś. 957.—*PSOOL* No. 155; *Mysore Inscr.* No. 71, p. 146. Baḷagāṁve Kanarese inscription of the W. Chālukya Jayasimha II. Jagadēkamalla, reigning at Poṭṭaḷakeṛe:—

(L. 10).—Śaka-varsha 957neya Yuva-saṁvatsarada Pushyada paurnamāsēy-uttarā-yapasamkrānti-vyatipācam-Ādityavārad-andu.

The date is irregular.

According to *Mys. Inscr.* p. 148, the above inscription is followed by a grant, the greater part of which has been defaced, of apparently a W. Gaṅga chief.

158.—Ś. 962.—*Ind. Ant.* Vol. XIX. p. 164. Maṇṭūr Kanarese inscription of the reign of the W. Chālukya (Jayasimha II.) Jagadēkamalla, reigning at Poṭṭaḷakeṛe, and of (his feudatory) the Raṭṭa *Mahāsāmanta Ereyammarasa* (Erega),<sup>1</sup> 'lord of Lattalūr':—

(L. 5).—Sa(śa)ka-varsha 962neya Vikra(va)-saṁvatsarada śrāheya Mārggaśira-suddha 5 Ādityavārad-andu.

The date is irregular; see *ibid.* Vol. XXIV. p. 13, No. 180.

159.—Ś. 966.—*Ind. Ant.* Vol. XII. p. 209, No. 14. Date of a Hōli Kanarese inscription of the W. Chālukya Sōmēśvara I.:—

(L. 20).—Śakanripakāḷ-Ātita-saṁvatsara-śatamgaḷa 966neya Tāraṇa-saṁvatsarada Puṣya(śhya)-su(śu)dhadha(ddha) 10 Ādivāram-a(n)ttarāyapasamkrānti-y-andu.

Sunday, 23rd December A.D. 1044; but the *tithi* which ended on this day was the first, not the 10th *tithi* of the bright half of Pausa; see *ibid.* Vol. XXIV. p. 6, No. 148.

160.—*PSOOL* No. 216; *Mysore Inscr.* No. 108, p. 204. Tālgund Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara I.) Trailōkyamalla, and of his feudatory, the *Mahāmāṇḍalēvara Siṅgaṇadēvarasa*:<sup>2</sup>—

'The Pārthiva saṁvatsara; Sunday, the tenth day (in figures, l. 13) of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.—The year is effaced.' (*Mys. Inscr.*: 'the 9th<sup>3</sup> day').

[For Pārthiva = Ś. 967] the date is irregular.

161.—Ś. 968.—*PSOOL* No. 156; *Mysore Inscr.* No. 92, p. 183. Baḷagāṁve Kanarese memorial tablet of the time of (the W. Chālukya Sōmēśvara I. Trailōkyamalla, and of his feudatory) the *Mahāmāṇḍalēvara Chāvunḍarāya*:—

'Śaka 968 (in figures, l. 3), the Vyaya saṁvatsara; Wednesday, the fifth day of the bright fortnight of Mārggaśraba; (*Mys. Inscr.*: 'the 13th day of the moon's increase, Friday'?).

Wednesday, 5th November (or Friday, 14th November?) A.D. 1046.

162.—Ś. 970.—*Ind. Ant.* Vol. IV. p. 179, and Plate; *PSOOL* No. 157; *Mysore Inscr.* No. 53, p. 114. Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara I.) Trailōkyamalla, and of his feudatory, the *Mahāmāṇḍalēvara Chāvunḍarāya*, 'lord of Banavāsi':—

(L. 12).—Śaka-varsha 970neya Sarvadhāri-saṁvatsarada Jyēṣṭha suddha-trayōdaśi Ādityavārad-andu.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 13, No. 181.

<sup>1</sup> See below, No. 181.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 480.

<sup>3</sup> The original appears to have '10.'

163.—**Ś. 970.**—*Jour. Bo. As. Soc.* Vol. X. p. 172. Notice of a Saundatti Kanarese inscription containing a date of the reign of the W. Chālukya (Sōmēśvara I.) Trailōkyamalla, and of his feudatory, the Ratṭa Mahāsāmanta Aṅka :<sup>1</sup>—

Śaka 970, 'the Sarvadhāri saṁvatsara, on Sunday, the seventh day of the dark fortnight of the month Pushya, at the time when the sun was commencing his progress to the north.'

The date is irregular.

(For a later date in the same inscription see below, No. 192).

164.—**Ś. 973 (for 974).**—*Ind. Ant.* Vol. XII. p. 211, No. 42. Guḍikatti Kanarese Kādamba inscription. Date of the reign of the W. Chālukya Sōmēśvara I., and of his feudatory, the Kādamba (of Goa) Jayakēśin I., 'the lord of Koṅkaṇa :'<sup>2</sup>—

(L. 19).—Sa(śa)ka-kāḷam guṇa-sapta-Naṁda-mṛi(mi)tam-āgal=varttakam Nanḍan-ābdakam.

(For an earlier date in the same inscription see above, No. 147).

165.—**Ś. 975.**—*Ep. Ind.* Vol. IV. p. 269, and Plate. Keḷawadi Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara I.) Trailōkyamalla, and of his feudatory, the Daṇḍanāyaka Bhōgadēvarasa, recording a grant by the latter's nephew, the minister Supparasa :—

(L. 21).—Sa(śa)ka [va]raha 975neya Vijaya-saṁvatsarada ut[t\*]arāyaṇasamhā-kānti-yarṇa.

166.—**Ś. 976.**—*PSOCI.* No. 158; *Mysore Inscr.* No. 56, p. 121. Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara I.) Trailōkyamalla Ahavamalla :<sup>3</sup>—

(L. 15).—Sa(śa)ka-varahada 976neya Jaya-saṁvatsarada Vaiśākha-bahula akshaya-tri(tri)tiyad-amavāse Ādivāra-nimittam.

For the *akshaya-tritīyā* new-moon, i.e. the new-moon of Chaitra, the date regularly corresponds to Sunday, 10th April A.D. 1054; in the original date the word *Vaiśākha* has been put erroneously for *Chaitra*.

167.—**Ś. 976.**—*Ind. Ant.* Vol. XIX. p. 272. Honwād (now Bombay As. Soc.'s) Sanskrit and Kanarese Jaina inscription of the reign of the W. Chālukya (Sōmēśvara I.) Trailōkyamalla, recording grants made at the request of his queen Kētaladēvi :—

(L. 33).—Sa(śa)ka-varaha 976neya Jaya-saṁvatsarada Vaiś(śā)khad-amāvāsyē(ṣṣe) Sōmavārad-amādinā sū(sū)ryyagrahapa-nimittya(tta)dim.

10th May A.D. 1054, with a solar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *ibid.* Vol. XXIV. p. 7, No. 150.

The inscription mentions, in the Mūla-saṁgha, Sēna-gaṇa, and Pogari-gachchha: Brahmasēna, his disciple Āryasēna, his disciple Mahāsēna, and his disciple Chāṅkirāja (Chāṅkapārya or Chāṅkimayya, the son of Kommarāja of the Vānasa family), an officer of Kētaladēvi.

168.—**Ś. 977.**—*Ind. Ant.* Vol. IV. p. 203. Notice of a Baṅkāpur Kanarese inscription of the time of the W. Chālukya Vikramāditya VI. (while viceroy under his father Sōmēśvara I.) and of the Kādamba Mahāmaṇḍalēvara Harikēśarin.<sup>4</sup>

'The inscription is dated in the Śaka year 977, being the Maṇmatha saṁvatsara.'

<sup>1</sup> See Dr. Fleet's *Dynasties*, p. 553; and below, No. 181.

<sup>2</sup> See *ibid.* p. 439, note 1; and p. 567; and compare below, Nos. 249 and 254.

<sup>3</sup> Described as 'a lion to the elephant Chōja,' etc.; see below, No. 741 ff.

<sup>4</sup> See Dr. Fleet's *Dynasties*, p. 563.



169.—**Ś. 984.**—*Ind. Ant.* Vol. XII. p. 209, No. 16. Date of a Hulgūr Kanarese inscription of the W. Chālukya **Sōmēśvara I.** :—

(L. 11).—**Sa(śa)ka[n]ripakā-ākṛānta-saṁvatsara-satamga[\*]** 984neya Śubhakṛit-saṁvatsaraṁ pravarttiśe tadvarsh-ābhyantarada Pushya-bahujā-saptame(mi) Ādityavāramam-uttarāyana-saṁkrānti-ya-andu.

24th December A.D. 1062;<sup>1</sup> but the day was a Tuesday, not a Sunday; see *ibid.* Vol. XXIV. p. 7, No. 151.

170.—**Ś. 984.**—*Ind. Ant.* Vol. XII. p. 209, No. 15. Date of a Chillār-Baḍḍi Kanarese inscription of the W. Chālukya **Sōmēśvara I.** :—

(L. 26).—**Sa(śa)kanripakāl-ātita-saṁvatsara-sa(śa)tamga[\*]** 984neya [Śu]bhakṛit-saṁvatsarada Pauśya(śha)-su(śu)ddha-dasa(śa)mi Ādityavāram-uttarāyana-saṁkrānti-vyatipātad-andu.

The date is irregular; compare above, No. 169.

171.—**Ś. 988.**—*Ep. Ind.* Vol. IV. p. 213, and Plate. Jatiṅga-Rāmēśvara Hill Kanarese inscription of the W. Chālukya **Vishṇuvardhana Vijayāditya**, described as 'the warrior of Āhavamalla (Sōmēśvara I.)' and son of Trailōkyamalla (Sōmēśvara I.), governing the Noḷambavāḍi Thirty-two-thousand (as viceroy) at Kampili :<sup>2</sup>—

(L. 12).—**Śaka-varshaṁ** [9]86neya Krōdhi-saṁvatsarada Vai[sā]khada puṇṇame Sōmavārada [cha]n[dr]agrahapa-parbba(rvva)-nimittade.

Monday, 3rd May A.D. 1064; a lunar eclipse, visible in India.

172.—**Ś. 988.**—*PSOCL.* No. 136; *Mysore Inscr.* No. 11, p. 19. Dāvangere Kanarese inscription of the reign of the W. Chālukya (**Sōmēśvara I.**) Trailōkyamalla, and of his son **Vishṇuvardhana Vijayāditya** :—

(L. 17).—**Sa(śa)ka-varsha** 988neya Parābhava-saṁvatsarada Bhādrapada-ā-māvāsyē Maṁgaḷavāra sūrya-grahapad-amdu.

The date is irregular.

173.—**Ś. 990.**—*Mysore Inscr.* No. 170, p. 320 (*Ind. Ant.* Vol. IV. p. 206, No. 8). Banavāsi Kanarese inscription of the reign of the W. Chālukya (**Sōmēśvara I.**) Trailōkyamalla, and of his feudatory, the Kādamba (of Hāṅgal) **Mahāmaṇḍalīśvara Kirtivarman II.**, 'lord of Banavāsi' :<sup>3</sup>—

'In the Śaka year 990, the year Kilaka, the month Chaitra, the 1st day of the moon's increase (rest not copied).'<sup>4</sup>

174.—**Ś. 993.**—*PSOCL.* No. 159; *Mysore Inscr.* No. 70, p. 144. Balagāruve Kanarese inscription of the reign of the W. Chālukya (**Sōmēśvara II.**) Bhuvanaikamalla, and of his feudatory, the **Dapḍandya Udayāditya**, residing at Baṅkāpura :—

(L. 12).—**Sa(śa)ka-varsha** 993neya Virōdhikṛit-saṁvatsarada Pushya-su(śu)ddha Sōmavārada-amdin-uttarāyana-saṁkrānti-parbba(rvva)-nimittadiṁ.<sup>5</sup>

25th December A.D. 1071; but the day was a Sunday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 7, No. 152.

175.—**Ś. 993.**—*PSOCL.* No. 160; *Mysore Inscr.* No. 78, p. 164. Another Balagāruve Kanarese inscription of the reign of the W. Chālukya (**Sōmēśvara II.**) Bhuvanaikamalla, and of his feudatory, the **Dapḍandya Udayāditya**; of the same date.

<sup>1</sup> On this day the *tithi* of the date commenced 10 h. 33 m. after mean sunrise.

<sup>2</sup> Compare below, No. 741.

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 561.—Kirtivarman II. was the son of Tallapa I. in No. 210.

<sup>4</sup> See *Ind. Ant.* Vol. XII. p. 213, No. 55.

176.—*Ś. 993.*—*Ep. Ind.* Vol. IV. p. 215, and Plate. Jaṭiṅga-Rāmēśvara Hill Kanarese inscription of the W. Chālukya Jayasimha III.,<sup>1</sup> styled 'the lion of his elder brother' (Sōmēśvara II.), encamped (as viceroy) near Gondaviḍi:—

(L. 8).—Sa(śa)ka-varsha 993neya Virōdhikṛit-saṁvatsarada Pā(phā)lguṇa(sa)d-amavāse Budhavāraṁ.

Wednesday, 21st March A.D. 1072 (?).<sup>2</sup>

177.—*Ś. 998.*—*Ind. Ant.* Vol. X. p. 127. Bijāpur Sanskrit and Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla,<sup>3</sup> and of his feudatory, the *Daṇḍandya* Nākimayya:—

(L. 10).—Sa(śa)ka-varshaṁ 996neya Ānaṁda-saṁvatsarada Puṣya(śhya)-su(śu)-dhadha(dḍha) 5 Bri(hṛi)haspativārada-andin-uttarāyapaśaṁkrānti-parvva-nimittam-āgi.

Thursday, 25th December A.D. 1074; see *ibid.* Vol. XXIII. p. 115, No. 15.

178.—*Ś. 997.*—*Archaeol. Surv. of West. India*, Vol. III. p. 105; Vol. I. Plate xiii.; *Ind. Ant.* Vol. I. p. 141; *PSOCI.* No. 92. Kādarōji Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla, and of his feudatory, the *Daṇḍandya* Kēśavāditya:—

(L. 19).—Sa(śa)ka-varsha 997neya Rākhaṣa-saṁvatsarada Puṣyada puṇṇame Ādityavāra uttarāyapaśaṁ(saṁ)krānti-vyati-pāṭad-andin.

25th December A.D. 1075; but the day was a Friday, not a Sunday; see *Ind. Ant.* Vol. XXIV. p. 7, No. 153.

179.—*Ś. 997.*—*Ind. Ant.* Vol. IV. p. 208; *PSOCI.* No. 161; *Mysore Inscr.* No. 69, p. 142. Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla, and of his feudatory Gaṅgapermāṇaḍi Bhuvanaikavira Udayāditya:<sup>4</sup>—

(L. 30).—Sa(śa)ka-varsha 997neya Rākhaṣa-saṁvatsarada Puṣya-sudhadha(dḍha) 1 Sōmavārada-andin-uttarāyapaśaṁkrānti-parvva(rvva)-nimittadin=

The date is irregular; compare above, No. 178.

Before Bhuvanaikamalla the inscription enumerates Satyāśraya [Iṣvabēdaśga], Vikramāditya [V.], Ayyapa [II.], Jayasimha [II.], and Trailōkyamalla [Sōmēśvara I.].

180.—*PSOCI.* No. 162; *Mysore Inscr.* No. 61, p. 132. Baḷagāṁve incomplete Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla, and of his feudatory Bhuvanaikavira Udayāditya.

181.—*Jour. Bo. As. Soc.* Vol. X. p. 213. Saundatti fragmentary Kanarese inscription of the reign of the W. Chālukya (Sōmēśvara II.) Bhuvanaikamalla, and of his feudatory, the Ratta Mahāmaṇḍalēśvara Kārtavīrya (Katta) II., 'lord of Lattalār.'

Genealogy of Kārtavīrya II.: King Nanna; his son Katta (Kārtavīrya) [I.];<sup>5</sup> his son Dāyima (Dāvari); his younger brother Kanna (Kaṇṇakaira) [I.]; his son Erega (Eraga);<sup>6</sup> his younger brother Aṅka;<sup>7</sup> Erega's son Sēna [I.], married Maṇḍaladēvi; their son Katta (Kārtavīrya) [II.], married Bhāgaladēvi; their son Sēna [II.]

182.—*PSOCI.* No. 177; *Mysore Inscr.* No. 73, p. 151. Baḷagāṁve Kanarese inscription, 'probably of' the W. Chālukya 'Vikramāditya VI. Tribhuvanamalla' (according to *Mys. Inscr.* of Sōmēśvara II. Bhuvanaikamalla).<sup>8</sup>

<sup>1</sup> The full name is Trailōkyamalla-Nojamba-Pallava-Permiḍi-Jayasimha; see Dr. Fleet's *Dynasties*, p. 453; and below, No. 168; compare also No. 753.

<sup>2</sup> The *tithi* of the date only commenced 13 h. 6 m. after mean sunrise.

<sup>3</sup> In line 42 commences a second inscription, undated and apparently unfinished, of (Vikramāditya VI.) Tribhuvanamalla.

<sup>4</sup> He is described as belonging to the lineage of Brahmakshatras, and as 'lord of Kōḷālapura' and 'lord of Mandagiri.'

<sup>5</sup> See above, No. 141.

<sup>6</sup> See above, No. 153.

<sup>7</sup> See above, No. 163.

<sup>8</sup> The date is illegible; *Mys. Inscr.* gives the year Rākhaṣa (which would be Ś. 997).



183.—*Ś. 999.*—*Ind. Ant.* Vol. XVIII. p. 38. Guḍigere fragmentary Kanarese Jaina inscription, recording gifts of the *Āchārya Śrinandi-panḍita* :—

(L. 19).—*Sa(śa)ka-varaha 998neya Naḷa-saṁvatsarada śāheyoḷu.*

The inscription mentions *Kuṭkamamahādēvi*, the younger sister of the *Chālukya Chakrasartīn Vijayādityavallabha* (i.e., probably, the *W. Chālukya Vijayāditya*<sup>1</sup>), as having formerly founded a certain Jaina temple. It also mentions a *Bhuvansikamalla-Śāntināthadēva*, i.e. a Jaina temple or image of *Śāntinātha* that had been built or set up by the *W. Chālukya Sōmēśvara II. Bhuvanaikamalla*.

184.—*Ś. 999.*—*Ind. Ant.* Vol. XII. p. 209, No. 17. Date of a *Halgūr* Kanarese inscription of the *W. Chālukyas Vikramāditya VI. and Jayasimha III.* :—

(L. 14).—*Sa(śa)kanripak[āl]-ātita-saṁvatsara-sa(śa)taṁgala 999neya Piṅgala-saṁvatsarada Āshāḍa(ḍha)-su(śu)ddha 2 Ādityavāra saṁkrānti-pavitārōhapad-aṁḍu.*

Sunday, 25th June A.D. 1077; see *ibid.* Vol. XXIII. p. 116, No. 16.

185.—*Chā. VI. 2.*—*Ind. Ant.* Vol. VIII. p. 11. *Yēūr* Sanskrit and Kanarese inscription of the reign of the *W. Chālukya Mahārājādhirāja Vikramāditya VI. Tribhuvanamalla*, residing at his capital of *Kalyāṇa* :—

*Śrīmaśh-Chālukya-Vikrama-varahada 2neya Piṅgala-saṁvatsarada Śrāvapa-paurnṇamāsī Ādityavāra sōmagrahapa-mahāparva-nimittadiṁ.*

[*Piṅgala* = *Ś. 999*] : Sunday, 6th August A.D. 1077; a lunar eclipse, visible in India; see *ibid.* Vol. XXII. p. 109, No. 1.

Genealogy<sup>2</sup> as far as *Jayasimha [II.] Jagadēkamalla* as in No. 154; his son [*Sōmēśvara I.*] *Āhavamalla*; his son [*Sōmēśvara II.*] *Bhuvansikamalla*; his younger brother *Vikramāditya [VI.] Tribhuvanamalla*.

186.—*Chā. VI. 2.*—*PSOOL* No. 163; *Mysore Inscr.* No. 60, p. 129. *Baḷagāṁve* Kanarese inscription of the reign of the *W. Chālukya Vikramāditya VI. Tribhuvanamalla*, residing at *Ētagiri*,<sup>3</sup> and of his feudatory, the *Danḍandya Barmadēva* :—

(L. 39).—*śrīmaśh-Chālukya-Vikrama-varaha 2neya Piṅgala-saṁvatsarada Pūshya-su(śu)ddha 7 Ādityavārad-aṁḍin-uttarāyapa-saṁkrāntiya parba(rva)-nimittadiṁ.*<sup>4</sup>

[*Piṅgala* = *Ś. 999*] : Sunday, 24th December A.D. 1077.

187.—*Chā. VI. 2.*—*PSOOL* No. 164; *Mysore Inscr.* No. 77, p. 163. *Baḷagāṁve* Kanarese inscription of the reign of the *W. Chālukya Vikramāditya VI. Tribhuvanamalla*, residing at *Ētagiri*, and of his feudatory, the *Danḍandya Barmadēva* :—

(L. 26).—*śrīmaśh-Chālukya-Vikrama-varahada yeraḍe(ḍa)neya Piṅgala-saṁvatsarada Māghada paṇṇama Sōmavārad-aṁḍina sōmagrahapa-parva-nimittadiṁ.*<sup>5</sup>

[*Piṅgala* = *Ś. 999*] : 30th January A.D. 1078, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday.

188.—*Chā. VI. 3* (for 4?)—*Mysore Inscr.* No. 165, p. 305. *Anantapur* Kanarese inscription of the reign of the *W. Chālukya (Vikramāditya VI.) Tribhuvanamalla*, and of his younger brother, the *Yusarāja Jayasimha III.* :—

<sup>1</sup> In the 3rd year of *Chālukya Vikrama*, the year *Siddhārthi*, at the time of *uttarāyapa-saṁkrānti*.

[*Siddhārthin* = *Ś. 1001.*]

<sup>1</sup> See above, No. 32 ff.

<sup>2</sup> The genealogy is in Sanskrit, and is professedly taken from a copper-plate charter.

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 450, note 2.

<sup>4</sup> See *Ind. Ant.* Vol. VIII. p. 190, No. 6.

<sup>5</sup> See *ibid.* No. 7.

<sup>6</sup> The full name is *Trailōkyamalla-Vira-Neḷamba-Pallava-Perumanāḍi-Jayasimha*; compare above, No. 176.

189.—**Chā. Vi. 7.**—*Ep. Ind.* Vol. III. p. 308. Tidgundi plates of the reign of the W. Chālukya *Mahārājādhirāja* (**Vikramāditya VI.**) Tribhuvanamalla, recording that the *Mahāmaṇḍalīśvara* Muñja, 'lord of Bhōgavati,' (a son of Sindarāja who was the eldest son of Bhīma) of the Sinda family,<sup>1</sup> sold some villages to the [Ratta] *Mahāsāmanta* **Kanna-sāmanta**<sup>2</sup> (**Kannakaira II.**) :—

(L. 12).—śrī-Vikra(kra)makāla-saṁvatsarēshu śaṣṭsu atitēshu saptamē Duṁdubhi-saṁvatsarē pravarttamānē tasya Kā[r\*]ttika-su(śu)ddha-pratipad-Ādivārē.

[For Dundubhi = Ś. 1004] the date is irregular.

190.—**Chā. Vi. 9.**—*Ind. Ant.* Vol. XIII. p. 92. Hadali Kanarese inscription of the reign of the W. Chālukya (**Vikramāditya VI.**) Tribhuvanamalla, recording a grant by Jñānaśakti-paṇḍita,<sup>3</sup> the disciple of Dēvaśakti-paṇḍita :—

(L. 5).—śrīmach-Chālukya-Vikrama-varshada 9meya Raktākahi-saṁvatsarada Chaitra-su(śu)ddha(ddha) 1 Sōmavārad-aṁḍu.

[For Raktāksha = Ś. 1006] the date is irregular.

191.—**Ś. 1008** (for 1009).—*Ep. Ind.* Vol. III. p. 305, and Plate. Sitābaldi (now Nagpur Museum) inscription of the reign of the W. Chālukya *Mahārājādhirāja* (**Vikramāditya VI.**) Tribhuvanamalla, and of his feudatory, the *Mahāsāmanta* **Dhāḍibhaṇḍaka** (also called the *Rāḍaka* **Dhāḍiadēva**), 'who had emigrated from Latalaura,' of the *Mahārāshtrakūṭa* lineage :—

(L. 1).—Sa(śa)kauripakāl-āṭha-saṁvatsar-āntarggata-daśasata ya[tra] aṣṭatyadhikē (possibly altered to aṣṭādhikē) Saku 1008 Prabhava-saṁvatsarē 'Vaiśākha-su[dha]-tṛitīyā-Su(śu)kradinē.

Perhaps the 8th April A.D. 1087, but the day was a Thursday, not a Friday.

192.—**Ś. 1009.**—*Jour. Bo. As. Soc.* Vol. X. p. 173. Notice of a Saundattī Kanarese inscription containing a date (of the reign of the W. Chālukya **Vikramāditya VI.**, and) of the Ratta *Mahāmaṇḍalīśvara* **Kārtavīrya II.** and his wife Bhāgaladēvi :—

Śaka 1009, 'the Prabhava saṁvatsara, on the occasion of a total eclipse of the sun on Sunday, the day of the new-moon of the month Śrāvapa.'

Sunday, 1st August A.D. 1087; a total eclipse of the sun, visible in India.

(For an earlier date in the same inscription see above, No. 163).

193.—**Chā. Vi. 12.**—*Jour. Bo. As. Soc.* Vol. X. p. 287; *PSOCI.* No. 93. Koppūr Kanarese inscription of the reign of the W. Chālukya (**Vikramāditya VI.**) Tribhuvanamalla, of his son **Jayakarma**,<sup>4</sup> and of the *Daṇḍādhipa* **Chāmaṇḍa**, and the Ratta *Maṇḍalīśvara* **Sēna II.** (?), and the Ratta *Mahāmaṇḍalīśvara* **Kanna II.** :—

(L. 56).—śrīmach-Chālukya-Vikrama-kālada 12meya Prabhava-saṁvatsarada Pauṣa-kṛishṇa-chaturdhaśī Vādḍavārad-uttarāyana-saṁkrānti-āṁḍu.

[Prabhava = Ś. 1009]: Saturday, 25th December A.D. 1087; but the *tithi* which ended on this day was the 13th, not the 14th of the dark half; compare *Ind. Ant.* Vol. XXII. p. 111, No. 12.

(The same inscription in line 63 contains another date for Jayakarma, of the 46th year and the year *Plava* = Ś. 1043, but some of the details of it are illegible).

<sup>1</sup> He is also described as 'the frontal ornament of the Nāga family.'

<sup>2</sup> See below, Nos. 193 and 201.

<sup>3</sup> Read *Vaiśākha-suddha*.

<sup>4</sup> See Dr. Fleet's *Dynasties*, pp. 465 and 554.

<sup>5</sup> In the original the name is written *Nydena*.

<sup>6</sup> Compare below, No. 201.

<sup>7</sup> See Nos. 189 and 201.



194.—**Chā. VI. 18.**—*Ind. Ant.* Vol. VIII, p. 21. Notice of an Ālūr Sanskrit and Kanarese inscription of the reign of the W. Chālukya **Vikramāditya VI. Tribhuvanamalla**, being a record of grants dated—

‘at the time of the sun’s commencing his progress to the north, on Thursday, the twelfth day of the bright fortnight of the month Pushya of the Prajāpati *saṁvatsara*, which was the sixteenth of the years of the glorious Chālukya king Vikrama.’

[**Prajāpati = Ś. 1013**]: Thursday, 25th December A.D. 1091; see *Ibid.* Vol. XXII. p. 110, No. 3.

(The same inscription contains another record of grants, dated in the 46(?)th year, the Krōdhin *saṁvatsara* = Ś. 1046; but the given date is irregular).

195.—**Chā. VI. 18.**—*PSOCI.* No. 217; *Mysore Inscr.* No. 106, p. 202. Tālgund Kanarese inscription of the reign of the W. Chālukya (**Vikramāditya VI.**) **Tribhuvanamalla** :—

‘The sixteenth year (in words, l. 20) of his reign,<sup>1</sup> the Prajāpati *saṁvatsara*; Sunday; at the time of the sun’s commencing his progress to the north. The month and lunar day are not given.’

[For **Prajāpati = Ś. 1013**] the date is irregular; see above, No. 194.

196.—**Chā. VI. 19.**—*Ind. Ant.* Vol. V. p. 342, and Plate (facing p. 46); *PSOCI.* No. 165; *Mysore Inscr.* No. 38, p. 73. Baḷagāṭve Kanarese inscription of the reign of the W. Chālukya (**Vikramāditya VI.**) **Tribhuvanamalla**, recording grants made to Sōmēśvara-paṇḍita<sup>2</sup> (the disciple of Śrīkaṇṭha-paṇḍita who was the disciple of Kēdāraśakti), the priest of the god Nakharēśvaradēva at Tāvarageṛe :—

(L. 27).—śrīmach-Chālukya-Vikrama-varshada 18neya Śrīmukha-saṁvatsarada Pā(phā)lgaṇa(na)d-amavāsyē Ādivāra sūryya-grahaṇad-amdu.

[**Śrīmukha = Ś. 1015**]: Sunday, 19th March A.D. 1094; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXII. p. 110, No. 7.

197.—**Chā. VI. 18 (?)**.—*Mysore Inscr.* No. 173, p. 328. Date in a Heggere Kanarese Hoysaḷa inscription :<sup>3</sup>—

‘in the (?) 18th year of Chālukya Vikrama, the month Jēshṭha, the 5th day of the moon’s increase, Monday, at the Saṅkramaṇa.’

For **Chā. VI. 18 = Ś. 1015** the date is incorrect; for Ś. 1013 = **Chā. VI. 16** it would regularly correspond to Monday, 26th May A.D. 1091.

198.—**Chā. VI. 19** (for 20 ?).—*Ind. Ant.* Vol. X. p. 185. Damba Sanskrit and Kanarese inscription of the reign of the W. Chālukya (**Vikramāditya VI.**) **Tribhuvanamalla**, and of his queen **Lakṣmādēvi**, recording grants to two Buddhist *vihāras* (or monasteries) :—

(L. 17).—śrī-Chālukya-Vikrama-varshada 19neya Yuva-saṁvatsarada Māgha-su(śu)ddha-paṇchamī Ādityavārad-amdu uttarāyapaśaṁkrānti-vyastipātad-amdu.

The date is intrinsically wrong and of course irregular both for **Yuvan = Ś. 1017**, and for Ś. 1016.

199.—**Chā. VI. 21.**—*Ind. Ant.* Vol. VI. p. 138, and Plate; *PSOCI.* No. 71. Kaṭṭagēri Kanarese inscription, recording a grant for the purpose of maintaining a tank :—

(L. 1).—śrīmach-Chālukya-Vikrama-varshada 21neya Dhātu-saṁvatsarada Chaitra-su(śu)ddha 5 Ādityavārad-amdu.

[**Dhāttri = Ś. 1016**]: Sunday, 2nd March A.D. 1096; see *Ind. Ant.* Vol. XXII. p. 110, No. 6.

<sup>1</sup> The original has *Chālukya-Vikrama-varshada*.

<sup>2</sup> Compare Dr. Fleet’s *Dynasties*, p. 500, note 6.

<sup>3</sup> Compare *Mys. Inscr.* p. 91.



200.—Chā. Vi. 21.—PSOCI. No. 166; *Mysore Inscr.* No. 84, p. 170. Balagāṁve Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatory, the *Danḍanāyaka* Sarvadēva :—

(L. 47).—śrīmach-Chālukya-Vikrama-kālāda 21neya Dhātu-saṁvatsarada Pushya-su(śa) 5 Ādivārād(ā)=aṁdin-uttarāyapaśaṁkrānti-vyatipātad-aṁdu.<sup>1</sup>

[For Dhātṛi = Ś. 1018] the date is irregular; compare *Ind. Ant.* Vol. XXII. p. 111, No. 11.

201.—Chā. Vi. 21.—*Jour. Bo. As. Soc.* Vol. X. p. 194; PSOCI. No. 88. Saundatti Sanskrit and Kanarese Raṭṭa inscription, recording several grants. Date of the time of the W. Chālukya (Vikramāditya VI. Tribhuvanamalla) Permāḍidēva, and (?) of the Raṭṭa Sēna II. :—

(L. 39).—Vīra-Vikrama-kāla-nāmadhēya-saṁvatsar-aikaviṁśati-pramitēshv-atitēshu | varttamāna-Dhātu-saṁvatsarē Pushya-bahula-trayōdaśyām-Ādivār-ōttarāyapaśaṁkrāntō(utaṇ).  
[For Dhātṛi = Ś. 1018] the date is irregular; see *Ind. Ant.* Vol. XXII. p. 111, No. 11.

Of Sēna II. the inscription gives the following genealogy :<sup>2</sup>—In the race of the Raṭṭas there was, as a son of king Nanna, Kārtavīrya [I.], a feudatory of [the W. Chālukya Taila II.] Āhavamalla; his son Dāvari; his younger brother Kannakaira [I.]; his son Eṇḍa; his younger brother Aṅka; Eṇḍa's son Sēna (Kālasēna) [I.], married Maṇjalādēvi; their son Kannakaira (Kanna) [II.]; his younger brother Kārtavīrya [II.]; his son Sēna (Kālasēna) [II.].

The *Mahāmaṇḍalēśvara* Kārtavīrya [II.], 'lord of Lattalūr,' is also mentioned separately as a feudatory of [Vikramāditya VI.] Tribhuvanamalla, and it is stated that his wife was Bhāgalkāmbikā.<sup>3</sup>

(For another date in the same inscription see above, No. 79).

202.—Chā. Vi. 23 (for 23).—PSOCI. No. 167; *Mysore Inscr.* No. 47, p. 107. Balagāṁve Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatories, the *Danḍanāyakas* Bhivansyaya<sup>4</sup> and Padmanābhayya :—

(L. 39).—śrīmach-Chālukya-Vikrama-kālāda 22neya Bahudhānya-saṁvatsarada Pushyad-amavāsye-Ādityavāram-uttarāyapaśaṁkrānti-vyatipātad-aṁdu.<sup>5</sup>

[Bahudhānya = Ś. 1020]: 25th December A.D. 1098; but the day was a Saturday, not a Sunday.

203.—Chā. Vi. 24.—PSOCI. No. 113. Kiruvatti Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla :—

(L. 34).—Chālukya-Vikrama-varishada 24neya Pramāthi-saṁvatsarada Jyēṣṭha-suddha-paurṇa(māsi) 5 Ādityavāra sōma-grahapad-aṁdu.<sup>6</sup>

[Pramāthin = Ś. 1021]: Sunday, 5th June A.D. 1099; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXII. p. 110, No. 4.

204.—Chā. Vi. 27.—PSOCI. No. 168; *Mysore Inscr.* No. 40, p. 78. Balagāṁve Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatories, the *Danḍanāyakas* Anantapāla and Gōvindarasa :—

(L. 47).—śrīmach-Chālukya-Vikrama-varshada 27neya Chitrabhānu-saṁvatsarada Pausya(śa)-suddha 13 Budhavārad-uttarāyapaśaṁkrāntiy-aṁdu.

[Chitrabhānu = Ś. 1024]: Wednesday, 24th December A.D. 1102.

<sup>1</sup> See *Ind. Ant.* Vol. VIII. p. 191, No. 17.

Compare above, No. 192.

<sup>2</sup> See *Ind. Ant.* Vol. VIII. p. 191, No. 19.

<sup>3</sup> Compare above, No. 101.

<sup>4</sup> See Dr. Fleet's *Dynasties*, p. 461.

<sup>5</sup> See *ibid.* No. 20.



205.—CHĀ. VI. 27.—PSOOL. No. 169; *Mysore Inscr.* No. 85, p. 173. Balagāṁve Kanarese memorial tablet [of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla ?] :—  
 'The twenty-seventh year (in figures, 1. 6) of his reign, the Chitrabhānu saṁvatsara; Monday, the first day of the dark fortnight of Phālguna;' (*Mys. Inscr.* 'the 27th year of Chālukya-Vikrama').

[For Chitrabhānu = Ś. 1024] the date is irregular.

206.—CHĀ. VI. 27.—PSOOL. No. 170; *Mysore Inscr.* No. 58, p. 127. Balagāṁve Kanarese inscription<sup>1</sup> of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla [and of his Daṇḍandya Gōvindarāja] :—

(L. 41).—śrīmaśh-Chālukya-Vikrama-varahada 27neya Chitrabhānu-saṁvatsarada Phālguna(na)d-saṁvatsara-Ādityavāra saṁkramana-vyastipātad-aṁdu.<sup>2</sup>

[For Chitrabhānu = Ś. 1024] the date is irregular.

207.—CHĀ. VI. 28.—PSOOL. No. 171; *Mysore Inscr.* No. 68, p. 139. Balagāṁve Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI. Tribhuvanamalla, and of his feudatories, the Daṇḍandya Anantapāla and Gōvindarāja :—

(L. 45).—śrīmaśh-Chālukya-Vikrama-varaha 28neya Subhānu-saṁvatsarada Pushya-ba 10 Śu(śu)kravārad-aṁdin-uttarāyana-saṁkramanadalli.

[Subhānu = Ś. 1025] : Friday, 25th December A.D. 1103.

208.—CHĀ. VI. 32.—PSOOL. No. 218; *Mysore Inscr.* No. 104, p. 199. Tālgund Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatories, the Daṇḍandya Anantapāla and Gōvindarāja :—

(L. 20).—Chālukya-Vikrama-kālada māvatt-erāḍe(ḍa)neya Sarvvajit-saṁvatsarada Chaitra-su(śu)ddha-tadige Bri(bri)haspativāradala.<sup>4</sup>

[For Sarvvajit = Ś. 1029] the date is irregular.

209.—CHĀ. VI. 32.—*Ind. Ant.* Vol. XXII. p. 252. Date of a Hāli Kanarese memorial tablet :—

'Vadḍavāra, the fifth tithi of the dark fortnight of Śrāvāsa of the Sarvvajit saṁvatsara, which was the thirty-second year of the Chālukya-Vikrama-kāla.'

[Sarvvajit = Ś. 1029] : Saturday, 10th August A.D. 1107.

210.—CHĀ. VI. 32.—*Ind. Ant.* Vol. X. p. 251. Kargudari Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI.) Tribhuvanamalla, and of his feudatory, the Kādamba (of Hāṅgal) Mahāmaṇḍalīśvara Tailapa II., 'lord of Banavāsi,' ruling at Pānthipura :—

(L. 38).—śrīmaśh-Chālukya-Vikrama-varahada 33neya Sarvvadhāri-saṁvatsarada Herjjuggiya<sup>5</sup> puṇṇami Sōmavārad-aṁdina śubha-lagnadoḷ.

[Sarvvadhārin = Ś. 1030] : Monday, 21st September A.D. 1109; see *ibid.* Vol. XXII. p. 110, No. 5.

The inscription gives the genealogy of the Kādambas from Mayūravarma<sup>6</sup> [I.] to Jayavarman [II.] as stated in Dr. Fleet's *Dynasties*, p. 559. Jayavarman [II.] had five sons, viz. Māvalidēva, Tailapa [I.], Śāntivarman [II.], Chōkidēva, and Vikrama; of these, Śāntivarman [II.] married Siriyadēvi of the Pāṇḍya family; their son Tailapa [II.], married Bāchaladēvi of the Pāṇḍya family.

<sup>1</sup> According to *Mys. Inscr.* the inscription is of the time of the Mahāmaṇḍalīśvara Permaḍidēva, 'chief of the great city of Kolālapura.' This apparently would be the Mahāmaṇḍalīśvara Udayidīya-Gaṅga-Permaḍi, of the W. Gaṅga family, mentioned in Dr. Fleet's *Dynasties*, p. 452.

<sup>2</sup> "The inscription is almost wholly illegible."

<sup>3</sup> See *Ind. Ant.* Vol. VIII. p. 191. No. 26.

<sup>4</sup> See *ibid.* p. 192, No. 29.

<sup>5</sup> Herjjuggi or Herjjuggi is the day of the full-moon of Āśvina; see *Ep. Ind.* Vol. V. p. 15.

<sup>6</sup> Compare below, No. 603.



211.—Chā. VI. 33.—*PSOCI.* No. 137; *Mysore Inscr.* No. 10, p. 17. Dāvāngere Kanarese inscription of the reign of the W. Chālukya (Vikramāditya VI) Tribhuvanamalla, and of his feudatory, the *Daṇḍādyaka* Bammarasa (Barmarasa):—

(L. 28).—Chālukya-Vikrama-kālada 38neya Sarvadhāri-samvatsarada Prabhya-suddha-pamehami Bri(bṛi)havārad=uttarāyana-saṁkramaṇa-vyatipāta-nimittam-āgi.

[For Sarvadhārin = Ś. 1030] probably Thursday, 24th December A.D. 1108; but this day fell in the dark, not the bright half of Pausa.

212.—Chā. VI. 37.—*PSOCI.* No. 172; *Mysore Inscr.* No. 41, p. 82. Baḷagāṁve Sanskrit and Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI Tribhuvanamalla, and of his feudatory, the Pāṇḍya Mahāmaṇḍalēśvara Tribhuvanamalla Kāmadēva, 'lord of Gōkarṇa,' 'ruler of the Koṅkara rāṣṭra':—

(L. 58).—giri-Bhavalōchana-37-pramita-Vikrama-varsha-ja-Nandan-ākhyā-vatsara-bhava-Paushya(sha)māsa-sitapaksha-chaturtithi Mahājavarado[-beras-iral-uttarāyana]-<sup>3</sup>

[Nandana = Ś. 1034]: Tuesday, 24th December A.D. 1112.

213.—Chā. VI. 38 (for 37?).—*PSOCI.* No. 173; *Mysore Inscr.* No. 79, p. 166. Baḷagāṁve Kanarese memorial tablet of the reign of the W. Chālukya (Vikramāditya VI) Tribhuvanamalla, and of his feudatories, the *Daṇḍādyakas* Anantapālayya and Gōvinda-rasa:—

(L. 4).—śrīmatu-Chālukya-Vikrama-varshada 38neya Nandana-samvatsarada;<sup>3</sup> (*Mys. Inscr.*: 'in the 4th year . . . , the year Siddhārti, the month Śrāvaṇa, the 5th'?).

[Nandana = Ś. 1034.]

214.—Chā. VI. 38.—*PSOCI.* No. 103. Hāṅgal Kanarese memorial tablet of the reign of the W. Chālukya Vikramāditya VI Tribhuvanamalla:—

(L. 1).—[śrī]mat(ch-)Chālukya-Vikrama-varshada 38neya Vijaya-samvatsarada Chaitra-suddha-pāḍīva Buddha(dha)vārad-aṁdu.<sup>4</sup>

[Vijaya = Ś. 1035]: Wednesday, 19th March A.D. 1113.<sup>5</sup>

215.—Chā. VI. 38 (or 39?).—*PSOCI.* No. 174; *Mysore Inscr.* No. 96, p. 185. Baḷagāṁve Kanarese memorial tablet of the reign of the W. Chālukya Vikramāditya VI Tribhuvanamalla, and of his *Daṇḍādyaka* Gōvindarasa.<sup>6</sup>

216.—Chā. VI. 39.—*PSOCI.* No. 175; *Mysore Inscr.* No. 88, p. 175. Baḷagāṁve Kanarese inscription of the reign of the W. Chālukya Vikramāditya VI Tribhuvanamalla, and of his feudatories, the *Daṇḍādyakas* Anantapāla and Gōvindarāja (Gōvindamayya):—

(L. 49).—śrīmach-Chālukya-Vikrama-kālada 38neya Jaya-samvatsarada Chaitrada paṇṇave Ādivāra grahaṇa-vyatipāta-saṁkramaṇad-aṁdu.<sup>7</sup>

[In Jaya = Ś. 1036] the *tithi* of the date commenced 1 h. 29 m. after mean sunrise of Sunday, 22nd March A.D. 1114; but there was no eclipse, and the Mēṣa-saṁkrānti only took place on the 24th March A.D. 1114.

217.—Chā. VI. 43.—*Ind. Ant.* Vol. IX. p. 75, and Plate; *PSOCI.* No. 82. Aihole Kanarese inscription, recording donations to a temple:—

(L. 1).—Chālukya-Vikrama-varishada 43[re\*]ya Viḷāmbi-samvatsarada uttarāyana-saṁkramaṇad-aṁdu.

[Viḷamba = Ś. 1040.]

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 452.

<sup>4</sup> See *ibid.* p. 192, No. 30.

<sup>5</sup> On this day the *tithi* of the date commenced 5 h. 10 m. after mean sunrise.

<sup>6</sup> The details of the date seem quite doubtful.

<sup>7</sup> See *Ind. Ant.* Vol. VIII. p. 190, No. 2.

<sup>8</sup> See *ibid.* No. 31.

<sup>9</sup> See *Ind. Ant.* Vol. VIII. p. 192, No. 31.



218.—**Chā. VI. 45<sup>1</sup>** (for 47 ?).—*Jour. Bo. As. Soc.* Vol. XI. p. 247. Koḍikop Kanarese inscription of the W. Chālukya (**Vikramāditya VI.**) Tribhuvanamalla, reigning at Jayantipura, and of his feudatory, the Sinda *Mahāmaṇḍalēśvara Ācha* (Āchama) II. :<sup>2</sup>—

(L. 16).—śrīmat(ch-)Chālukya-Vikrama-kāleda 45neya Śubhakri(kṛi)t-saṁva-  
chchha(tsa)rada Chaitra-su(śu)ddha 8 Sōmavāra uttarāyapaśamkrāntiy-amdu.

The date is intrinsically wrong and of course irregular for both Śubhakrit = Ś. 1044 and Ś. 1042.

219.—**Chā. VI. 46.<sup>3</sup>**—*PSOCL* No. 138; *Mysore Inscr.* No. 7, p. 14. Dāvāgere Kanarese inscription of the reign of the W. Chālukya **Vikramāditya VI.** Tribhuvanamalla, and of his feudatory, the *Mahāmaṇḍalēśvara Tribhuvanamalla Pāṇḍyadēva*, 'lord of Kāñchīpura,' ruling the Nōlambavāḍi Thirty-two-thousand :—

(L. 37).—Chālukya-Vikrama-varshada 46neya Plava-saṁvatsarad-Āśvija-bahnja-parichami  
Ādivārad-amdu.

[Plava = Ś. 1043] : Sunday, 2nd October A.D. 1121.

220.—**Ś. 1045.**—*Ind. Ant.* Vol. XIV. p. 15. Tērdāḷ Kanarese Jaina inscription. Date of a grant of the *Maṇḍalika Goṅka<sup>4</sup>* (Goṅkidēvarasa) of Tērdāḷa, a dependent of the W. Chālukya **Vikramāditya VI.** Tribhuvanamalla *Permāḍirāya*, and of his feudatory, the Raṭṭa *Mahāmaṇḍalēśvara Kārtavīrya II.*,<sup>5</sup> 'lord of Lattānūra' :—

(L. 49).—Sa(śa)ka-va[r\*]sha 1045neya Śu(śu)bhakri(kṛi)t-saṁvatsarada Vaiśākhada  
puppami Bra(kṛi)haspativāradale.

Thursday, 12th April A.D. 1123; see *ibid.* Vol. XXIII. p. 116, No. 19.

The inscription mentions, as Goṅka's preceptor, the *Maṇḍalāchārya Māghaṇḍi-saiddhāntika*, the priest of the temple of Rūpa-Nārāyaṇa at Kollāpura (Kollagira). The same Māghaṇḍi-saiddhāntika also is described as the preceptor of the *Sāmanṭa Nimbādēva*.<sup>6</sup>

(For later dates in the same inscription see below, Nos. 256 and 258).

221.—**Ś. 1047.**—*Ind. Ant.* Vol. XII. p. 212, No. 56. Date of a Narēndra Kanarese inscription of the W. Chālukya **Vikramāditya VI.** :—

(L. 108).—Śaka-varshaṁ 1047neya Viśvā(śvā)vasu-saṁvatsarada [Bhā]drapada-ta 13  
Śakravāra mahātithi-yugādiy-amdu.

Friday, 28th August A.D. 1125; see *ibid.* Vol. XXIII. p. 124, No. 67.

222.—*PSOCL* No. 176; *Mysore Inscr.* No. 63, p. 135. Baḷagāhve Kanarese inscription of the reign of the W. Chālukya (**Vikramāditya VI.**) Tribhuvanamalla, and of his feudatory, the *Daṇḍandyaḷa Guṇḍamarasa*.

223.—*PSOCL* No. 108. Chaudādāmpur incomplete Kanarese inscription of the reign of the W. Chālukya **Vikramāditya VI.** Tribhuvanamalla; of his feudatory, the *Mahāsāmāntā-dhipati Gōvindarasa*, and of a subordinate (?) of the latter, the Gutta *Mahāsāmānta* (?) **Malla** (**Mallidēva**),<sup>7</sup> the son of Gutta I. who was the son of Māgutta.

224.—[**Ś. 872<sup>8</sup>**].—*Jour. Bo. As. Soc.* Vol. XI. p. 224. Narēgal incomplete Kanarese inscription of the reign of the W. Chālukya **Vikramāditya VI.** Tribhuvanamalla *Permāḍi*, and of

<sup>1</sup> For a Drākshārma inscription dated in Ś. 1042 and in the Chālukya-Vikrama year 45, see *Ep. Ind.* Vol. IV. p. 37.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 574; and below, No. 224.

<sup>3</sup> For two Kanarese inscriptions at the fort of Gutti, of the years 46 and 47 (Plava and Śubhakrit), see *Soull. Ind. Inscr.* Vol. I. p. 167.

<sup>4</sup> He is stated to have sprung from the family of Jmūdāvāhana; compare below, No. 301 ff.

<sup>5</sup> But the date of the grant does not belong to his time; see Dr. Fleet's *Dynasties*, p. 554, note 4; and above, No. 201.

<sup>6</sup> See also below, Nos. 319 and 413.

<sup>7</sup> See Dr. Fleet's *Dynasties*, p. 80. The time of the inscription according to Dr. Fleet is about A.D. 1115.—Compare below, No. 298.



the Sinda *Mahāmaṇḍalēśvara* Permāḍi I., ruling at Erambarage; records a grant which is stated to have been made<sup>1</sup>—

(L. 47).—Sa(sa)ka-varsha 872neya Saumya-saṁvatsarada Pushya-su(śu)ddha-puṣṇime Sōmavāra sōma-grahapam-uttarāyapaṣṣaṁkrāntiy-aṁdu.

The *tithi* of the date ended on Monday, 7th January A.D. 950; but there was no eclipse, and the Uttarāyapa-saṁkrānti had taken place already on the 23rd December A.D. 949; see *Ind. Ant.* Vol. XXIV. p. 12, No. 173.

In the Sinda family, Āchugi [I.]; his younger brothers Nāka, Siaga [I.], Dāsa, Dāva, Chaṇḍa (Chāvṇḍa) [I.], and Chāva; Āchugi's son Bamma; after him, Āchugi (Ācha) [II.] (put to flight the Poyasa, took Gōve, put to flight Lakshma, seized upon the Koṅkapa, etc.), married Mahādēvi (Mādēvi); their son Permāḍi [I.]<sup>2</sup>

225.—Ś. 1045(?).—*PSOCI*. No. 146; *Mysore Inscr.* No. 4, p. 8. Chitaldurg Kanarese inscription of the W. Chālukya Jagadēkamalla II.,<sup>3</sup> and of his feudatory, the *Mahāmaṇḍalēśvara* Vijaya-Pāṇḍyadēva,<sup>4</sup> 'lord of Kāśchīpura,' residing at Uchehaṅḡ and ruling the Nojambavāḍi Thirty-two-thousand:—

'Śaka 1045 (in figures, the last two effaced, l. 28), the Śōbhakṛit saṁvatsara; Sunday, the tenth day of the bright fortnight of Phālguna;' (*Mys. Inscr.*: 'at the time of the equinox?').

The date is irregular.

226.—Ś. 1051\*.—*Ind. Ant.* Vol. XII. p. 212, No. 57. Date of an Jāḡlāshwar Kanarese inscription of the W. Chālukya Sōmēśvara III., and of his feudatory, the Kaḷachurya *Mahāmaṇḍalēśvara* Permāḍi:<sup>5</sup>—

Śakha(ka)-varusha 1051neya Kilaka-saṁvatsarada Kārttika-paurṇamāseyo] sōmagrahaṇa-nimittam.

8th November A.D. 1128, with a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 127, No. 84.

227.—*PSOCI*. No. 178; *Mysore Inscr.* No. 42, p. 87. Balagāṁve Kanarese inscription of the third year of the reign of the W. Chālukya Sōmēśvara III. Bhūlōkamalla, and of his feudatory, the Kādamba (of Hāṅga) *Mahāmaṇḍalēśvara* Taila II.,<sup>6</sup> 'lord of Banavāsapura':—

'The third year (in figures, l. 70) of his reign, the Kilaka saṁvatsara; Thursday, the day of the new-moon of Māgha.'

[For Kilaka = Ś. 1050] the date is irregular; it would correspond to Wednesday, 20th February A.D. 1129.

228.—*Ind. Ant.* Vol. X. p. 132. Hunaśīkaṭṭi Kanarese inscription of the 6th year (of the reign) of the W. Chālukya (Sōmēśvara III.) Bhūlōkamalla, recording a gift by the *Mahāmaṇḍalēśvara* Mārasimhadēvarasa:—

(L. 1).—śrīmad-Bhūlōkamalladēvara varṣa(rsha) 6neya Sāvā(dhā)raṇa-saṁvatsarada Phālguna(na)-śu 5 Ādivārṇa-aṁdu.

[For Sādhāraṇa = Ś. 1052] the date is irregular.

<sup>1</sup> The date, of course, has nothing to do with the reign of Vikramāditya VI. See Dr. Fleet's *Dynasties*, p. 576, note 3.— Compare below, No. 234.

<sup>2</sup> Compare below, No. 242.

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 457, note 3; compare also below, No. 229. According to Dr. Fleet Jagadēkamalla, at the time of the date, 'may possibly have held some administrative post under his grandfather (Vikramāditya VI.). But the record speaks of him as if he were himself the paramount sovereign.'

<sup>4</sup> Described as 'defeater of the designs of Rājiga-Chōja' (i.e. Rājendra-Chōja II., Kulōttunga-Chōja I.); see below, Nos. 250 and 571.

<sup>5</sup> See Dr. Fleet's *Dynasties*, p. 470; and compare below, No. 238, where the name (in Sanskrit) is Paramardin.

<sup>6</sup> The Tailapa II. in No. 210.



229.—*Ind. Ant.* Vol. VI. p. 140; *PSOCI.* No. 44. Bādāmi Kanarese inscription of the second year (of the reign) of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II.*, recording a grant by his *Danḍanāyaka Mahādēva* and *Pālādēva* :—

(L. 21).—Chālukya-Jagadēkamalla-varishada eraḍe(ḍa)neya Siddhārthi-saṁvatsarada Kārttika-su(śu)ddha-trayōdasi(śi) Sōmavārad-aṁdu.

[Siddhārthin = Ś. 1081]: Monday, 6th November A.D. 1139.

230.—*PSOCI.* No. 179; *Mysore Inscr.* No. 62, p. 134. Baḷagāṁve Kanarese inscription of the reign<sup>1</sup> of the W. Chālukya (Sōmēśvara III.) Bhūlōkamalla :—

'The Siddhārthi saṁvatsara; Sunday, the thirteenth day (in words, l. 21) of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.'

[For Siddhārthin = Ś. 1081] the date is irregular.

231.—*PSOCI.* No. 139; *Mysore Inscr.* No. 8, p. 16. Dāvagere Kanarese inscription of the reign<sup>2</sup> of the W. Chālukya (Sōmēśvara III.) Bhūlōkamalla, and of his feudatory Virapāṇḍyadēva, residing at Uchchaṭṭigidurga and ruling the Nōḷambavāḍi Thirty-two-thousand :—

'Monday, the eleventh day (in words, l. 26) of the (?) bright fortnight of Pushya of the Dundubhi saṁvatsara; at the time of the sun's commencing his progress to the north.'

[For Dundubhi = Ś. 1084] the date is irregular.

232.—*Ep. Ind.* Vol. V. p. 15. Managōḷi Kanarese inscription of the 6th year of the reign of the Kaḷachurya Bijjala (below, No. 278); in lines 1-59 refers to certain events of the time of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II.* (and his feudatory, the *Danḍanāyaka Bammapaṇḍya*), and gives the following date of the 5th year of that king's reign :—

(L. 39).—nija-bhuja-vijaya-nām-āṁkita-varashada 5neya Dundubhi-saṁvatsarada Puishya-suddha 10 Bri(bri)haspativārad-aṁdu-uttarāyapa-saṁkrānti-vystipāta-nimittav-āgi.

[For Dundubhi = Ś. 1084] the date is irregular; see *ibid.* p. 11.

The inscription, before Ayyapa [I.] (the father of Vikramāditya IV.), mentions a Chālukya Kattiyaradēva.<sup>3</sup> It also states that Taila [II.] annihilated the Rāshtrakūṭas Kaktara (Kakkarāja II.) and Rapakambha (Rapastambha); see above, No. 150.

233.—*Jour. Bo. As. Soc.* Vol. XI. p. 253. Koḍikop Kanarese inscription of the 7th year (of the reign) of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II.*, and of his feudatory, the Sinda *Mahāmaṇḍalēśvara Jagadēkamalla Permāḍi I.* :—

(L. 22).—Jagadēkamalla-varashada 7neya Raktākshi-saṁvatsarada Pusbyad-amāvāsye Sōmavāra uttarāyapa-saṁkramaṇa-vyatipāta-sūryyagrahaṇad-aṁdu.

[For Raktāksha = Ś. 1088] probably Monday, 25th December A.D. 1144; the Uttarāyapa-saṁkrānti took place on Sunday, the 24th December, and there was a solar eclipse which was visible in India on Tuesday, the 26th December, A.D. 1144.

234.—[Ś. 872].—*Jour. Bo. As. Soc.* Vol. XI. p. 239. Narēgal incomplete Kanarese inscription of the reign of the W. Chālukya *Jagadēkamalla II.*, and of the Sinda *Mahāmaṇḍalēśvara Jagadēkamalla Permāḍi I.*, ruling at Erambilage; records a grant which is stated to have been made<sup>4</sup>—

(L. 37).—Sa(śa)ka-varsha 872neya Sādhārāṇa-saṁvatsarada Kārttikad-amāvāsye Vpi(bri)haspativārad-aṁdina sūryya-grahaṇadol.

The date is irregular; but see *Ind. Ant.* Vol. XXIV. p. 5, No. 144.

<sup>1</sup> But see Dr. Fleet's *Dynasties*, p. 455, note 5.

<sup>2</sup> But see *ibid.* — Part of the inscription is illegible.

<sup>3</sup> Compare above, No. 51.

<sup>4</sup> See Dr. Fleet's *Dynasties*, p. 575.

<sup>5</sup> The date, of course, has nothing to do with the reign of Jagadēkamalla II. See Dr. Fleet's *Dynasties*, p. 575, note 2. — Compare above, No. 234.



Permaḍi [I.] vanquished Kulasēkharāṅka, besieged and beheaded Chappā, put to flight [the Kādamba of Goa] Jayakēśin [II.], and defeated Bittiga (i.e. the Hoysala Viśhṇuvardhana).

235.—*PSOCL*. No. 97. Lakshmēśwar Sanskrit and Kanarese inscription of the 10th year (of the reign) of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II.*, and of the [Kādamba of Goa?] *Mahāmaṇḍalēśvara Jayakēśin* [II. ?]:—

(L. 55).—Jagadēkamalladēva-varahada 10neya Prabhava-samvatsarada Āshāḍha-śuddha 12 Brīhaspativāra dakṣiṇāyanasamkramaga-vyatipātam (?).

[For Prabhava = Ś. 1069] probably Thursday, 26th June A.D. 1147; but this day fell in the dark, not the bright half of Āshāḍha.

236.—*PSOCL*. No. 116; *Mysore Inscr.* No. 34, p. 67. Harihar Kanarese inscription<sup>1</sup> of the W. Chālukya Perma Jagadēkamalla II., and of his feudatory, the *Mahāmaṇḍalēśvara Vira-Pāṇḍyadēva*, ruling the Nalambavāḍi Thirty-two-thousand:—

*Mys. Inscr.*: 'in the 10th year of the emperor Jagadēkamalla, the year Prabhava, the month Ashvija, new-moon day, Sunday.'

[Prabhava = Ś. 1069]: Sunday, 26th October A.D. 1147.

237.—*PSOCL*. No. 180; *Mysore Inscr.* No. 44, p. 97. Balagāṁve Kanarese inscription of the 13th (?) year<sup>2</sup> (of the reign) of the W. Chālukya *Pratāpa-chakravartin Jagadēkamalla II.*, and of his feudatory, the *Mahāmaṇḍalēśvara Tribhuvanamalla Jagaddēva*<sup>3</sup> of the Śāntara family of Paṭṭi-Pombuchohapura:—

(L. 40).—Jagadēkamalladēva-varahada 13neya Śukla-samvatsarada Kārttikada paucapa-māye Sōmavāra sōma-grahaṇad-amḍu.

[For Śukla = Ś. 1071] the date is irregular.

238.—*PSOCL*. No. 119; *Mysore Inscr.* No. 32, p. 60. Harihar Kanarese inscription of the time<sup>4</sup> of the W. Chālukya Jagadēkamalla II., and of the Kalachurya Bijjala and his servant, the *Mahāmaṇḍalēśvara Vijaya-Pāṇḍyadēva*, the ruler of the Nalambavāḍi Thirty-two-thousand (an official of whom was a person of Sinda descent, called king Īśvara,<sup>5</sup> 'lord of Karahāṭa').

239.—Ś. 1078.—*Ind. Ant.* Vol. XII. p. 209, No. 18. Date of a Hulgūr Kanarese inscription of the W. Chālukya Taila III.:—

(L. 18).—Śakaori(npi)pakāl-ātita-śatamga] 1076neya Bhāva-samvatsarada Āśā(shā)-ḍa(ḍha)-su(śu)ddha 5 Brī(bri)haspativārad-amḍu.

Thursday, 17th June A.D. 1154; see *ibid.* Vol. XXIII. p. 116, No. 21.

240.—*PSOCL*. No. 181; *Mysore Inscr.* No. 45, p. 100. Balagāṁve Kanarese inscription of the 6th year (of the reign) of the W. Chālukya (Taila III.) Trailōkyamalla, and of the Kalachurya *Mahāmaṇḍalēśvara Bijjala*, 'lord of Kālāṅjara,' and his *Daṇḍanāyaka Mahādēva*:—

(L. 44).—Trailōkyamalla-varahada 6neya Yuva-samvatsarada Māghad-amāvāsyeya<sup>6</sup> uttarkyaṇasamkrānti-Sōmavāra-vyatipātad-amḍu.

[For Yuva = Ś. 1077] the day may be the 25th December A.D. 1155, but this was a Sunday, and the new-moon day of Pausa.

<sup>1</sup> See Dr. Fleet's *Dynasties*, p. 569; and compare below, Nos. 249 and 254, and No. 405, note.

<sup>2</sup> Much of the inscription is illegible.

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 457, note 5.

<sup>4</sup> Compare below, Nos. 238 and 594.

<sup>5</sup> The photograph does not show the date; see Dr. Fleet's *Dynasties*, p. 470.

<sup>6</sup> See *ibid.* p. 577.



241.—*Ś. 1080.*—*Ind. Ant.* Vol. XI. p. 273. Siddāpur Kanarese inscription of the reign of the Kādamba (of Goa) *Mahāmaṇḍalēśvara Śivachitta Permāḍi*, 'lord of Banavāsi,' and (his brother) the *Yuearāja Vijayāditya II.*,<sup>1</sup> staying near Sampagāḍi:—

(L. 28).—*Śaka-varṣam*(rahaṁ), 1080neya Bahudhānya-saṁvatsarada Āśā(shā)ḍa(dha)d-amavāśya Sōmavārad-andu dakṣiṇāyanasaṁkrānti-vyatipātada puṇya-tithiyoḷu.

27th June A.D. 1158, but this was a Friday, not a Monday; see *ibid.* Vol. XXIV. p. 8, No. 154.

242.—*Jour. Bo. As. Soc.* Vol. IX. p. 296. Goliballi Kanarese inscription of the 14th, 17th and 26th years (of the reign) of the Kādamba *Mahāmaṇḍalēśvara Koṅkaṇa-chakravartin Śivachitta Permāḍi*, 'lord of Banavāsi,' ruling at his capital of Gōve (Goa):—

(L. 33).—*Śri-Kādamba-Śivachitta-Śri-Vira-Permmāḍidēva-varshada* 14neya Vikrama-saṁvatsarada Vaiśākha-māsada śuddha-daśami Sōmavārad-andu.

[For Vikrama = *Ś. 1083* = *Ky. 4281*] the date is irregular.

(L. 37).—*Permmāḍidēva-varshada* 17neya Svabhānu-saṁvatsarada Mārggaśira-bahūdaśami (?)<sup>2</sup> Sōmavārad-andu.

[Svabhānu = *Ś. 1085* = *Ky. 4284*] : Monday, 18th November A.D. 1163.

(L. 54).—*Permmāḍidēva-varshada* 26neya Nandana-saṁvatsara Māghamāsa-śuddha-daśami Brihaspativārad-andu.

[Nandana = *Ś. 1094* = *Ky. 4273*] : Thursday, 25th January A.D. 1173.

243.—*Ś. 1084* (for 1085).—*Jour. Bo. As. Soc.* Vol. XI. p. 259; *PSOCL* No. 67. Paṭṭadakal Kanarese inscription of the Sinda *Mahāmaṇḍalēśvara Chāvuṇḍa II.*, (who was, or rather had been) a feudatory of the W. Chālukya *Nūrmāḍi-Taila* (Taila III.):<sup>3</sup>—

(L. 66).—*Sa(śa)ka-varshada* śāsirad-embhatta-nālke(lka)neya Subhānu-saṁvatsarada Jē(jyē)śthā-su(śu)ddha-paurṇamāsyē Sōmavāra sōmagrahāṇa-vyatipāta-saṁkramapada puṇya-tithiyal.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 15, No. 187.

In the Sinda family, Āchugi [I.]; his brothers Nāka, Siṁha [I.], Dāsa, Dāma, Chāvuṇḍa [I.], and Chāva. Ācha's (Āchugi's) son Bamma; his younger brother Siṅga [II.]; his son Ācha [II.] (burnt Gōve and repulsed [the Śilāhāra] Bhōja [I.]); his son Pemma (Permāḍi) [I.]; his younger brother Chāvuṇḍa [II.], married Dēmaladēvi; their sons Āchidēva [III.] and Pemmaḍi [II.].<sup>4</sup>

244.—*PSOCL* No. 140; *Mysore Inscr.* No. 9, p. 17. Dāvagere Kanarese inscription<sup>5</sup> of the *Mahāmaṇḍalēśvara Vijaya-Pāṇḍyadēva*, who ruled the Nolambavāḍi Thirty-two-thousand and resided at Uchohaṅgi, of the 15th year of the reign of (?) the W. Chālukya Tailapa Trailōkyamalla (Taila III.), the year Pārthiva.<sup>6</sup>

[Pārthiva = *Ś. 1087*.]

245.—*PSOCL* No. 120; *Mysore Inscr.* No. 90, p. 57. Harihar Kanarese inscription<sup>7</sup> of the time of the W. Chālukya *Nūrmāḍi-Tailapa* (Taila III.), and of the Kaḷachurya Bijjala and his dependent *Kasapayya-nāyaka*.<sup>8</sup>

<sup>1</sup> Compare below, Nos. 249 and 254.

<sup>2</sup> According to the translation this should be *pañcāmi*, and the European equivalent of the date, given above, is for this *tithi*.

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 575.

<sup>4</sup> Part of the inscription is illegible.

<sup>5</sup> Compare Nos. 234 and 247.

<sup>6</sup> See Dr. Fleet's *Dynasties*, p. 459, note 3, and p. 463, note 1. According to Dr. Fleet, the record belongs

to a period subsequent to the death of Taila III.

<sup>7</sup> The date is illegible; see Dr. Fleet's *Dynasties*, p. 472.

<sup>8</sup> See below, Nos. 279 and 281.

246.—*PSOCI.* No. 104 and No. 105. Two Hāṅgal Kanarese memorial tablets of the time of the W. Chālukya Nūrmāḍi-Tailapa (Taila III.).

247.—*Chā. Vi. 84.*—*Ind. Ant.* Vol. IX. p. 97; *PSOCI.* No. 83. Aihole Kanarese inscription of the Sinda *Mahāmaṇḍalādēvara Chāmūṇḍa* (Chāvūṇḍa) II. and his sons (by Siriyādēvi) Bijjala and Vikrama :—

(L. 23).—śrīmaśch-Chālukya-[Vikrama-varahada] 94neya Virōdhi-saṁvatsarada . . .<sup>1</sup>  
[Virōdhi = Ś. 1091.]

248.—Ś. 1091.—*PSOCI.* No. 141; *Mysore Inscr.* No. 13, p. 23. Dāvāngere Kanarese inscription of the *Mahāmaṇḍalādēvara Vijaya-Pāṇḍyadēva*, 'lord of Kāñchīpura,' residing at Uchchaṅgi and ruling the Nōlambavādi Thirty-two-thousand :—

(L. 16).—śrīmat-Saka-varahada<sup>1</sup> 1091neya Virōdhi-saṁvatsarada dvitīya-Śrāvapa-śuddha-puṇṇami Sōmavārad-aṁḍu.<sup>4</sup>

In the given year Śrāvapa was intercalary, but otherwise the date is irregular; see *Ind. Ant.* Vol. XXIV. p. 15, No. 188.

249.—*Ky. 4270 and 4272.*—*Jour. Bo. As. Soc.* Vol. IX. p. 278; *Ind. Inscr.* No. 32. Halal inscription<sup>1</sup> of the 23rd year of the reign of the Kādamba (of Goa) Śivachitta Paramardin, and of the 25th year (of his reign, and) of his younger brother Viśhuchitta; (the first part of the inscription was composed by Madhusūdanasūri, the second by Yajñādēvarasūri<sup>2</sup>):—

(L. 18).—Saṁnivṛttē Kalēḥ kālē kha-sapta-dvi-payōnidhan | pravardhamānē tad-rājyē trayō-vimśē Virōdhini | saṁvatsarē Śuchau māśē darśē vārē Vṛi(hri)haspatēḥ | dakṣiṇāyana-saṁkrāntau.

[Virōdhi = Ś. 1091 = *Ky. 4270*]: Thursday, 26th June A.D. 1169; see *Ind. Ant.* Vol. XVII. p. 264, No. 15.

(L. 34).—Saṁnivṛttē Kalēḥ kālā(lā)-ēva(ēvi)-sapta-dvi-payōnidhan | pravardhamānē tad-rājyē pañcha-vimśē samē Kharē | Māghē cha śuddha-dvādaśyām māśē vārē Vṛi(hri)haspatēḥ | saṁprāptē Vaidhṛitau yōgē.

[For Khara = Ś. 1093 = *Ky. 4272*] this date is irregular; see *ibid.* p. 265, No. 16.

The mythical Jayanta (Trilōchana); in his race, Jayakēśin [I.], conquered the Ālupas and established the Chālukyas in their kingdom, and took his abode at Gōpakapaṭṭana (Goa); his son Vijayāditya [I.]; his son Jayakēśin [II.] married Māilalamahādēvi, the daughter of the [W.] Chālukya Vikramārka (Vikramāditya VI.); their son Paramardin Śivachitta; his younger brother Viśhuchitta.

250.—Ś. 1093\* and 1095\*.—*PSOCI.* No. 118; *Mysore Inscr.* No. 28, p. 51. Harihar Kanarese inscription of the *Mahāmaṇḍalādēvara Vijaya-Pāṇḍyadēva*,<sup>7</sup> 'lord of Kāñchīpura,' and of his *Dapḍandtha Vijaya-Permādi* :—

(L. 49).—Śaka-varsha 1093re(ṛa)neya Vikṛita-saṁvatsarada Pushya-bahula-pāḍiva Śukravārad-uttarāyana-saṁkrāmapad-aṁḍu.

(L. 63).—Śaka-varsha 1095neya Namdana-saṁvatsarada Bhādrapada-śuddha-tadige Bṛihaspativārad-aṁḍu.

Friday, 25th December A.D. 1170;<sup>9</sup> and Thursday, 24th August A.D. 1172.

<sup>1</sup> Compare above, No. 243.

<sup>2</sup> The full details of the date are illegible.

<sup>3</sup> Read *śrīmaśch-Chālukya*.

<sup>4</sup> See *Ind. Ant.* Vol. XIX. p. 156, No. 37.

<sup>5</sup> Professedly copied from a copper-plate (or copper-plates).—The descriptions of the boundaries contain Kanarese words and inflections.

<sup>6</sup> Compare below, No. 269.

<sup>7</sup> Described as 'defeater of the designs of Rājiga-Chōja'; see above, No. 225.

<sup>8</sup> The inscription also mentions a Kādamba *Mahāmaṇḍalādēvara Kīṭarasa*, 'lord of Uchchaṅgiḍigiri'; see *Dr. Fleet's Dynasties*, p. 364.

<sup>9</sup> On this day the *tīṭai* of the date commenced 2 h. 36 m. after mean sunrise.



251.—*PSOCI.* No. 117; *Mysore Inscr.* No. 35, p. 71. Harihar Kanarese inscription of the *Mahāmaṇḍalēśvara* *Vira-Pāṇḍyadēva* and *Vijaya-Pāṇḍyadēva*.<sup>1</sup>

252.—*PSOCI.* No. 135; *Mysore Inscr.* No. 36, p. 71. Harihar Kanarese inscription of *Vijaya-Pāṇḍyadēva*(?).<sup>2</sup>

253.—*Ś.* 1095 and 1103.—*As. Res.* Vol. IX. p. 431; *Colebrooke's Misc. Essays*, Vol. II. p. 271. Translation of a 'Curugode' (Kurgōḍ, now Calcutta Museum) Sanskrit and Kanarese inscription<sup>3</sup> of the reign<sup>4</sup> of the W. Chālukya Tribhuvanamalla *Vira-Sōmēśvara* (*Sōmēśvara* IV.), reigning at Kalyāṇa; recording grants by the *Mahāmaṇḍalēśvara* *Irmāḍi-Rāchamalla* (surnamed *Sindagōvinda*) of *Kurgōḍadurga*:—

'The year of Śālivāhan<sup>5</sup> 1095 in the *Vijaya* year of the cycle, and on the 30th of the month *Mārgaśira*, on Monday, in the time of an eclipse of the sun.'

'The year of Śālivāhan<sup>5</sup> 1103, of the cycle *Plava*, and on the 15th of *Kārttika*, on Monday, in the gracious time of the moon's eclipse.'

Both dates are irregular.

In the lineage of the long-armed *Sinda* was *Rāchamalla*; to him and his wife *Sōvaladēvi* was born *Iraṅgala*; and to him and his wife *Ēchaladēvi* were born *Irmāḍi-Rāchamalla* and *Sōma*.

254.—*Ky.* 4275.—*Jour. Bo. As. Soc.* Vol. IX. pp. 266 and 287. Two *Dēgāmve* inscriptions<sup>6</sup> of the 28th year of the reign of the *Kādamba Śivachitta Permāḍi*, residing at *Gōpakapuri* (*Goa*); recording a grant made at the request of his queen *Kamalādēvi*; (composed by *Gōvindadēva*):—

(P. 269, l. 33, and p. 291, l. 42).—*pañchasaptatyadhika-dviśatōttara-chatuśasahasrēḥu Kaliyuga-samvatsarēḥu parāvrittēḥu pravartamānē cha śri-Kādamba-Śivachitta-Vira-Permāḍidēvasya pravardhamāna-vijayarājya-samvatsarē ashtāvimśē Jay-āhvayē Mārgaśirhē amāvāsyaḥ Bhaumavārē sūryagrahaḥa-parvāḍi*.

[*Jaya* = *Ś.* 1096 = *Ky.* 4275]: Tuesday, 26th November A.D. 1174; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XVII. p. 266, No. 17.

The mythical *Trilōchana-Kādamba*; in his lineage, the *Kādamba* kings; in their family, *Gūhalla Vyāghramārin*; his son *Shashṭhadēva* [I.]; his son *Jayakēśin* [I.], a god of death to the king of *Kāpardika-dvīpa*, uprooted *Kāmadēva* etc.; his son *Vijayāditya* [I.]; his son *Jayakēśin* [II.], married *Meitalamahādēvi*, the daughter of the [W.] *Chālukya Vikrama* (*Vikramāditya* VI.); their son *Śivachitta Permāḍi*, married *Kamalādēvi*, the daughter of *Kāmadēva* of the lunar race and of his wife, the *Pāṇḍya* princess *Chattaladēvi*.

255.—*Jour. Bo. As. Soc.* Vol. IX. p. 294. *Dēgāmve* Kanarese inscription, recording the construction of two temples at the command of *Kamalādēvi*, the queen of the *Kādamba* (of *Goa*) *Śivachitta Permāḍi* (and daughter of king *Kāma*, here described as belonging to the solar race, and *Chattaladēvi*, here described as belonging to the lunar race?).

<sup>1</sup> The inscription is almost entirely illegible. The date given in *Mys. Inscr.* is quite incorrect.

<sup>2</sup> The greater part of the inscription is illegible.

<sup>3</sup> I owe an account of this inscription to Dr. Fleet; for some fantastic characters in it see *Ind. Ant.* Vol. XV. p. 364.

<sup>4</sup> But compare Dr. Fleet's *Dynasties*, p. 463, note 4.

<sup>5</sup> *Śālivāhan* really does not occur in these dates; see *Ind. Ant.* Vol. XXX. p. 208, note 29.

<sup>6</sup> The two inscriptions are identical, one being in *Nāgarī* and the other in Kanarese characters; compare above, No. 48. Both (called *spala-sūtra*) are perhaps copies of a copper-plate inscription.

<sup>7</sup> Compare above, No. 254.

256.—*Ś. 1104\**.—*Ind. Ant.* Vol. XIV. p. 15. Tērdā] Kanarese Jaina inscription. Date of a private grant:—

(L. 59).—Sa(śa)ka-varṣaṁ 1104neya Plava-saṁvatsarada Āvayuja-bahja 3 Ādivāradaḥ.

Sunday, 27th September A.D. 1181; see *ibid.* Vol. XXIII. p. 129, No. 100.

(For other dates in the same inscription see Nos. 220 and 258).

257.—*Ś. 1106*.—*PSOOL* No. 102. Damba] Sanskrit and Kanarese inscription of the W. Chālukya Sōmēśvara IV. Tribhuvanamalla:—

(L. 71).—Sa(śa)kanri(nri)pakāl-āṭṭa-saṁvatsara 1106neya Krōḍhi-saṁvatsarad-Āśā(śā)ḍa(ḍha)d-amāvāsyē Sōmavāra sūryyagrahapa-saṁkrānti-vyatipātad-amḍu.<sup>1</sup>

Perhaps Monday, 9th July A.D. 1184; but there was no eclipse and no Saṁkrānti on that day.

258.—*Ś. 1109*.—*Ind. Ant.* Vol. XIV. p. 15. Tērdā] Kanarese Jaina inscription. Date of a grant by the *Daṇḍandya* Bhāyidēva, the son of the *Daṇḍandya* Tējugi:<sup>2</sup>—

(L. 79).—Sa(śa)ka-varṣam(rahām) 1109neya Plavaṅga-saṁvatsarada Chaitra-su 10 Bri(bri)haspativārada-amḍu.

The date is irregular; see *ibid.* Vol. XXIV. p. 15, No. 190.

(For other dates in the same inscription see above, Nos. 220 and 256).

259.—*Ś. 1110\**.—*Ind. Ant.* Vol. XII. p. 96. Toragal Kanarese inscription of (the *Mahāmaṇḍalēśvara*) Barma,<sup>3</sup> ruling at Toragale, recording a grant by his wife Suggaladēvi:—

(L. 33).—Sa(śa)ka-varṣam 1110neya Plavaṅga-saṁvatsarada Puśya(śya)-bahuja 10 Vaḍḍavārav-uttarāyapaśaṁkramaṇa-vyatipātadala.

Saturday, 26th December A.D. 1187; see *ibid.* Vol. XXIII. p. 130, No. 101.

The *Mahāmaṇḍalēśvara* Āhavamalla-Bhūtiga (as a feudatory of Nārmaḍi-Taila, i.e. Taila II., killed Pañchala<sup>4</sup>); his son Dāvaramalla [I.]; his son Chaiṭṭa [I.]; his son Dāvaramalla [II.]; his son Chaiṭṭa [II.]; his son Bhūta (Bhūtiga); his son Barma.

260.—*Ś. 1111*.—*PSOCI* No. 90.<sup>5</sup> Hāṅgal Kanarese inscription of the W. Chālukya Sōmēśvara IV. Tribhuvanamalla, and of his feudatory, the Kādamba (of Hāṅgal) *Mahāmaṇḍalēśvara* Kāmadēva:<sup>6</sup>—

<sup>1</sup> Śaka 1111 (in words, l. 74), the Saumya saṁvatsara; at the time of the sun's commencing his progress to the north.

261.—*Ky. 4288*.<sup>7</sup>—*Jour. Bo. As. Soc.* Vol. IX. p. 241. Hālī plates of the 13th year of the reign of the Kādamba (of Goa) Jayakēśin III.; (composed by Gaṅgādharasūri, the son of Yajñēśvara<sup>8</sup>):—

(L. 66).—śaṣṭhāṣṭi-śatadvay-ādhikēśhu chaturahu sahasrēśhu Kaliyuga-saṁvatsarēśhu parāvṛttēśhu śri-Saptakōṭiśvara-labdha-varaprasāda-śri-Kādamba-Vīra-Jayakēśidēva-vijayarājyē pravartamānē trayōdaśē Siddhārthi-saṁvatsarē Chaitra-śuddha-dvādaśi-Guruvārē damanārōpa-samanantaraṁ.

[Siddhārthin = *Ś. 1121* = *Ky. 4300*]: Thursday, 11th March A.D. 1199; see *Ind. Ant.* Vol. XVII. p. 299, No. 19.

<sup>1</sup> See *Ind. Ant.* Vol. XII. p. 209, No. 19.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 465. Tējugi (Tēja) is described as 'a thunderbolt in breaking the mountain Sishapārāya, and a lion to the elephant—the brave Kapigārāya.'

<sup>3</sup> This person is different from the *Daṇḍandya* Barma (Bammaga, etc.) who was a son of Kāma (Kāvapa); see below, No. 224.

<sup>4</sup> See above, No. 140.

<sup>5</sup> See Dr. Fleet's *Dynasties*, p. 466, note 1, and p. 533.

<sup>6</sup> A son of Tailama who was a son of Tailapa II. in No. 210.—See also below, Nos. 424 and 425.

<sup>7</sup> This is not the year in which the grant was made, but the year from which the regnal years were counted.

<sup>8</sup> See above, No. 249.



The mythical Jayanta or Trilohana-Kadamba; in his lineage, Shashthadēva [I.]; his son Jayakēśin [I.]; his son Vijayāditya [I.]; his son Jayakēśin [II.], married Mailalamahādēvi, the daughter of [the W. Chālukya] Permādi (Vikramāditya VI.) and younger sister of Sōma (Sōmēśvara III.); their sons Śivachitta Permādi and Vijayāditya [II.] (Vijayārka, Vāpi-bhūṣaṇa); the latter married Lakshmi who bore to him Jayakēśin [III.].

262.—Ky. 4289\*.<sup>1</sup>—*Jour. Bo. As. Soc.* Vol. IX. p. 304; *Ind. Inscr.* No. 33. Kittūr Kanarese inscription of the 15th year of the reign of the Kādamba (of Goa) Jayakēśin III., 'lord of Banavāsi,' recording a trial by ordeal :—

(L. 3).—Kaliyuga-samvatsaram 4289neya samd=ad=ādi(di)y-āgi . . .

(L. 12).—Śri-Vīra-Jayakēśi(śi)dēv-arasara varshaka(da) 15neya Du[r\*]mmati-samvatsarada Āshāḍa(ḍha)-śud[dh\*]a ashtami 8 Ādivārad-amdu.

(L. 25).—tat-samvatsarada Āshāḍa(ḍha)-bahuja 7 septami Ādivārad-adum.<sup>2</sup>

(L. 30).—ā bahuja 8 Sōmavāra de(di)vasa.

[Durmati = Ś. 1123 = Ky. 4302]: Sunday, 10th June; Sunday, 24th June; and Monday, 25th June A.D. 1201; see *Ind. Ant.* Vol. XVII. p. 297, No. 18.

263.—PSOCI. No. 94; *Archæol. Surv. of West. India*, Vol. III. p. 103; *Jour. Bo. As. Soc.* Vol. X. p. 181. Koppār much damaged Kanarese inscription of the Rājā Mahāmaṇḍalēśvara Chakravartin Kattama (Kārtavīrya III. ?) :—

'The . . . year of his reign, the . . . samvatsara; Monday, the eleventh day of the bright fortnight of Pushya; at the time of the sun's commencing his progress to the north.'

264.—Ś. 1124\*.—Graham's *Kolhapoor*, p. 415, No. 9. Translation of a Rāybag inscription<sup>3</sup> of the Rājā Mahāmaṇḍalēśvara Kārtavīrya IV., dated Śaka 1124, the Durmati samvatsara, Friday, the 15th of the bright half of Vaiśākha.

Friday, 20th April A.D. 1201.

265.—Ś. 1127\*.—*Jour. Bo. As. Soc.* Vol. X. p. 220; PSOCI. No. 95. Kalhoje Kanarese inscription of the Rājā Mahāmaṇḍalēśvara Kārtavīrya IV., 'lord of Lattanūr,' ruling at Vēpugrāma, and of his younger brother, the Yuvarāja Mallikārjuna :—

(L. 54).—Śaka-varsham 1127neya Raktākshi-samvatsarada Pausya(sha)-śuddha-bidigo Śanivārad-amd=uttarāyana-samkramapadalli.

Saturday, 25th December A.D. 1204; see *Ind. Ant.* Vol. XXIII. p. 128, No. 90.

Sēna [II.]\* married Lakshmidēvi; their son Kattama (Kārtavīrya) [III.], married Padmaladēvi; their son Lakshmidēva (Lakshmaṇa) [I.], married Chandrike (Chandrikādēvi, Chandaladēvi); their sons Kārtavīrya [IV.] (who married Echladēvi) and Mallikārjuna.

266.—Ś. 1131\*.—*Ind. Ant.* Vol. XIX. p. 245. Bhōj plates of the Rājā Mahāmaṇḍalēśvara Kārtavīrya IV., 'lord of Lattanūr,' ruling at Vēpugrāma, and of his younger brother, the Yuvarāja Mallikārjuna; (composed by Ādityadēva<sup>4</sup>) :—

(L. 97).—Śakanpīpa-kālasya-aikūtri(tri)mśaduttara-śatādhika-saha-ratamasya Vibhava-samvatsarasya Kārttika-māsasya śukla-dvādaśyām Budhavāra-samanvitāyām.

Wednesday, 22nd October A.D. 1208; see *ibid.* Vol. XXIII. p. 128, No. 91.

In the Rājā race, raised to eminence by Kṛishnarāja,<sup>5</sup> was Sēna [II.]; his son Kārtavīrya [III.]; his son Lakshmidēva (Lakshmidhara) [I.], married Chandrikādēvi; their sons Kārtavīrya [IV.] (who married Echladēvi) and Mallikārjuna.

<sup>1</sup> This, again, is the year from which the regnal years were counted; it is quoted here as a current year; see above, No. 261.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 571.

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 555.

<sup>4</sup> See above, No. 201.

<sup>5</sup> *I.e.* the Rāshtrakūṭa Kṛishnarāja II.

<sup>2</sup> Read =amdu.

<sup>3</sup> See *ibid.* p. 557.

<sup>4</sup> For another Ādityadēva see below, Nos. 288 and 300.



267.—*Ś. 1141\**.—*Jour. Bo. As. Soc.* Vol. X. p. 240. Nēṣargi (Nēṣarige) Kanarese inscription of the Raṭṭa *Mahāmaṇḍalēśvara Kārtavīrya IV.*, ruling at Vēṇapura (Vēṇugrāma):—

(L. 57).—Sa(śa)ka-varṣa(ṛaṣa) 1141ṇeya Bahudhānya-saṁvatsarada Māgha-śuddha 7 Guruvārad-aṁd-uttarāyaṇasaṁkrānti-vyatipāta kūḍida paṇya-tithiyal-.

Either the 25th December A.D. 1218 (but this was a Tuesday and the 7th of the bright half of Pausa) or Thursday, the 24th January A.D. 1219 (but this was the day of the Kumbha-saṁkrānti); see *Ind. Ant.* Vol. XXIV. p. 8, No. 156, and Vol. XXV. p. 293, note 64.

Genealogy from Sēna [II.] to Kārtavīrya [IV.] as in No. 266.

268.—*Ś. 1151\**.—*Jour. Bo. As. Soc.* Vol. X. p. 260; *Archæol. Surv. of West. India*, Vol. II. p. 233, and Plate lxxiii.; and Vol. III. p. 119; *PSOCI.* No. 89. Saundatti Kanarese inscription of the time of the Raṭṭa *Mahāmaṇḍalēśvara Lakshmidēva II.*, 'lord of Lattanūr,' ruling at Vēṇugrāma, the son of Kārtavīrya IV. and Mādēvi; recording grants made at the command of the Rājaguru Munichandra:—

(L. 64).—Śaka-varṣaṁ 1151ṇeya Sarvvadhāri-saṁvatsarada Āśāḍhad-amavāse Sōmavārad-aṁdina sarvvagrāsi-sūryyagrahaṇad-uttama-tithiyol.

Monday, 3rd July A.D. 1228; a total eclipse of the sun, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 103.

269.—*Ky. 4348*.<sup>1</sup>—*Ind. Ant.* Vol. XIV. p. 289. Goa (now Bombay As. Soc.'s) plates of the 5th year of the reign of the Kādamba (of Goa) Śivachitta Shashṭhadēva II. and of his brother-in-law Kāmadēva (Kāvaṇa); (composed by Chatyanārya, the son of Sōmanātha and grandson of Yajñavarya<sup>2</sup>):—

(L. 29).—aṣṭāchatvāriṁśadadhika-trīṣaṭ[tiṁ\*]rēṣhu chatuḥ-sahasrēṣhu Kaliyuga-saṁvatsarēṣhu parāvṛttēṣhu satsu | svarājy-ānubhava-kālē pañchamē Sādhārāṇa-saṁvatsarē [l ta]ṇy-Āśvayuja-śu[d\*]dha-pratipadi Budhavārē Tulā-rāsim-upagatavati bhagavati bhāṣkarē viśhva-saṁkrāntau | mah[ā\*]pūṇya-kālē |

[Sādhārāṇa = *Ś. 1172* = *Ky. 4351*]: Wednesday, 28th September A.D. 1250; see *ibid.* Vol. XVII. p. 300, No. 20.

The mythical Jayanta in whose family were many kings. Among them was Gūhalla; then Shashṭha [I.]; his son Jayakēśin [I.]; his son Vijayārka [I.]; his son Jayakēśin [II.], married Maḷalamahādēvi, the daughter of the [W.] Chālukya Permāḍi (Vikramāditya VI.); their sons Permāḍi and Vijaya [II.]; Vijaya's son Jayakēśin [III.], married Mahādēvi; their son Tribhuvanamalla, married Māpikādēvi; their son Shashṭha [II.].—His sister was married to the prince Kāmadēva (Kāvaṇa), the son of Lakshmidēva and Lakshmi.

270.—*Jour. Bo. As. Soc.* Vol. IX. p. 310. Dēgāṁve Kanarese Kādamba inscription (?).

271.—*Ś. 1182*.—*Jour. Roy. As. Soc.* Vol. V. p. 177; *Jour. Bo. As. Soc.* Vol. IV. p. 105. Terwaṇ plates of the reign of the Chālukya *Mahāmaṇḍalēśvara Kāmavadēvarāya*, 'lord of Kalyāṇapura,' recording a grant by his minister Kēśava:—

(L. 1).—Śri-Śaku 1182 varṣhē Raudra-saṁvatsarē | Pushya-vadi septami(mi) Sa(śa)mi-dinē | . . . uttarāyaṇasaṁkrānti-parvati.

Saturday, 25th December A.D. 1260;<sup>3</sup> see *Ind. Ant.* Vol. XXIV. p. 1, No. 124.

<sup>1</sup> This is not the year in which the grant was made, but the year from which the regnal years were counted.

<sup>2</sup> Probably the *Yajñaditya* of No. 249.

<sup>3</sup> On this day the *tithi* of the date commenced 13 h. 19 m. (and the Uttarāyaṇa-saṁkrānti took place 16 h. 45 m.) after mean sunrise.



272.—*Ind. Ant.* Vol. XIV. p. 141, and Plates. British Museum (spurious) Sanskrit and Kanarese plates<sup>1</sup> of the Chālukya *Mahārājādhirāja Chakravartin Virasatyāśraya*, lord of, and residing at, Kalyānapura, the son of Gōvindarāya :—

(L. 20).—Bhāva-samvachharē Jyēṣṭha-māsē kṛishṇa-pakṣhē Sasivārē saptamyām tithau.

273.—*Ś. 366*.—*Ind. Ant.* Vol. VIII. p. 94, and specimen Plate. Bangalore Museum (spurious<sup>2</sup>) Sanskrit and Kanarese plates of the Chālukya *Mahārājādhirāja Chakravartin Virasatya*, lord of, and residing at, Kalyānapura :—

(L. 13).—Saka-varuṣa 366 Tārāṇa-samvachharē Phālguna-māsē kṛishṇa-pakṣhē Bihavāra amāvāsya-yām tithau.

For Ś. 366 the date would regularly correspond to Thursday, 22nd February A.D. 445; but Ś. 366 could be called Tārāṇa only by the southern luni-solar system, which was not in use at so early a period; see *ibid.* Vol. XXIV. p. 9, No. 163.

274.—*Jour. Bo. As. Soc.* Vol. II. p. 270; Graham's *Kolhapoor*, p. 479, No. 23. Translation of a Kōlhāpur inscription<sup>3</sup> of a Chālukya named Sōmadēva (Sōmēśvara).—In a Chālukya family which flourished at Saṃgamēśvara in the Kōṅkaṇ was born king Kārṇa (who lived at 'Vijaypat'); his son Vētagidēva; his son Sōmadēva; his younger brother (?) Sōmadēva (Sōmēśvara), whose queen was Māṇikyadēvi.

#### E.—The Kalachuryas.<sup>4</sup>

275.—*Ś. 1079*.—*PSOCI.* No. 219; *Mysore Inscr.* No. 102, p. 188. Tālgund Kanarese inscription of the Kalachurya *Mahāmaṇḍalēśvara Bhujabala-chakravartin Bijjala*,<sup>5</sup> lord of Kālāñjara,<sup>6</sup> and of his *Daṇḍanāyaka Kēśimayya (Kēśava)* :—

(L. 57).—Sa(śa)ka-varuṣa 1079ney-Īśvara-samvachha(tsa)rada Puṣyada puṇṇami Sōmavāraṃ=uttarāyāṇasamkrānti-vyātīpāda=amḍu.

The date is irregular.

The inscription mentions the W. Chālukya kings as far as Taila III., but conveys no distinct information as to the exact relations then existing between Taila III. and Bijjala.<sup>6</sup>

276.—*PSOCI.* No. 182; *Mysore Inscr.* No. 90, p. 182. Baḷagāṇve Kanarese memorial tablet of the third (?) year of the reign of the Kalachurya *Bhujabala-chakravartin Bijjala* :—

'The second year' (in figures, 1. 3) of his reign, the Bahudhānya samvatsara; Tuesday, the fourteenth day of the dark fortnight of Chaitra; (*Mys. Inscr.* : 'the month Kārttika, the last day of the moon's decrease, new-moon day, Tuesday').

[For Bahudhānya = Ś. 1080] the date would be irregular, with either reading.

277.—*Ś. 1080*.—*PSOCI.* No. 183; *Mysore Inscr.* No. 74, p. 152. Baḷagāṇve Kanarese inscription. Date of the time of the Kalachurya *Mahārājādhirāja Bhujabala-chakravartin Bijjala Tribhuvanamalla*, 'lord of Kālāñjara,' and of his *Daṇḍanāyaka Kēśimayya (Kēśava, Kēśirāja)* :—

(L. 62).—Śaka-varuṣa 1080neya Bahudhānya-samvachha(tsa)rada Puṣya(ahya)da puṇṇami Sōmavāraṃ=uttarāyāṇasamkrānti-vyātīpāda-sōmagrahapad=amḍu.<sup>7</sup>

<sup>1</sup> According to Dr. Fleet referable to perhaps the 13th or 14th century A.D.—Compare also *Ind. Ant.* Vol. XXX. p. 309.

<sup>2</sup> See *Ind. Ant.* Vol. XXX. p. 321, No. 49; the grant apparently is a quite modern forgery.

<sup>3</sup> See *ibid.* p. 207.

<sup>4</sup> See also above, Nos. 226, 232, 238, 240 and 245.

<sup>5</sup> Here and in other inscriptions Bijjala has the *śirada* Nīlāṅkamalla.

<sup>6</sup> See Dr. Fleet's *Dynasties*, p. 473.

<sup>7</sup> According to Dr. Fleet's *Dynasties*, p. 474, the third year, and probably the month Bhādrapada; (for Ś. 1080 the 14th of the dark half of Bhādrapada would correspond to Tuesday, 23rd September A.D. 1159).

<sup>8</sup> See *Ind. Ant.* Vol. XII. p. 313, No. 59.



Monday, 5th January A.D. 1159; but there was no lunar eclipse and no Saṅkrānti on this day. The inscription mentions the W. Chālukya kings as far as Taila III., but conveys no distinct information as to the exact relations then existing between Taila III. and Bijjala.<sup>1</sup>

(For another date in the same inscription, of the third year of the Kaḷachurya Saṅkama, see below, No. 292).

278.—*Ep. Ind.* Vol. V. p. 15. Managōli Kanarese inscription of the 6th year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* Bijjala:—

(L. 59).—Bijjaladēva-varshada 6neya Vish[u\*]-saṁvatsarada Bhādrapada-bahula 6 Maṅgalavārad-aṁd[u].

(L. 64).—Kapila-chaṭṭi-vyatipāta-parvva-nimittav-āg[i].

[Vishu = Ś. 1083]: Tuesday, 12th September A.D. 1161, when the *nakṣatra* was Rôhini and the *yōga* Vyatipāta.<sup>2</sup>

(In lines 1-59 the inscription refers to events of the time of the W. Chālukya Jagadēka-malla II., and contains a date of the 5th year of that king's reign; see above, No. 232).

279.—*PSOCI.* No. 184; *Mysore Inscr.* No. 43, p. 92. Baḷagāṁve Kanarese inscription<sup>3</sup> of the 6th year (of the reign) of the Kaḷachurya *Mahārājādhirāja Bhujabala-chakravartin* Bijjala Tribhuvanemalla, 'lord of Kālāṅjara,' and of his *Daṇḍandya* Barmarasa; recording a grant which was made at the request of Bijjala's dependent *Kasapayya-nāyaka*:—

(L. 46).—6neya Vishu-saṁvatsarada Pushya-māsad-amāvāsyē sūryya-grahana-d-aṁdu.

[Vishu = Ś. 1083]: 17th January A.D. 1162, with a solar eclipse, visible in India.

280.—*Ep. Ind.* Vol. V. p. 24. Managōli Kanarese inscription of the 10th year (of the reign) of the Kaḷachurya *Mahārājādhirāja Bhujabala-chakravartin* Bijjala, 'lord of Kālāṅjara,' reigning at his capital of Kalyāṇa, and of his *Daṇḍandya* Ammaṇayya:—

(L. 18).—Bijjaladēva-varshada 10neya Pārtti(rtti)va-saṁvatsarada Mārggaśīrad-amāvāsyē Ādityavāra sūryyagrahana-bya(vya)tipāta-nimittadim.

[Pārthiva = Ś. 1087]: Sunday, 5th December A.D. 1165; but there was no solar eclipse on this day; see *ibid.* p. 24.

281.—*PSOCI.* No. 121; *Mysore Inscr.* No. 33, p. 64. Harihar incomplete Kanarese inscription<sup>4</sup> of the Kaḷachurya *Mahārājādhirāja Bhujabala-chakravartin* Bijjala Tribhuvanemalla, and of his *Daṇḍandya* Barmarasa, the son of Muñjaladēva and nephew of Kasapayya-nāyaka, of the lineage of Sagara.

282.—*PSOCI.* No. 186; *Mysore Inscr.* No. 83, p. 169. Baḷagāṁve Kanarese memorial tablet of the time of the Kaḷachurya *Bhujabala-chakravartin* Bijjala, and of his *Daṇḍandya* Padmarasa.

283.—*PSOCI.* No. 187; *Mysore Inscr.* No. 91, p. 182. Baḷagāṁve Kanarese memorial tablet of the time of the Kaḷachurya *Bhujabala-chakravartin* Bijjala.

284.—*PSOCI.* No. 223; *Mysore Inscr.* No. 110, p. 206. Sorab Kanarese memorial tablet of the time of the Kaḷachurya (?) Bijjala; (according to *Mys. Inscr.* apparently of the time of a W. Chālukya king).

285.—*PSOCI.* No. 185; *Mysore Inscr.* No. 48, p. 109. Baḷagāṁve Kanarese inscription of the 16th Kaḷachurya year,<sup>5</sup> recording the transference of the government by the Kaḷachurya

<sup>1</sup> See Dr. Fleet's *Dynasties*, p. 472.

<sup>2</sup> See *Ind. Ant.* Vol. XXVI. p. 183, Bhādrapada-kṛishṇapakṣa VI.

<sup>3</sup> The inscription, besides other literary works, mentions the *Kaṁḍa*, *Pāṇinīya* and *Śikhaḍya* grammars.

<sup>4</sup> See Dr. Fleet's *Dynasties*, p. 475.

<sup>5</sup> See Nos. 245 and 281.

<sup>6</sup> For an account of the descent of Bijjala (Bijjala), taken from this inscription, see Dr. Fleet's *Dynasties*, p. 468.

<sup>7</sup> See Dr. Fleet's *Dynasties*, p. 476, note 4.



*Bhujabala-chakravartin* Bijjaṇa Tribhuvanamalla to his son Sōma (Sōvidēva),<sup>1</sup> and grants made with the latter's permission by the *Danḍandya* Boḷikeya-Kēśimayya (Kēśava) :—

(L. 37).—śīmat-Kaḷachuryya-varshada 16neya Sarvvadhāri-saṁvatsarada Vaiśākha-paurṇ[imā ?] Ādityavāra sōmagrahaṇa-saṁkramapa-vyatipātad-aṁdu.

[For Sarvvadhārin = Ś. 1090] the date is irregular.

286.—*PSOCL*. No. 188; *Mysore Inscr.* No. 86, p. 174. Baḷagāṁve Kanarese memorial tablet of the 6th (?) year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* Sōvidēva :—

(L. 2).—Sōvidēva-varshada [6]neya<sup>2</sup> Khara-saṁvatsarada Śrāvapa-bahulaḍ-amaṁvāsye Sōmavārad-aṁdu.

[Khara = Ś. 1093] : Monday, 2nd August A.D. 1171.<sup>3</sup>

287.—*PSOCL*. No. 101. Narsāpūr Kanarese inscription of the 7th year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* Sōvidēva :—

(L. 84).—Sōvidēva-varshada 7neya Vijaya-saṁvatsarada Pushya-su(śu)dha(dāha) 13 Sōmavārad-aṁdu.

[For Vijaya = Ś. 1095] the date is irregular.<sup>4</sup>

288.—Ś. 1096.—*Jour. Bo. As. Soc.* Vol. XVIII. p. 273, and Plates. Kokaṇūr (Belgaum district) plates of the Kaḷachuri *Mahārājādhirāja* Sōma (Sōmēśvara, Sōvidēva), recording a grant which was made with his permission by his queen Sāvaladēvi; (composed by Ādityadēva,<sup>5</sup> the disciple of Śrīpāda) :—

(L. 71).—Shaṇṇavatyaḍhika-sahasratamō Śakē Jaya-saṁvatsarē Kārttika-śukla-dvādaśyāṁ Brihaspativāra-Rēvatinakshatra-Vyatipātayōga-Va(ba)vakarapa-yuktāyām.

Thursday, 7th November A.D. 1174; but the day fell in the month Mārgaśīrsha, not Kārttika; see *Ind. Ant.* Vol. XXIV. p. 5, No. 145.

In the Kaḷachuri Kshatriya lineage, king Kṛishṇa; his son Jōgama; his son Paramardīn;<sup>6</sup> his son Bijjaṇa; his son Sōma.

289.—Ś. 1098.—*Ind. Ant.* Vol. XVIII. p. 127. Dates in a Hulgūr Kanarese inscription of the Kaḷaturya (Kaḷachurya) Sōmēśvara (Sōvidēva) :—

(L. 18).—Śaka-varsha 1096neya Jaya-saṁvatsarada Jyēṣṭhāda amāvāsye Ādityavāra sūryyagrahaṇa-vyatipātad-aṁdu.

1st June A.D. 1174, with a solar eclipse, visible in India; but the day was a Saturday, not a Sunday; see *ibid.* Vol. XXIV. p. 8, No. 155.

(L. 35).—Śaka-varshada 1096neya Jaya-saṁvatsarada Mārgaśīrada puṇṇami Ādityavāra sōma-grahaṇad-aṁdu.

Sunday, 10th November A.D. 1174; a lunar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 117, No. 25.

(L. 40).—Śaka-varshada 1096neya Jaya-saṁvatsarada Mārgaśīra-bahulaḍ-amaṁvāsye Maḍgalavāra sūrya-grahaṇad-aṁdu.

Tuesday, 26th November A.D. 1174; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 124, No. 69.

<sup>1</sup> Here and elsewhere he has the *birada* Rāya-Murīri.

<sup>2</sup> *Mys. Inscr.* : 'the 6th year.'

<sup>3</sup> But on this day the *tithi* of the date only commenced 10 h. 21 m. after mean sunrise.

<sup>4</sup> In line 80 the inscription contains another date of Ś. 1194 (by mistake for 1094), the year Nandana; that date also is irregular.

<sup>5</sup> See No. 300, and compare No. 266.

<sup>6</sup> Compare above, No. 226, where the name (in Kanarese) is Permāḍi.

290.—*PSOCI.* No. 220; *Mysore Inscr.* No. 100, p. 187. Tālgund Kanarese memorial tablet of the reign of the Kañachurya *Chakravartin* **Sōvidēva** :—

(L. 1).—Sōvidēva-varuahada Virōdhikri(kṛi)tu-saṁvatsarada Āśvija-bahula 8nē Ādivārad-aṁ[du P].

*Virōdhikṛit* may be a mistake for *Virōdhi*; but the date is irregular for Virōdhi = Ś. 1091 (as well as for Virōdhakṛit = Ś. 1113).

291.—*Ep. Ind.* Vol. V. p. 26. Managōli Kanarese inscription of the third year (of the reign) of the Kañachurya *Mahārājādhirāja* *Bhujabala-chakravartin* **San̄kama**, 'lord of Kālañjara,' and of the *Daṇḍandya* **Kēsimayya** (**Kēśava**) and his nephew **Brahmadēva** :—

(L. 24).—San̄kamadēva-varēa(rsha)da mūṇanya Viñ[ābi-saṁ]vatsarad=Āśā(shā)-ḡa(dha)-su(śu)dhdha(dāha) 11 Ādityavāra dakṣhiḡāyanasam̄kramapa-parvva-nimittam.

[For Vilamba = Ś. 1100] probably the 27th June A.D. 1178, but this was a Tuesday, not a Sunday; see *ibid.* p. 26.

292.—*PSOCI.* No. 183; *Mysore Inscr.* No. 74, p. 161. Bañagāṁve Kanarese inscription. Date of the third year (of the reign) of the Kañachurya *Chakravartin* **San̄kama Niśśan̄kamalla**, and of his *Daṇḍandya* **Kēśirājayya**, and the Gutta *Mahāmaṇḍalīśvara* **Sampakarasa** :<sup>1</sup>—

(L. 81).—San̄kamadēva-varshada 3neya Vikāri-saṁvatsarada Chaitrada, puṇṇame Sōmavāra vishvasam̄krānti-vyatipāta-sōmagrahaṇad-aṁdu.

[For Vikārin = Ś. 1101] the date is irregular, but the intended day may be Sunday, the 25th March A.D. 1179.<sup>2</sup>

(For another date in the same inscription, of the time of the Kañachurya Bijjala, see above, No. 277).

293.—*Ind. Ant.* Vol. V. p. 46; *PSOCI.* No. 189; *Mysore Inscr.* No. 39, p. 75. Bañagāṁve Kanarese inscription. Date of the 5th year (of the reign) of the Kañachurya **San̄kama**,<sup>3</sup> the younger brother of Sōma (Sōvidēva) who was the son of Bijjala Tribhuvanamalla, 'lord of Kālañjara' :—

(L. 28).—San̄kamadēva-varshada 5neya Vikāri-saṁvatsarada Vaisākhmasad-aṁāvāsye Sōmavāra Vṛishasam̄kramapa-vyatipāta-d-aṁdu.

[For Vikārin = Ś. 1101] this date is irregular.

The inscription also records grants made on the same date by the *Mahāmaṇḍalīśvara* Tailahadēva (Tailapa) and Erāha;<sup>4</sup> and it also records a grant made in Ś. 1108, the Parābhava *saṁvatsara*.

294.—*PSOCI.* No. 122; *Mysore Inscr.* No. 31, p. 60. Harihar much defaced Kanarese inscription of the Kañachurya **San̄kama**, and his *Daṇḍandya* **Kāvapa** (**Kāvapaṇṇya**), a son of the *Daṇḍandya* **Barmadēva**<sup>5</sup> and his wife Jakkapaṇṇve.

295.—*PSOCI.* No. 190; *Mysore Inscr.* No. 95, p. 184. Bañagāṁve Kanarese memorial tablet of the time of the Kañachurya *Chakravartin* **Āhavamalla** :—

'The Śārvari *saṁvatsara*;<sup>6</sup> Sunday, the first day of the bright fortnight of Kārttika;' (*Mys. Inscr.* : 'of the moon's decrease').

[For Śārvari = Ś. 1102] the date is irregular.

<sup>1</sup> See Dr. Fleet's *Dynasties*, pp. 487 and 581.

<sup>2</sup> This was the day of the Mēsha-(vishuva-)sam̄krānti, and the full-moon *tithi* of Chaitra ended on the preceding Saturday, but there was no lunar eclipse.

<sup>3</sup> The inscription mentions as the leader of his whole army the *Daṇḍandya* **Kāvapaṇṇya**.

<sup>4</sup> Also mentioned in No. 297; see *Mys. Inscr.* p. 117.

<sup>5</sup> See Dr. Fleet's *Dynasties*, p. 464, note 8.—Kāvapa (Kāma) himself had a son, again named **Brahma** (Bamma, Bammapa, Bammayya, Bammanna, Bammidēva) and mentioned below, in No. 419.

<sup>6</sup> See Dr. Fleet's *Dynasties*, p. 458, note 3.



296.—*PSOCI.* No. 191; *Mysore Inscr.* No. 67, p. 138. Baḷagāṃve Kanarese memorial tablet of the reign of the Kaḷachurya *Chakravartin* Āhavamalla, and of his *Daṇḍandya* Kēśimayya:—

(L. 1).—Āhavamalladēva-varshada Sā(śā)rvvari-saṃvatsarada Phālguna(na)d-amāvāse Sōmavārad-amdu.

[Śārvari = Ś. 1102]: Monday, 16th March A.D. 1181.<sup>1</sup>

297.—*PSOCI.* No. 192; *Mysore Inscr.* No. 55, p. 115. Baḷagāṃve Kanarese inscription of the third year (of the reign) of the Kaḷachurya *Bhujabala-chakravartin* Āhavamalla, and of his *Daṇḍandya* Kēśimayya (Kṛishṇa-Kēśava):<sup>2</sup>—

(L. 69).—Āhavamalladēva-varshada 3neya Plava-saṃvatsarada Śrāvṇa-bahula 12 (or 13?) [Ādi?]vāra<sup>3</sup> saṃkramaṇa-vyatipāta-d-amdu.

[Plava = Ś. 1103]: Sunday, 9th August A.D. 1181; the 12th *tithi* ended and the 13th commenced 9 m. after mean sunrise; but there was no Saṃkrānti on this day.

298.—Ś. 1103 and Ś. 1110\*.—*PSOCI.* No. 230. Haraḷahaḷi<sup>4</sup> Kanarese inscription of the reign of the Kaḷachurya Āhavamalla, and of his feudatory, the Gutta *Mahāmaṇḍalēśvara* Jōyidēva (Jōma) I., the son of Vīra-Vikramāditya I. who was the son of Mallidēva:<sup>5</sup>—

‘Śaka 1103 (in words, l. 83), the Plava *saṃvatsara*; at the time of the sun’s commencing his progress to the north.’

The inscription, besides, contains the following date,<sup>6</sup> connected with the Gutta *Mahāmaṇḍalēśvara* Vīra-Vikramāditya II., the son of Gutta II. who was the brother of Jōyidēva I.:—

‘Śaka 1110 (in figures, l. 103), the Playāṅga *saṃvatsara*; Thursday, the thirteenth day of the bright fortnight of Phālguna.’

This date is irregular.

299.—*PSOCI.* No. 193; *Mysore Inscr.* No. 94, p. 184. Baḷagāṃve Kanarese memorial tablet of the 8th year of the reign of the Kaḷachurya Āhavamalla:—

‘The eighth year (in figures, l. 3) of his reign, the Śōbhakṛit *saṃvatsara*; Monday, the fifth day of the (?) bright fortnight of Phālguna;’ (*Mys. Inscr.* ‘the month Bhādrapada, the 13th day of the moon’s decrease’).<sup>7</sup>

[For Śōbhakṛit = Ś. 1105] the date is irregular, with either reading.

300.—Ś. 1105.—*Ind. Ant.* Vol. IV. p. 275. Bēhaṭṭi plates of the Kaḷachuri *Mahārājādhirāja* Siṅghaṇa;<sup>8</sup> (composed by Ādityadēva,<sup>9</sup> the disciple of Śrīpāda):—

(L. 59).—Sa(śa)kaṃpākāl-ātītē cha paṃchōttara-śatādhika-sahasratagē(mā) Śakē Śōbhakṛit-saṃvatsarē Āsva(śva)yukt-āmāvāsyāṃ Sōmavārē Vyatipāta-yōgē.

The date is irregular; see *ibid.* Vol. XXIV. p. 15, No. 189.

Genealogy as far as Sōma as in No. 288; his younger brother Saākama; his brother Āhavamalla; his younger brother Siṅghaṇa.

<sup>1</sup> On this day the *tithi* of the date commenced 1 h. 34 m. after mean sunrise.

<sup>2</sup> See Dr. Fleet’s *Dynasties*, p. 489.

<sup>3</sup> Dr. Fleet and Mr. Rice both have ‘Sunday.’

<sup>4</sup> See *ibid.* p. 581, note 4.

<sup>5</sup> Compare above, No. 223.

<sup>6</sup> The same date occurs in another Haraḷahaḷi Kanarese inscription of the Gutta Vīra-Vikramāditya II., *PSOCI.* No. 231.—Compare also below, No. 335.

<sup>7</sup> See Dr. Fleet’s *Dynasties*, p. 489, note 3.

<sup>8</sup> A postscript in Kanarese records a minor grant by the *Daṇḍandya* Divākara.

<sup>9</sup> See above, No. 288.

F.—The Śilāras, Śilāras, Śūlāhāras.<sup>1</sup>

301.—Ś. 930.—*Ep. Ind.* Vol. III. p. 297, and Plate. Khārēpāṭa plates<sup>2</sup> of the Śilāra Maṅgalika Raṭṭarāja, a feudatory of the W. Chālukya Mahārājādhirāja (Iṭivabeḍaṅga) Satyāśraya:—

(L. 40).—Śakanipakāl-ātita-samvatsara-nava-śatēshu trimsad-adhikēshu pravarttamāna-Kilaka-samvatsar-āntargata-Jyēsthā-paurṇamāsyām.

In the race of the Rāshtrakūṭa lords there was Dantidurga; his father's brother Krishnarāja [I.]; his son Gōvindarāja [II.]; [his younger brother] Nirupama [Dhruvarāja]; his son Jagattuṅga [I.] [Gōvindarāja III.]; his son Amoghavarsha [I.]; his son Akalavarsha [Krishnarāja II.]; his grandson Indrarāja [III.]; his son Amoghavarsha [II.]; his younger brother Gōvindarāja [IV.]; his father's brother (the son of Jagattuṅga [II. who did not reign]) Vaddiga; his son Krishnarāja [III.]; his brother Khōṭika (Khōṭiga); his brother's son Kakkala (Kakkarāja II.), was defeated by the [W.] Chālukya Tailapa (Taila II.), whose son Satyāśraya is represented as ruling over Raṭṭapāṭi.

Genealogy of Raṭṭarāja:—From the regent of the Vidyādhara, Jimūtākēṭu's son Jimūtavāhana, sprang the Śilāra family. To that family belonged: [Sa]ṇaphulla, a favourite of [the Rāshtrakūṭa] Krishnarāja [I.]; his son Dhammiyara (founded Valipattana); his son Aiyaparāja; his son Avasara [I.]; his son Ādityavarman; his son Avasara [II.]; his son Indrarāja; his son Bhīma; his son Avasara [III.]; his son, the king (*rājā*) Raṭṭa (Raṭṭarāja).

The inscription mentions the Mattamayūra line of ascetics; see *North. Inscr.* No. 405.

302.—Ś. 765(?).—Kāṇheri inscription of the [Śilāra] Mahāśāmantā Pullasakti,<sup>3</sup> the successor of Kapardin I., 'the lord of Koṅkapa'; see above, No. 72.

303.—Ś. 775 (for 773).—Kāṇheri inscription of the [Śilāra] Mahāśāmantā Kapardin II., the successor of Pullasakti, 'lord of the whole Koṅkapa'; see above, No. 73.

304.—Ś. 799.—Kāṇheri inscription of the [Śilāra] Mahāśāmantā Kapardin II., 'the lord of Koṅkapa'; see above, No. 80.

305.—Ś. 919.—*Ep. Ind.* Vol. III. p. 271, and Plate. Bhādāna<sup>4</sup> plates of the Śilāra Mahāmaṅgalēśvara Aparājita-dēvarāja, 'lord of Tagara,'<sup>5</sup> issued (after the downfall of the Raṭṭa, i.e. Rāshtrakūṭa, rule) from Sthānaka:—

(L. 53).—Sa(śa)kanipakāl-ātita-samvatsara-sa(śa)tēshu navasu(śv-) ś k ō n a v i ṭ ṭ ś a t y -  
nttarēshu pravarttamāna-Hēmalamva(mba)-samvatsar-ānta<sup>6</sup> Āśhādha-va(ba)hula-  
chatuṣyām(rthyām-) anka(āka)tō-pi samvat 919 Āśhādha-vadi 4 . . . samjāta-dakṣiṇāyana-  
Karkkaṭa-sa[ś]krānti-parvvaṇi.

The date is not quite regular; the day intended may be the 25th or the 26th June A.D. 997; see *ibid.* p. 270.

The inscription first gives the following list of the Raṭṭa (Rāshtrakūṭa) kings:—1, Gōvinda-rāja [I.]; 2, Karkarāja [I.]; 3, Indrarāja [II.]; 4, his son Dantivarman [II.]; 5, Karkarāja's son Krishnarāja [I.]; 6, Gōvindarāja [II.]; 7, his younger brother Dhruva; 8, his son Jagattuṅga [I.] [Gōvindarāja III.]; 9, Durlabha Amoghavarsha [I.]; 10, his son Krishnarāja [II.]; 11, Jagattuṅga's<sup>7</sup> son Indradēva [III.] Nityamvarsha; 12, his son Amoghavarsha [II.] (reigned

<sup>1</sup> Compare above, No. 94, note, and 220, note.

<sup>2</sup> Below, in No. 305 ff., the name is spelt *Palasakti*.

<sup>3</sup> This is the name of the village granted. The plates were found in the Bhiwāṇī taluka of the Thāṇā district and belong to Colonel A. F. Dobbs.

<sup>4</sup> See Dr. Fleet in *Jour. Roy. As. Soc.* 1901, p. 537.

<sup>5</sup> Read *-samvatsar-āntargat-Āśhādha-*.

<sup>7</sup> This Jagattuṅga [II.] was a son of Krishnarāja II.; he did not reign.

<sup>6</sup> The plates are numbered with numeral figures.



for one year); 13, his younger brother Gōvindarāja [IV.] Suvarṇavarsha; 14, his paternal uncle Vaddiga, the younger brother of Nityavarsha; 15, Kṛishṇarāja [III.]; 16, Khotṭiga; 17, Nirupama's son Kakkala (Kakkarāja II.), who was overthrown by [the W. Chālukya] Tailappa (Taila II.).

Then the genealogy of Aparājita himself is given thus:—The mythical beings Jīmūtakēta and his son Jīmūtavāhana, 'the ornament of the Śīlāra family;' in his family, Kapardin [I.]; Pulaśakti; his son Kapardin [II.]; Va[ppu]vanna; his son Jhañjha; his brother Goggirāja; his son Vajjaḍa [I.]; his son Aparājita, surnamed Mṛigāka.

306.—**Ś. 939.**—*As. Res.* Vol. I. p. 357. Translation and lithograph of part of the text of the Thāpā plates of the Śīlāra *Mahāmaṇḍalēśvara* Arikēsarin, 'lord of Tagara':—

'On the fifteenth of the bright moon of Cārtica, in the middle of the year Piṅgala, when nine hundred and forty years, save one, are reckoned as past from the time of King Śaca, or, in figures, the year 939, of the bright moon of Cārtica 15 . . . the moon being then full and eclipsed.'

6th November A.D. 1017; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 115, No. 11.

Genealogy as far as Aparājita as in No. 305; his son Vajjaḍa [II.]; his brother Arikēsarin.

307.—**Ś. 948.**—*Ind. Ant.* Vol. V. p. 277. Bhāṇḍūp plates of the Śīlāra (or Śīlāhāra) *Mahāmaṇḍalēśvara* Ohhittarājādēva, 'lord of Tagara,' ruler of the whole Koṅkapa country:—

(L. 32).—Sa(śa)kanṇipakāl-ātita-saṁvatsara-sa(śa)tēshu navasu(sv-) ashtachakravāriṇśad-adhikēshu Kshaya-saṁvatsar-āntarggata-Kārttika-su(śa)ddha-paṁchadasyām(syām) yat-āṁkatō-pi samvat 948 Kārttika-su(śa)ddha 15 Ravau samjātō(ta) ādityagrahapa-parvavapi.

The date is irregular; see *ibid.* Vol. XXIV. p. 13, No. 179.

Jīmūtakēta's son Jīmūtavāhana; in his lineage, the Śīlāra Kapardin [I.]; his son Pulaśakti; his son Kapardin [II.] (Laghu-Kapardin); his son Ghayuvanta (? Vappuvanna); his son Jhañjha; his brother Goggi; his son Vajjaḍa [I.]; his son Aparājita; his son Vajjaḍa [II.]; his elder (?) brother Kēsiddēva (? i.e. Arikēsarin); his nephew, Vajjaḍa's son Ohhittarāja.

308.—**Ś. 982 (?)**.—*Jour. Bo. As. Soc.* Vol. IX. p. 219 and Plate; and Vol. XII. p. 329 and Plate. Kalyāṇ Ambarānāth temple inscription of the [Śīlāra] *Mahāmaṇḍalēśvara* Māmvāpi-rājādēva, recording the construction of a temple of the god (?) of the *Mahāmaṇḍalēśvara* Ohhittarājādēva:—

(L. 1).—Śaka-samvat 982 Śrā[vapa?]-suddha 9 Su(śa)krē.<sup>1</sup>

The date is irregular for Ś. 982 current and expired.

309.—**Ś. 1018.**—*Ind. Ant.* Vol. IX. p. 33, and Plates. Khārēpāṭap plates of the Śīlāra *Mahāmaṇḍalēśvarādhipati* Anantapāla (Anantadēva), 'lord of Tagara,' ruler of the whole Koṅkapa country:<sup>2</sup>—

(L. 73).—Sa(śa)kanṇipakāl-ātita-saṁvatsara-daśa-sa(śa)tēshu shōḍaś(ś)-adhikēshu Bhāva-saṁvatsar-āntarggata-Māgha-su(śa)ddha-pratipadāyām yat-āṁkatō-pi samvat 1016.

Jīmūtakēta's son Jīmūtavāhana; in his lineage, the Śīlāra Kapardin [I.]; his son Pulaśakti; his son Kapardin [II.] (Laghu-Kapardin); his son Va[ppu]vanna; his son Jhañjha; his brother

<sup>1</sup> So the date is given in *Jour. Bo. As. Soc.* Vol. XII. p. 329. *Ibid.* Vol. IX. p. 219, the reading is 'Śaka-samvat 782 Jyēsha-suddha 9 Sakrē,' for which compare *Ind. Ant.* Vol. XVIII. p. 94, and Vol. XXIII. p. 113, No. 4. But a photograph of the date, taken by Mr. Conens and given to me by Dr. Fleet, shows that the first figure of the year of the date is undoubtedly '9.' The second figure of the year, the name of the month, and the number of the tithi seem to me doubtful.—Compare also Dr. Fleet's *Dynasties*, p. 543.

<sup>2</sup> In lines 80 and 81 of the grant he is called *Koṅkapa-shakravartin*.







Thursday, 24th December A.D. 1058; see *Ind. Ant.* Vol. XXIII. p. 115, No. 14.

Jatiga [II.], the ornament of the Śīlāhāra (Śīlāhāra) family, born in the lineage of Jimūta-vāha (Jimūtavāhana); his son Goṅka; his younger brother Gūhala [I.]; Goṅka's son Mārasimha.

316.—*Ind. Ant.* Vol. XII. p. 102. Honnūr Kanarese inscription of the [Śīlāhāra] *Mahāmangalēśvara* Ballāja and Gaṇḍarāditya.

317.—Ś. 1032\* [and 1033\*].—*Jour. Bo. As. Soc.* Vol. XIII. p. 2, and Plates. Tālaleṇ plates of the Śīlāhāra *Mahāmangalēśvara* Gaṇḍarāditya, 'lord of Tagara,' issued from Thiruvāḍa :—

(L. 26).—Śakanripakāl-ātita-dvātrīṃśaduttara-sahasrē Virōdhi-saṃvatsarē Māgha-suddha-daśamyām Maṅgalavārē.

(L. 31).—tatsaṃvatsar-ōperitana-Vikṛita-saṃvatsara-Vaiśākha-paurṇamāsyām sōmagrahaṇa-parvāṇi.

Tuesday, 1st February A.D. 1110; and [Thursday], 5th May A.D. 1110,<sup>1</sup> with a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 127, No. 83.

In the Śīlāhāra family, Jatiga [I.]; his son Nāyivarman; his son Chandrarāja; his son Jatiga [II.]; his son Goṅka; his brother Gūhala [I.]; his brother Kīrtirāja; Goṅka's son Mārasimha; his son Gūhala [II.]; his brother Bhōjadēva [I.]; his brother Ballāja; his brother Gaṇḍarāditya.

318.—Ś. 1040.—Graham's *Kolhapoor*, p. 349, No. 2. Herley Kanarese inscription of the Śīlāhāra Gaṇḍarāditya, ruling at Valavāḍa; dated Śaka 1040, the Vilamba *saṃvatsara*, on the occasion of an eclipse of the moon.

The eclipse probably is the one of Wednesday, 5th June A.D. 1118, the only lunar eclipse of Ś. 1040 that was visible in India.

319.—Ś. 1058\*.—Graham's *Kolhapoor*, p. 357, No. 3; *Jour. Bo. As. Soc.* Vol. II. p. 255, No. VI. Kōlhāpur Kanarese inscription of the Śīlāhāra Gaṇḍarāditya, 'lord of Tagara,' and of his subordinate, the *Mahāśamanta* Nimbadevarasa,<sup>2</sup> dated (in words) Śaka 1058 the Rākhaṣa *saṃvatsara*, Monday, the fifth of the dark half of Kārttika.

Monday, 28th October A.D. 1135.<sup>3</sup>

320.—Graham's *Kolhapoor*, p. 465, No. 20. Kōlhāpur Sanskrit and Kanarese inscription of Gaṇḍarāditya.

321.—Ś. 1065\*.—*Ep. Ind.* Vol. III. p. 203; *Ind. Inscr.* No. 45. Kōlhāpur inscription<sup>4</sup> of the Śīlāhāra *Mahāmangalēśvara* Vijayāditya, 'lord of Tagara,' residing at Valavāḍa :—

(L. 16).—Śaka-varshēshu pañchashashtyuttara-sahasra-pramitēshv-ātītēshu pravartīmaṇa-Duṣṭdubhi-saṃvatsara-Māgha-māsa-paurṇamāsyām Sōmavārē | sōmagrahaṇa-parvva-nimittam.

Monday, 1st February A.D. 1143; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 127, No. 86.

In the Śīlāhāra Kahatriya lineage, Jatiga [II.]; his four sons Goṅkala, Gūhala [I.], Kīrtirāja and Chandraditya; Goṅkala's son Mārasimha; his five sons Gūhala [II.], Gaṅgadēva, Ballāja

<sup>1</sup> This appears to be the date of the inscription of Gaṇḍarāditya, mentioned in Graham's *Kolhapoor*, p. 349, No. 1.

<sup>2</sup> He is mentioned also in the two Kōlhāpur Kanarese inscriptions in Graham's *Kolhapoor*, p. 465, No. 19, and p. 466, No. 21.—Compare also above, No. 220, and below, No. 413.

<sup>3</sup> On this day the *tithi* of the date commenced 1 h. 25 m. after moon sunrise.

<sup>4</sup> The inscription ends with a Kanarese verse.

Bhōjadēva [I.], and Gaṇḍarāditya; Gaṇḍarāditya's son Vijayāditya.—The inscription also mentions a *Śāmanṭa Kāmādēva*.<sup>1</sup>

322.—Ś. 1065\* and 1066\*.—*PSOCI.* No. 96. Miraj Kanarese inscription of the Śilāhāra *Mahāmaṇḍalēvara Vijayāditya*, and his minister *Mādirayya* :—

(L. 19).—[Śaka]-varsha 1065neya Duṇḍubhi-saṁvatsarada Bhādrapada-sa(śa)dhā(śa) 2 (altered to 6) Śukravārada-aṁḍa.<sup>2</sup>

(L. 47).—Sa(śa)ka-varshaṁ 1066neya Rudhirōdgāri-saṁvatsarada Māgha-bahula 14 Vaddavārada-aṁḍa Śivarātreya parva-nimittav-āgi.

The first date corresponds to Friday, 28th August A.D. 1142; the second is irregular;<sup>3</sup> see *Ind. Ant.* Vol. XXIII. p. 127, No. 85; and Vol. XXIV, p. 14, No. 186.

323.—Ś. 1073\*.—*Ep. Ind.* Vol. III. p. 212; *Ind. Inscr.* No. 43. Bāmaṇi inscription of the Śilāhāra *Mahāmaṇḍalēvara Vijayāditya*, 'lord of Tagara,' residing at Valavāḍa :—

(L. 12).—Śaka-varshēshu trisaptatyuttara-sahasra-pramittēshv-atittēshu aṁkatō=pi 1073 pravarttamāna-Pramōḍa-saṁvatsara-Bhādrapada-paurṇamāsī-Śukravārē sēmagrahapa-parva-nimittam.

Friday, 8th September A.D. 1150; a lunar eclipse, visible in India.

In the Śilāhāra family, Jatiga [II.]; his sons Gonkala and Gūvala [I.]; Gonkala's son Mārasimha; his son Gaṇḍarāditya; his son Vijayāditya.

324.—Ś. 1101\*.—Graham's *Kolhapoor*, p. 382, No. 6. Kōlhāpur Kanarese inscription of the *Mahāmaṇḍalēvara Bhōjadēva II.*, residing at Valavāḍa; dated Śaka 1101, the Vilamba saṁvatsara, the 10th of the bright half of Āshāḍha, the Dakṣiṇāyana-saṁkramaṇa.

The 26th June A.D. 1178.<sup>4</sup>

325.—Ś. 1109.—Graham's *Kolhapoor*, p. 397, No. 7. Kōlhāpur inscription of the *Mahāmaṇḍalēvara Bhōjadēva II.*, residing at Kollāpura; dated (in words) Śaka 1109, the Plavaṅga saṁvatsara, on Friday, the new-moon *tithi* of the month Bhādrapada, on the occasion of an eclipse of the sun.

Friday, 4th September A.D. 1187; a solar eclipse, visible in India.

326.—Ś. 1112, 1114 [and 1115].—*Ep. Ind.* Vol. III. p. 215. Kōlhāpur inscription of the Śilāhāra *Mahāmaṇḍalēvara Vira-Bhōjadēva II.*, residing at Pranālakadurga (also called Pannāledurga) :—

(L. 2).—Śakanṇipa-kālād-ārabhya varshēshu dvādaśōttara-śatādhika-sahasrēshu nivṛttēshu varttamāna-Sādhārṇa-saṁvatsar-āntarggata-Pushya-bahula-dvādaśyām Bhaumavārē bhāmōrttarāyana-saṁkramaṇa-parvṇi.

(L. 13).—Śakanṇipa-kālād-ārabhya varshēshu chaturdśaśōttara-śatādhika-sahasrēshu nivṛttēshu varttamāna-Paridhāvi-saṁvatsar-āntarggata-Āśvīja-śuddha-pratipadi Śukravārē.

(L. 19).—Pramādi-saṁvatsar-āntarggata-Phālguna-śuddha-pañchamīyām Śukravārē.

The first date corresponds to Tuesday, 25th December A.D. 1190; the third to Friday, 28th February A.D. 1194; the second is irregular.

<sup>1</sup> The inscription mentions the town of Kōlhāpur (Kollāpura) under the name Kshullakapura; the same name we have in No. 323.—Kāmadēva is also mentioned below, in No. 418.

<sup>2</sup> See *Ind. Ant.* Vol. XIX. p. 317.

<sup>3</sup> The *tithi* of the date ended 12 h. 11 m. after mean sunrise of Friday, 4th February A.D. 1144, and the proper day for the *Śiva-rātri* therefore would have been the preceding Thursday; see *ibid.* Vol. XXVI. p. 187.

<sup>4</sup> On this day the 10th *tithi* of the bright half of Āshāḍha ended 15 h. 4 m., and the Dakṣiṇāyana-saṁkṛānti took place 16 h. 19 m. after mean sunrise.



327.—*Ś. 1113.*—*Transactions, Lit. Soc. of Bombay*, Vol. III. p. 393. *Sātārā* plates of the *Śilāhāra Mahāmaṇḍalētrara Bhōjadēva II.*, 'lord of Tagara,' residing at Padmanāladurga; recording a grant made at the request of the prince Gaṇḍarāditya:—

Śaka-varshēshu satrayōdasa-satādhika-sahasrēshu 1113 gatēshu vartamāna-Virōdhikṛita-saṁvatsarē Āśāḍha-suddha-chaturthiyām Brihaspativārē dakṣiṇāyana-saṁkramaṇa-parvapi.

Thursday, 27th June A.D. 1191.

In the *Śilāhāra* family, Jatiga [I.]; his son Nāyimma; his son Chandrarāja; his son Jatiga [II.]; his son Gōkalla (or Gōkala); his brother Gūvala [I.]; his brother Kīrtirāja; his brother Chandrāditya; Gōkalla's son Mārasimha; his son Gūvala [II.]; his brother Bhōjadēva [I.]; his brother Ballāla; his brother Gaṇḍarāditya; his son Vijayārka (Vijayāditya); his son Bhōjadēva [II.].

#### G.—The Yādavas of Sēunadēsa and Dēvagiri.<sup>1</sup>

328.—*Ś. 922.*—*Ep. Ind.* Vol. II. p. 217. Saṁgannēr plates of the Yādava *Mahāśāmantā Bhillama II.*, 'lord of Dvāravati,' residing at Sindinagara; issued from Nāsika:—

(L. 1).—Śakanṛipakāl-ātita-saṁvatsara-satēshu navasu dvāvimśaty-adhikēshv-amkatō=pi saṁvatsarāḥ 922 ||

(L. 110).—*Sā(44)rvvarisaṁvatsarīya-Bhādrapad-āmāvāsyaṁ . . . sūrya-grahapē.*

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 12, No. 176.

Mythical genealogy from the god Śambhu to Yadu; in his family, Sēunachandra [I.]; his son Dhāḍi[yappa]; [his son] Bhillama [I.]; his son Rāja (or Rājau); his son Vandiga (Vaddiga, a follower of [the Rāshtrakūṭa] Kṛishṇarāja [III.]), married Voddiyavvā, a daughter of the [probably Rāshtrakūṭa] prince Dhōrappa [i.e., probably, Nirupama]; their son Bhillama [II.] (defeated [the Paramāra] Muñja<sup>2</sup> for Rāparāḡgabhīma [i.e., apparently, the W. Chālukya Taila II. Āhavamalla]), married Lakshmi [on her mother's side] of the Rāshtrakūṭa family.

329.—*Ś. 948\*.*—*Ind. Ant.* Vol. XVII. p. 120, and Plate. Kalas-Budrākh plates<sup>3</sup> of the Yādava *Mahāśāmantā Bhillama III.*, whose capital was Sindinagara; (composed by Harichandra, the son of Rudrapaḡḍita):—

(L. 14).—Śakanṛipakāl-ātita-saṁvatsara-satēshu navasy-ashtāchatvāri[ā\*]śad-adhikēshv-amkatō=pi || 948 || Krōdhana-saṁvatsarā-Kārttika-saṁjāt-ādityagrahapē.

23rd November A.D. 1025; a solar eclipse, visible in India; see *ibid.* Vol. XXIII. p. 129, No. 98.

In the lineage of Yadu, Sēunachandra [I.]; his son Dhāḍiyappa; his son Bhillama [I.]; his son Rāja (or Śrīrāja); his son Vaddiga; his son Bhillama [II.], married Lakshmi [on her mother's side] of the Rāshtrakūṭa family; their son Vēṣṭu; his son Bhillama [III.].

330.—*Ś. 991.*—*Ep. Ind.* Vol. II. p. 225. Vāghlī inscription of the Yādava *Mahāmaṇḍalandīha Sēuna* (Sēunachandra II.), and of his feudatory, the Maurya chief Gōvindarāja:—

(Page 227, l. 9).—Rūpa-Nand-āmka-tulyē tu 991 Śaka-kālasya bhūpatau Saumya-saṁvatsar-Āśāḍha-ravigrahapa-parvapi ||

21st July A.D. 1069; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 124, No. 66.

In the Maurya family (which sprang from Māndhātṛi of the solar race, and whose capital originally was Valabhi in Surāshṭra): Kikaṭa; Takahaka; Bhīma; Sarvasūra; Gōvindarāja; Sādhvasika; Jhañjha; his son Dēvahastin; his son Muñja; his son Padmākara; (two names illegible); Vappaiya; his son (name not preserved); his son Vālaparāja; Sādhvasika; Śantirāja; his son Pravaraśūkara (P); his son Bhāilōka; Bhimarāja; Gōvindarāja (whose wife was Nāyaki).

<sup>1</sup> These include the Gutta inscriptions Nos. 335, 340, 351, 363 and 364. Compare also above, Nos. 223, 292 and 298.

<sup>2</sup> Compare above, No. 140.

<sup>3</sup> The plates are numbered with numeral figures.



331.—Ś. 991.—*Ind. Ant.* Vol. XII. p. 119. Bassein plates<sup>1</sup> of the Yādava Mahāmaṇḍalāśvara Sēṇachandra II. :—

(L. 24).—Sa(śa)ka-saṁvat śkanavatyadhika-navasa(śa)tēshu saṁvat 991 Saumya-saṁvatsatiya-Śrāvapa-sudi chaturdasyām(śyām) Guru-dinē.

The date is irregular; see *ibid.* Vol. XXIV. p. 14, No. 182.

Dṛiḍhaprahāra came from Dvārāvati and founded(?) Chandradityapura; his son Sēṇachandra [I.], founded Sēṇapura in Sindinēra; his son Dhādiyappa; his son Bhillama [I.]; his son Śrīrāja (or Rāja); his son Vaddiga; his son Bhillama [II.], married Lachchhiyavvā (Lakshmi), the daughter of king Jhañjha<sup>2</sup> [and on her mother's side] of the Rāshtrakūṭa lineage; their son Vēsuka (?), married Nāyaladēvi, the daughter of the Maṇḍalikatilaka Gōgi of the Chālukya lineage;<sup>3</sup> their son Bhillama [III.], married Hammā, also called Avvalladēvi, a daughter of the [W.] Chālukya Jayasimha [II.];<sup>4</sup> in his family, Sēṇachandra [II.].

332.—Ś. 1063 (for 1064).—*Ind. Ant.* Vol. XII. p. 126, and Plate. Anjanēri inscription of the reign of the Yādava Mahāśāmanta Sēṇadēva, 'lord of Dvārāvati':—

(L. 1).—Śaka-saṁvat 1063 Duṁdubhi-saṁvatsar-Āmtarggata-Jyēshṭha-sudi pañchadaśyām Sōmē Anurādhā-nakshatrē Siddha-yōgē asyām saṁvatsara-māsa-paksha-divasa-pūrvvāyām tithau.

Monday, 11th May A.D. 1142; see *ibid.* Vol. XXIV. p. 4, No. 140.

333.—Ś. 1075.—*Ind. Ant.* Vol. VIII. p. 39, and Plate; *PSOCI* No. 253. Pāṭṇā (in Khāndāś) inscription of the Nikumbha family. Date of the foundation of a temple by Indrarāja :—

(L. 20).—Varshā[ṇām] pañchaseptatyā sahasrē sādhuḥ gatē | 1075 | Śakabhūpāla-kālasya tathā Śrīmukha-vatsarē ||

In the race of the mythical king Nikumbha who was of the solar race, Kṛishnarāja [I.]; his son Gōvāna [I.]; his son Gōvandarāja; his son Gōvāna [II.]; his son Kṛishnarāja [II.]; his son Indrarāja (whose minister was Chāṇḍadēva) married Śrīdēvi of the lineage of Sagara; their son Gōvāna [III.].<sup>5</sup>

334.—Ś. 1113.—*Ep. Ind.* Vol. III. p. 219. Gadag inscription of the Dēvagiri-Yādava Mahārājādhipati Pratāpa-chakravartin Bhillama, recording a grant which was made at the request of his minister Jaitasimha,<sup>6</sup> from the camp at Hērūrā :—

(L. 13).—Śakanipakāl-ātita-saṁvatsara-śatēshu trayōdaś-ādhikēshv-ēkādaśasu varttamāna-Virōdhakṛit-saṁvatsar-Āmtarggata-Jyēshṭh-āmāvāsyāyām-Ādityavārē sūrya-grahapē.

Sunday, 23rd June A.D. 1191; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 125, No. 71.

In Yadu's family, Sēvapa;<sup>7</sup> his son Mallagi; his son Amaragaṅga; his younger brother Karṇa; his son Bhillama.

335.—Ś. 1113.—*PSOCI* No. 109. Chāṇḍāmpar Kanarese inscription of the Gutta Mahāmaṇḍalāśvara Vira-Vikramāditya II,<sup>8</sup> and his Nīyaka Khaṇḍeya-Kāra-Kāmeya-nāyaka :—

(L. 72).—Sa(śa)ka-varaham 1113neya Virōdhikri(kṛi)tu-saṁvatsarada Mārgasīrad-āmāvāse sūryya-grahapad-ānnda.<sup>9</sup>

<sup>1</sup> The plates were bought by Dr. Blau Daji, but it is not known where they are now.

<sup>2</sup> Perhaps the Jhañjha of No. 305 ff.

<sup>3</sup> For a Goggirāja who may be intended here, see *North. Inscri.* No. 354. According to Dr. Bhandarkar perhaps the Goggirāja of No. 305 ff., above.

<sup>4</sup> See above, No. 151 ff.

<sup>5</sup> *I.e.* the Jaitasimha of No. 419.

<sup>6</sup> See below, No. 337.

<sup>7</sup> Probably Sēṇachandra II. of Nos. 330 and 331.

<sup>8</sup> Compare Dr. Fleet's *Dynasties*, p. 582, and see above, Nos. 223, 292, and 298.

<sup>9</sup> In line 80 there is another date of the month Pausa of the same year, but it is irregular.



18th December A.D. 1191; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 125, No. 72.

336.—*Ep. Ind.* Vol. V. p. 29. Managōḷi fragmentary Kanarese inscription of the time of the Dēvagiri-Yādava Jaitugidēva (Jaitapāla) I., the son of Bhīllama.—The inscription mentions one of Jaitugi's officers, the *Daṇḍandtha* Sahadēva, whose elder brother was the *Daṇḍandtha* Mallidēva.

337.—Ś. 1128 (for 1129).—*Ep. Ind.* Vol. I. p. 341; *PSOCI.* No. 284. Pāṭṭā (in Khāndés) inscription,<sup>1</sup> recording that the chief astrologer of the Dēvagiri-Yādava Siṅghapa, Chaṅgadēva, a grandson of the astronomer Bhāskarāchārya, founded a college for the study of the *Siddhāntatīrthamaṇi*, etc., which was endowed by the brothers Sōidēva and Hēmaḍidēva of the Nikumbha family, feudatories of the Yādavas. Date of Sōidēva's grant:—

(L. 21).—Śākā 1128 Prabhava-samvatsarē Śrāvapa-māsē paurṇamāsyām chaṇḍragrabha-samayā.

9th August A.D. 1207; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIV. p. 5, No. 141.

In Yadu's race, Bhīllama; Jaitrapāla [I.]; his son Siṅghapa (Siṃha).—In Nikumbha's family (see No. 333), Kṛishṇarāja [II.]; his son Indrarāja; his son Gōvana [III.]; his son Sōidēva; after his death, his younger brother Hēmaḍidēva.—Of Chaṅgadēva the following genealogy is given: In the Śaṇḍilya family, the poet Trivikrama; his son Bhāskarabhaṭṭa (received from king Bhōja the title *Vidyapati*); his son Gōvinda-sarvajña; his son Prabhākara; his son Manūratha; his son, the poet Mahēśvarāchārya; his son Bhāskara (the astronomer); his son Lakshmidhara (appointed chief *Paṇḍit* by king Jaitrapāla); his son Chaṅgadēva (chief astrologer of king Siṅghapa). Compare below, No. 343.

338.—Ś. 1135\*.—*PSOCI.* No. 100; *Ind. Ant.* Vol. II. p. 297, No. 1. Gadag Sanskrit and Kanarese inscription of the reign of the Dēvagiri-Yādava Siṅghapa:—

(L. 34).—Śakanipakā-ākṛānta-samvatsara-śatamgaḥ 1135neya Āṅgirasa-samvatsarada Phālguna(na)-śudhdha(ddha)-bidige Śanaishcharavārad-amdu.<sup>2</sup>

The date is irregular.

339.—Ś. 1136\*.—*Jour. Bo. As. Soc.* Vol. XII. p. 7. Khidrāpur inscription of the Dēvagiri-Yādava Mahārājādhirāja Pratāpa-chakravartin Siṅghapa (Siṃha), 'lord of Dvāravati,' residing at Dēvagiri:—

(L. 8).—Śaka-varahē 1136 Śrīmukha-samvatsarē Chaitrē sūrya-parba(rva)pi Sōma-dinē.

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 102.

340.—Ś. 1136\*.—*PSOCI.* No. 234. Harajahalli<sup>3</sup> Kanarese inscription of the Gutta Mahāmaṇḍalēvara Vīra-Vikramāditya II., whose daughter (by Pāṭṭamādevī) Tūḷvaladēvi (Tūḷvaladēvi) was married to Ballāja (son of a feudatory chief named Siṃha, Siṅga, Siṅgidēva, lord of the Śāntaḷi maṇḍala), and whose sons were Jōvidēva (Jōyidēva) II.<sup>4</sup> and Vikrama (Vikramāditya III.):—

(L. 63).—Śaka-varshada 1136neya Śrīmukha-samvatsarada Chaitrad-amavāsye Sōmavāra sūryyagrahapa-samkrānti-vyatiyapātad-aduṃ.<sup>5</sup>

Monday, 22nd April A.D. 1213; a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 130, No. 102. (The Vṛishabha-samkrānti took place on the following Wednesday).

<sup>1</sup> The concluding lines of the inscription are in old Marāṭhī.

<sup>2</sup> See *Ind. Ant.* Vol. XII. p. 210, No. 29.

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 693, and above, No. 335.

<sup>4</sup> See below, No. 351.

<sup>5</sup> Read -vyatipāṭad-amdu.

341.—*Ś. 1137.*—*PSOCL.* No. 201; *Mysore Inscr.* No. 37, p. 72. Balagāhve Kanarese inscription of the Dēvagiri-Yādava Mahārājādhirāja Siṃhapa (Siṅghapa), 'lord of Dvārāvati':—

(L. 23).— . . . 1137neya Yuva-samvatsarada Bhādrapadad-amāvāsye Bri(bri)haspati-vārad-amḍu.

Thursday, 24th September A.D. 1215; see *Ind. Ant.* Vol. XXIII. p. 125, No. 73.

342.—*Ś. 1140.*—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 425, No. 11; *Ind. Inscr.* No. 48. Kōlhāpur inscription of the Dēvagiri-Yādava Chakravartin Siṃhapa (Siṅghapa), the son of Jaitrapāla who was the son of Bhillama:—

(L. 16).—Śaka-varsha 1140 Bahudhānya-samvatsarē.

343.—*Ś. 1144.*—*Ep. Ind.* Vol. III. p. 112. Bahā (in Khāndās) inscription, recording the foundation of a temple by Anantadēva, the chief astrologer of the Dēvagiri-Yādava Siṃha (Siṅghapa); (a *prastāvi* composed by Anantadēva's younger brother Mahēśvara):—

(L. 18).—Shaṭk-ōṇē sadala-śat-ādhi[kē] sahaarē 1144 varahānām Śaka-prithivīpatēḥ prayātē | Chaitr-ādya-pratīpadī Chitrabhānu-varshā.

The ornament of Yadu's family Bhillama; his son Jaitrapāla [I.] (made Gaṇapati<sup>1</sup> lord of the Andhra country); his son Siṃha (defeated king Arjuna<sup>2</sup>).—Of Anantadēva the following genealogy is given: In the family of the sage Śāṇḍilya, Manōratha; his son Mahēśvara (composed astronomical works); his son Śrīpati; his son Gaṇapati; his son Anantadēva (author of astronomical works). Compare above, No. 337.

344.—*Ś. 1145\*.*—*Jour. Do. As. Soc.* Vol. XII. p. 11; *Archæol. Surv. of West. India*, Vol. II. p. 233, and Plate lxxiv.; and Vol. III. p. 116; *PSOCL.* No. 91. Munolli (Manōli) Kanarese inscription of the reign of the Dēvagiri-Yādava Mahārājādhirāja Pratāpa-chakravartin Siṅghapa, ruling at his capital of Dēvagiri; recording grants made by his Daṇḍanāyaka Purushōttama and others:—

(L. 24).—Sa(śa)ka-varsha 1145neya Chitrabhānu-samvatsarada Kārttika-su(śu)dhḍha(dhḍha)-puṇṇami Sōmavāra sōmagrahapa-hya(vya)tipātadalli.

22nd October A.D. 1223, with a lunar eclipse, visible in India; but the day was a Saturday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 8, No. 157.

345.—*Ś. 1145.*—*Ind. Ant.* Vol. XIX. p. 157. Notice of a Kōlār (Kōlhār) Kanarese inscription of the time of the Dēvagiri-Yādava Siṅghapa, reigning at his capital of Dēvāndragiri:—

(L. 9).—Śaka-varuṇada<sup>3</sup> 1145de(da)neya Svabhānu-samvachchharada<sup>4</sup> dvitīya-Bhādrapada-su(śu)dhḍha(dḍha) 5 Su(śu)kravārad-amḍu.

Friday, 1st September A.D. 1223; see *ibid.* Vol. XXIII. p. 117, No. 28.

346.—*Ś. 1148\*.*—*PSOCL.* No. 110. Chaudāḍāmpur Kanarese inscription. Date (of the time of the Dēvagiri-Yādava Siṅghapa?):—

(L. 26).—Śaka-varsha 1148neya Pārthiva-samvatsarada Bhādrapa[da\*]-śuddha 15 Sōmavāra chaṇḍrōparāga-<sup>5</sup>puṇṇyatithiya madhyāhnasamaya<sup>6</sup>.

19th August A.D. 1225, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 8, No. 158.

(For two later dates in the same inscription see below, Nos. 361 and 363).

<sup>1</sup> I.e. the Kikātiya Gaṇapati; compare below, No. 585 ff.

<sup>2</sup> I.e., probably, the Paramāra Arjunavarman; see *North. Inscr.* No. 195.

<sup>3</sup> Read -varuṇada.

<sup>4</sup> Read -samvatsarada.

<sup>5</sup> Read puṇya<sup>2</sup>.



347.—Ś. 1156.—*PSOOL*. No. 87. Bijāpur Kanarese inscription of the Dēvagiri-Yādava Siṅghaṇa (Siṅghaṇa):—

(L. 5).—Śaka-varṣahada<sup>1</sup> 1156neya Jaya-samvatsarada Vaisā(śā)kha-su(śu)ddha-puṁṣame<sup>2</sup> Vaddavārad-amdu.

Saturday, 15th April A.D. 1234; see *Ind. Ant.* Vol. XXIII. p. 118. No. 29.

348.—Ś. 1157.—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 426, No. 12; *Ind. Inscr.* No. 47. Kōlhāpur fragmentary inscription of the Dēvagiri-Yādava Siṅghaṇa:—

(L. 1).—Śaka 1157 Maṁmatha-samvatsarē Śrāvaṇa-bahula 30 Gurau.

For Maṁmatha = Ś. 1157 the date is irregular; (for Ś. 1157\* = Jaya it would correspond to Thursday, 27th July A.D. 1234); see *Ind. Ant.* Vol. XXIV. p. 16, No. 192.

349.—Ś. 1158.—From an impression supplied by Dr. Fleet; Graham's *Kolhapoor*, p. 426, No. 13. Kōlhāpur inscription of the reign of the Dēvagiri-Yādava Mahārājādhirāja Praudha-pratāpa-chakravartin Siṅghaṇa, 'lord of Dvārāvati':—

(L. 1).—Śaka 1158 varṣhē Durmmukha-samvatsarē Māgha-śuddha-pūrṇamāsyām tithau Sōma-dinē |

(L. 14).— . . . sōmē-pavi[ddhē?] . . .

Monday, 12th January A.D. 1237; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 118, No. 31.

350.—Ś. 1160\*.—*PSOOL*. No. 112. Tijiwalli Sanskrit and Kanarese inscription of the Dēvagiri-Yādava Siṅghaṇa (Siṅghaṇa), and of his feudatory Śavanta-Ṭhakkura:—

(L. 77).—Śaka-varṣha 1160neya Hēmaṇṇambi-[sa]mavatsarada Phālgua(na)-su(śu) 3 Bri(bri)haspativārad-amdu.

Thursday, 18th February A.D. 1233;<sup>1</sup> see *Ind. Ant.* Vol. XXIV. p. 2, No. 130.

351.—Ś. 1160\*.—*Jour. Bo. As. Soc.* Vol. XV. p. 386, and Plates. Haralahaḷḷi (now Bombay As. Soc.'s) plates<sup>2</sup> of the reign of the Dēvagiri-Yādava Mahārājādhirāja Praudha-pratāpa-chakravartin Siṅghaṇa, 'lord of Dvārāvati,' recording a grant by his Daṇḍēśa Bichirāya<sup>3</sup> (Bicha, Viehaṇa), the son of Chikkadēva and younger brother of Malla, made with the consent of the Gutta Mahāmaṇḍalēśvara Jōyidēva II.,<sup>4</sup> 'lord of Ujjayanī':—

(L. 62).—Śaka-varṣhād-ārabhya aṣaṣṭyadhika-śatōttara-śa(sa)hasra-mitē Hēma-ṇa[m\*]vi(bi)-śam(sam)vatsarē Phālgua-māsē sapṭamāyām.

In the Yādava race was Amaragāṅgēya; in that family was Mallugi; from him sprang Bhillama; from him, Jaitugi [I.]; from him, Siṅghaṇa.

352.—Ś. 1162.—*Archæol. Surv. of West. India*, Vol. III. p. 87, and Plate lviii.; *PSOOL*. No. 286. Ambā inscription of the Dēvagiri-Yādava Siṁha (Siṅghaṇa), and of his generals Khōlēśvara (the son of Trivikrama) and his son Rāma of the Maṇḍala family; (a *prastāvi* composed by Kavirāja?):—

(L. 27).—Śaku 1162 Śārvarī-samvatsarē | Kārtika-śuddha [da.10?].

353.—*PSOOL*. No. 285. Ambā inscription<sup>7</sup> of the time of the Dēvagiri-Yādava Siṅghaṇa, his general Khōlēśvara, etc.

<sup>1</sup> Read Śaka-varṣahada.

<sup>2</sup> Read -puṁṣame.

<sup>3</sup> On this day the *tithi* of the date commenced 5 h. 12 m. after mean sunrise.

<sup>4</sup> The description of the boundaries is in Kanarese.

<sup>5</sup> Not Chikkadēva.—Compare below, No. 357.

<sup>6</sup> See Dr. Fleet's *Dynasties*, p. 383; and above, No. 340.

<sup>7</sup> An edition of this inscription is desirable.



354.—*PSOOL*. No. 111. Chaudāmpur Kanarese inscription. Date (1, 99) of 'the Śubhakṛit saṁvatsara, in the era of the Yādava king Siṁhapa (Siṁghapa); Friday, the third day of the bright fortnight of Pūshya.'

[Śubhakṛit = Ś. 1184]: Friday, 26th December A.D. 1242 (the day for the celebration of the Uttarāyana-saṁkrānti, which took place shortly before mean sunrise).

(For two later dates in the same inscription see below, Nos. 364 and 365).

355.—*Ind. Ant.* Vol. XII. p. 100. Kaṇakoḷ Kanarese memorial tablet of the 37th year (of the reign) of the Dēvagiri-Yādava Bhujabala-pratāpa-chakravartin Siṁhapa (Siṁghapa):—

(L. 2).—Siṁhapa-dēva-varsha 37 Parābhava-saṁvatsarada Mārgaśīra-su(śu)dha(ddha)-pañchami Bri(bṛi)havāradalu.

[Parābhava = Ś. 1188]: Thursday, 15th November A.D. 1246.

356.—Ś. 1172\*.—Graham's *Kolhapoor*, p. 437, No. 14; *Jour. Bo. As. Soc.* Vol. II. p. 264, No. iii. Kōlhāpur inscription of the reign of the Dēvagiri-Yādava Kanharadēva (Kṛishṇa), dated Śaka 1172, the Saumya saṁvatsara, "Vaiśākha-vadi 30 Śukrē."

Friday, 14th May A.D. 1249.

357.—Ś. 1171.—*Ind. Ant.* Vol. VII. p. 304, and Plates; *PSOOL*. No. 21. Chikka-Bāgewāḍi plates of the reign of the Dēvagiri-Yādava Kanhāra or Kanhara (Kṛishṇa, the son of Jaitugi II who was the son of Siṁhapa, i.e. Siṁghapa); recording a grant by the minister Mallisaṭṭi (Malla, the elder brother of Bīcha and son of Chikkadēva<sup>1</sup>), which was confirmed (by means of this copper-plate charter) by Malla's son, the minister Chaṇḍisaṭṭi:—

(L. 19).—Ēkasaptatyuttara-śatādhē(ḍhi)ka-sahasra-saṁkhyēshu Śak-āvdā(bdā)shv-  
adīshu pravarttamānē Saṁm(sau)mya-saṁvatsarē tad-amta[r\*]gat-Āshādha-paurṇamāsyān  
Śanaishcharavārē Pūrvāshādh[ā\*]-nakshatrē Vaidhriti-yōgē ittham bhūta-puṁ(po)nyakālā.

Saturday, 26th June A.D. 1249; see *ibid.* Vol. XXIII. p. 118, No. 32.

358.—Ś. 1171.—*Ind. Ant.* Vol. XIV. p. 69. Bēḍigēri plates of the reign of the Dēvagiri-Yādava Kanhāra or Kanhara (Kṛishṇa, described as in No. 357); recording a grant by the minister Mallisaṭṭi, for which the king's sanction (with this copper-plate charter) was obtained by his son, the minister Chaṇḍisaṭṭi:—

(L. 22).—Śaka-saṁvatsarasaya śatādhika-sahasra-aiśādhika-saptatyās-ch-ānamtarē Saumyē-  
bdē Śrāvṇē māsi sīta-pakṣē dvādaśyām Guruvārē.

Thursday, 22nd July A.D. 1249; see *ibid.* Vol. XXIII. p. 118, No. 33.

359.—Ś. 1174\*.—*Jour. Bo. As. Soc.* Vol. XII. p. 34. Munōlli (Manōḷi) Kanarese inscription of the reign of the Dēvagiri-Yādava Bhujabala-praṇḍha-pratāpa-chakravartin Kandhara (Kṛishṇa, the son of Jaitugi II. who was the son of Siṁghapa), 'lord of Dvāravati,' residing at his capital of Dēvagiri:—

(L. 20).—Sa(śa)ka-varsha 1174naya Virō[dbhikṛita]-saṁvatsarada Jēshṭha-<sup>2</sup>bahula  
va(s)māvase sūryya-grahapa Su(śu)kravā[radva]jmdu.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 193.

360.—Ś. 1175.—*Jour. Bo. As. Soc.* Vol. XII. p. 42. Bēhaṭṭi plates of the 7th year (of the reign) of the Dēvagiri-Yādava Mahārājādhirāja Kanhara (Kṛishṇa), 'lord of Dvāravati,' recording a grant by the minister Chaṇḍa-(Chāvuṇḍa)-rāja, the son of Viśhapa who was the younger brother of Agramalla (? Malla<sup>3</sup>):—

(L. 51).—Pañchasaptatyadhika-śatōttara-sahasrakē Śaka-varshē varttamānē svasti śrīmad-  
Yādavanārāyapa-bhujava(ba)lapraṇḍhapratāpachakravartti-śrī-Kanharadēva-varshēshu saptamē  
Pranādi-saṁvatsarē Chaitra-māsē kṛishṇa-pakṣē amāvāsyāyām Sōmavārē.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 194.

<sup>1</sup> See above, No. 351.

<sup>2</sup> Read *Jyēṣṭha*.

<sup>3</sup> Compare above, No. 351.



In the race of the Yadus there was Amaragāṅgēya; also Jaitugi [I.]; his son Simhala (Siṅghapa); his grandson Kṛishṇa.

361.—*PSOOL*. No. 110. Chaudāḍāmpur Kanarese inscription; the four lines round the top of the stone. Date of the time of the Dēvagiri-Yādava Kanhara (Kṛishṇa):—

(L. 1).—Kanhara-dēva-varahada Siddhārthi-saṁvatsarada Chaitra-bahula 15 Śō sūryya-grahapada samaya(?).

[For Siddhārthin = Ś. 1181] the date is irregular.

(For two other dates in the same inscription see Nos. 346 and 363).

362.—Ś. 1183.—From an impression supplied by Dr. Fleet. Renadā] inscription<sup>1</sup> of the reign of the Dēvagiri-Yādava Prauḍha-pratāpa-chakravartin Mahādēva, 'lord of Dvāravati':—

(L. 1).—Śaka 1183 Dū(du)rmmati-saṁvatsarē.

363.—*PSOOL*. No. 110. Chaudāḍāmpur Kanarese inscription. Date of the third year of the reign of the Dēvagiri-Yādava Mahādēva, and of the Gutta Gutta III., the son of Vikrama (Vikramāditya III.) and Mallaladēvi:<sup>2</sup>—

(L. 40).—Mahādēvarāya-vijayarājya-bḍaye(ya)da Śṛaneya Dundubhi-saṁvatsarada Vayaśākha-su(śu)ddha(ddha) 15 Sōmavāra sōma-grahapadalli.

[For Dundubhi = Ś. 1184] the date is irregular; see No. 364.

(For two earlier dates in the same inscription see above, Nos. 346 and 361).

364.—Ś. 1185\*.—*PSOOL*. No. 111. Chaudāḍāmpur Kanarese inscription. Date of the time of the Dēvagiri-Yādava Mahādēva, and of the Gutta Gutta III.:<sup>3</sup>—

(L. 79).—Śaka-varaha 1185neya Dundubhi-saṁvatsarada Vayaśākha-suddha 15 Sōmavāra sōma-grahapad-andu.

The date is irregular; see No. 363.

(For two other dates in the same inscription see Nos. 354 and 365).

365.—*PSOOL*. No. 111. Chaudāḍāmpur Kanarese inscription. Date of the time of the Dēvagiri-Yādava Mahādēva:—

(L. 92).—Budhirōdgāri-[saṁvatsa]rada Jēshṭha-bahula 5 (but possibly 1) Ādivāra Shadāśtimukha-saṁkrānti tatkaladalli.

[Budhirōdgārin = Ś. 1185]: Sunday, 27th May A.D. 1263; but the *tithi* which ended on this day was the third of the dark half; see *Ind. Ant.* Vol. XXV. p. 346, No. 4.

(For two earlier dates in the same inscription see above, Nos. 354 and 364).

366.—Ś. 1187.—From an impression supplied by Dr. Fleet; <sup>4</sup> *Ind. Insor.* No. 49. Kōlhāpur inscription of the reign of the Dēvagiri-Yādava Prauḍha-pratāpa-chakravartin Mahārāja Mahādēva, the younger brother of Kanhara (Kṛishṇa):—

(L. 8).—Śaka-varahē 1187 varttamāna-Krōdhana-saṁvatsarē Māghamāsa-pūrṇimāyām Śukra-dinā.

Friday, 22nd January A.D. 1266; see *Ind. Ant.* Vol. XXIII. p. 118, No. 34.

367.—Ś. 1189.—*Ind. Ant.* Vol. XVIII. p. 128. Date of a Hulgūr Sanskrit and Kanarese inscription of the Dēvagiri-Yādava Mahādēva:—

(L. 15).—Śaka-varuṣada<sup>5</sup> 1189neya Prabhava-saṁvatsarada Jēshṭha<sup>6</sup>-ba 30 Budhavāra sūrya-grahapad-andu.

Wednesday, 25th May A.D. 1267; a solar eclipse, visible in India; see *Ibid.* Vol. XXIII. p. 125, No. 74.

<sup>1</sup> The last lines of the inscription appear to be in old Marāṭhī.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 583, and above, No. 340.

<sup>3</sup> See above, No. 363.

<sup>4</sup> Compare *Jour. As. Soc.* Vol. II. p. 264, No. ii.

<sup>5</sup> Read -varahada and *Jyēshṭha*.

368.—*PSOCI.* No. 142; *Mysore Inscr.* No. 12, p. 20. Dāvāgere Kanarese inscription of the reign of the Dēvagiri-Yādava Rāmachandra. Date of the time (?) of the Dēvagiri-Yādava Mahādēva :—

‘The Prajāpati *samvatsara*. No further details of the date are given.’

[Prajāpati = Ś. 1193.]

369.—Ś. 1193.—*Ind. Ant.* Vol. XIV. p. 315. Paithap (now Bombay Secretariat’s ?) plates<sup>1</sup> of the Dēvagiri-Yādava Rāma (Rāmachandra) :—

(L. 62).—Sa(śa)kē cha ēkādasasu trinavaty-adhikēshv-atitēshu 1193 varttamāna-Prajāpati-samvatsar-āntargata-Māgha-śuddha-dvādasyām Vṇ(bu)dhē.

Wednesday, 13th January A.D. 1272; see *ibid.* Vol. XXIII. p. 118, No. 35.

In the race of Yadu, in the Moon’s family, Siṅghapa; his son Mallugi; after him, Bhīllama; his son Jaitugi [I.] (killed the king of Trikalīṅga and liberated king Gaṇapati<sup>2</sup> from prison); his son Siṅghapa (overthrew Ballāla,<sup>3</sup> the Andhra king, Kakkalla,<sup>4</sup> the lord of Bhambhāgiri, Bhōja,<sup>5</sup> and Arjuna<sup>7</sup>); his son Jaitugi [II.]; his son Kṛishṇa; his younger brother [Mahādēva] (defeated Viśala<sup>8</sup>); his son Āmapa; from him Kṛishṇa’s son Rāma took away the kingdom.

370.—Ś. 1194.—*Jour. Roy. As. Soc.* Vol. V. p. 183. Thāṇa plates of the reign of the Dēvagiri-Yādava Rāmachandra, ‘lord of Dvāravati;’ recording a grant by Achyuta-Nāyaka :—

Śālivāhana-Śakē 1194 Āṅgira-nāma-samvatsarē Āśvina-śuddha 5 Ravau.

The date is irregular.

In the race of the Yadus, Bhīllama; after him, Jaitrapāla [I.]; his son Siṅghapa; after him, Kṛishṇa; his younger brother Mahādēva; Kṛishṇa’s son Rāmachandra.

371.—Ś. 1194.—From an impression supplied by Dr. Fleet;<sup>9</sup> Graham’s *Kolhapoor*, p. 437, No. 15. Kōlhāpur inscription of the reign of the Dēvagiri-Yādava Prauḍha-pratāpa-chakravartin Rāmadēva (Rāmachandra) :—

(L. 23).—Śaka-varshēshu 1194 vād-āṅka-Rudra-pramitēshu vyatitēshu varttamāna-Āṅgiraḥ-[sam]vatsara-Māgha-pūrṇimāyām sōmagrahaṇa-parvati.

3rd February A.D. 1273; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 119, No. 36.

372.—Ś. 1199\*.—From an impression supplied by Dr. Fleet; Graham’s *Kolhapoor*, p. 451, No. 16. Sidnūr inscription<sup>10</sup> of the reign of the Dēvagiri-Yādava Prauḍha-pratāpa-chakravartin Rāmachandra :—

(L. 13).—Śaka-varshēshu 1199 ramdhr-āṅka-Rudra-pramitēshu gatēshu varttamāna-Dhātṛi-samvatsar-ānt(ā)ntargata-Śrāvapa-pūrṇimāyām Sōma-dinē yajñōpavita-parvati.

Monday, 27th July A.D. 1276; see *Ind. Ant.* Vol. XXIII. p. 128, No. 93.

373.—Ś. 1199.—*PSOCI.* No. 125; *Mysore Inscr.* No. 26, p. 44; compare *Jour. Bo. As. Soc.* Vol. XII. p. 4. Harihar Kanarese inscription of the Dēvagiri-Yādava Prauḍha-pratāpa-

<sup>1</sup> See Dr. Fleet’s *Dynasties*, p. 528 and p. 529, note 1.

<sup>2</sup> Compare *Ind. Ant.* Vol. XXX. p. 517.

<sup>3</sup> *I.e.* the Kakatiya Gaṇapati; see below, No. 585 ff.

<sup>4</sup> *I.e.* the Hoysala Ballāla II.; see below, No. 415 ff.

<sup>5</sup> Perhaps some prince Kakkalla of the Kaleshuri (Chōdi) family.

<sup>6</sup> *I.e.* the Śilāhara Bhōja II.; see above, No. 324 ff.

<sup>7</sup> *I.e.*, probably, the Paramāra Arjunavarman; see above, No. 543.

<sup>8</sup> Compare *North Inscr.* No. 225.

<sup>9</sup> Compare *Jour. Bo. As. Soc.* Vol. II. p. 264, No. 1v.

<sup>10</sup> The inscription contains a sculpture of an ass and a woman.



*chakravartin Rāmachandra*, 'lord of Dvārāvati,' and of his feudatory, the *Mahāmaṇḍalēśvara Śāḷuva-Tikkamaśēva* :—

'Śaka 1199 (in figures, l. 67), the *Īśvara saṁvatsara*; Friday, the thirteenth day of the (?) bright fortnight of Chaitra.'

Friday, 19th March A.D. 1277.<sup>1</sup>

The inscription contains two other dates of the *Bahudhānya saṁvatsara* (Ś. 1200) and of the 'Pramādi' (*Pramāthin*) *saṁvatsara* (Ś. 1201).

374.—*PSOCI*. No. 202; *Mysore Inscr.* No. 57, p. 127. Baḷagāṁve Kanarese memorial tablet of the time of the *Dēvagiri-Yādava Rāmachandra* :—

'The twelfth or thirteenth year (in figures, l. 16) of his reign, the *Chitrabhānu saṁvatsara*; Sunday, the fifteenth day of the bright fortnight of Māgha or, perhaps, Mārgaśīrṣa;' (*Mys. Inscr.* : 'the 14th year . . . the 1st day of the moon's increase, Sunday').

[For *Chitrabhānu* = Ś. 1204] the date is irregular, for either month.

375.—*PSOCI*. No. 225; *Mysore Inscr.* No. 111, p. 207. Sorab Kanarese memorial tablet of the 12th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

(l. 4).—*Rāmachandraśēva-vijayakījy-śdayada* 12 *Svabhānu-saṁvatsarada* *Phālguna*(na)-*su*(ṣu) 5 *Vaḍḍavārad-aṁdu*.

[For *Subhānu* = Ś. 1205] the date is irregular.

376.—*PSOCI*. No. 203; *Mysore Inscr.* No. 82, p. 169. Baḷagāṁve Kanarese memorial tablet of the 14th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

'The fourteenth year (in figures, l. 3) of his reign, the *Tārāṇa saṁvatsara*; Sunday, the first day of the bright fortnight of Chaitra;' (*Mys. Inscr.* : 'the 3rd day').

[*Tārāṇa* = Ś. 1206]: Sunday, 19th March A.D. 1284 (which is the proper equivalent for the first *tithi* of the bright half of Chaitra).

377.—*PSOCI*. No. 204; *Mysore Inscr.* No. 52, p. 113. Baḷagāṁve Kanarese memorial tablet of the 14th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

'The fourteenth year (in figures, l. 2) of his reign, the *Tārāṇa saṁvatsara*; Wednesday, the tenth day of the bright fortnight of Vaiśākha.'

[*Tārāṇa* = Ś. 1206]: Wednesday, 26th April A.D. 1284.

378.—*PSOCI*. No. 205; *Mysore Inscr.* No. 81, p. 168. Baḷagāṁve Kanarese memorial tablet of the 16th year of the reign of the *Dēvagiri-Yādava Rāmachandra* :—

'The sixteenth year (in figures, l. 6) of his reign, the *Vyaya saṁvatsara*. The other details of the date are illegible.'

[*Vyaya* = Ś. 1208.]

379.—Ś. 1212\*.—*Jour. Roy. As. Soc.* Vol. V. p. 178. Thāpā plates of the reign of the *Dēvagiri-Yādava Mahārājādhirāja Praṇḍha-pratāpa-chakravartin Rāmachandra*, 'lord of Dvārāvati,' recording a grant by *Kṛishṇaśēva*, the governor of *Koṭṭaka* :—

Śālivāhana-Śakā 1212 *Virōdhi-saṁvatsarē* *Vaiśākha-suddha-paurṇamāsyāṁ* *Bhaumē*.

The date is irregular.

In the race of the *Yadus*, *Bhillama*; after him, *Jaitrapāla* [I.]; his son *Singhapa*; after him, *Jaitrapāla* [II.]; after him, *Kṛishṇa*; his younger brother *Mahāśēva*; *Kṛishṇa*'s son *Rāmachandra*.

380.—Ś. 1219\*.—From an impression supplied by Dr. Burgess. British Museum inscription of the *Dēvagiri-Yādava Praṇḍha-pratāpa-chakravartin Rāmachandra* :—

(l. 1).—Śaka-saṁvatu 1219 || *Durmahāli*(khi)-*saṁvatsarē* *Kārtika-vadi amāvāsyāṁ* *Ravan*.

<sup>1</sup> This is the proper equivalent of the *tithi* for the bright half of Chaitra.

(L. 5).—*sūrya-parvati*.

Sunday, 28th October A.D. 1296; a solar eclipse, visible in India.

381.—Ś. 1222.—From impressions supplied by Dr. Fleet. Vēlāpur inscription<sup>1</sup> of the reign of the Dēvagiri-Yādava *Praṇḍha-pratāpa-chakravartin Rāmachandra* :—

(L. 1).—Śak[u] 1222 Śārvarī-samvatsarē Mārgisaru-vadi [9?] Sômē.

Supposing the figure for the *tīthi* to be really 9, the date corresponds to Monday, 5th December A.D. 1300.

382.—Ś. 1227.—From impressions supplied by Dr. Fleet. Vēlāpur inscription of the reign of the Dēvagiri-Yādava *Praṇḍha-pratāpa-chakravartin Rāmachandra* :—

(L. 1).—Śaku 1227 | Viśvāvasu-samvachchha(tsa)rē | Mārga-su(śu)dha(ddha) 5 Sômē.

Monday, 22nd November A.D. 1305; see *Ind. Ant.* Vol. XXIII. p. 119, No. 38.

#### H.—The Hoysalas.<sup>2</sup>

383.—Ś. 961 (P).—*Mysore Inscr.* No. 174, p. 329. Date in a Sindigere Kanarese inscription.<sup>3</sup> The Hoysala (Hoysala) *Mahāmaṇḍalēvara Vinayāditya Tribhuvanamalla*, 'lord of Dvāravātī,' and his wife *Keļeyabbarisi (Keļeyaladēvi)*, residing at their capital of *Sesavāru (P)*,<sup>4</sup> gave a girl in marriage to, and bestowed the lordship of Sindigere on, the *Daṇḍanāyaka Mariyāne* :—

'The Śaka year 961,<sup>5</sup> the year Sarvajit, the month Phālguna, the 3rd day of the moon's increase, Monday.'

For Ś. 961 expired, which, however, was Pramāthin, the date would correspond to Monday, 18th February A.D. 1040.

(For other dates in the same inscription see below, Nos. 385 and 401).

384.—Ś. 987 (P).—*Mysore Inscr.* No. 166, p. 307. Date (in the Nirgund inscription of the time (P) of the Hoysala Sōmēśvara, below, No. 438) of the time (P) of the W. Gaṅga *Mahāmaṇḍalēvara Gaṅgarasa* and (P) the Hoysala *Vishṇuvardhana* :—

'In the Śaka year 987, the year Nala, the month Pushya, the 5th day of the moon's increase, Thursday, the time of the sun's entering the northern signa.'

Nala (Anala) would be Ś. 998 expired, but for that year the date is incorrect; it is incorrect also for Ś. 987 current and expired.

385.—Ś. 1025.—*Mysore Inscr.* No. 174, p. 330. Another date in the Sindigere Kanarese inscription (above, No. 383). The Hoysala Ballāja I., reigning at his capital of Bēlāpura (Vēlāpura), married Padmaladēvi, Chāvalidēvi and Boppadēvi, the three daughters of the *Daṇḍanāyaka Mariyāne* of the second generation, on whom he again conferred the lordship of Sindigere :—

'The Śaka year 1025, the year Svahhānu, the month Kārttika, the 10th day of the moon's increase, Thursday.'

The date is irregular.

(For other dates in the same inscription see Nos. 383 and 401).

386.—Ś. 1037 (for 1035).—*Inscr. at Śravaṇa-Belgoḷa*, No. 46, p. 22. Sanskrit and Kanarese inscription recording the date of the death of Būchana (Būchirāja), the son of the

<sup>1</sup> The inscription contains a sculpture of an ass and a woman.

<sup>2</sup> Compare also above, Nos. 197 and 234, and below, No. 713.

<sup>3</sup> Compare Dr. Fleet's *Dynasties*, p. 461, note 4.

<sup>4</sup> In the Alēandra inscription in *Ep. Carn.* Vol. IV. p. 203, No. 32, where the same date is given, the year is '967.' Sarvajit would be Ś. 969; for that year the date is incorrect, and it is incorrect also for Ś. 967 current and expired.

<sup>5</sup> Compare Dr. Fleet's *Dynasties*, p. 492, note 3.

<sup>6</sup> The same date is given in the Alēandra inscription, *Ep. Carn.* Vol. IV. p. 203, No. 32.



*Danḍandyaḥṭṭi* Lakkale (Lakshmi, the wife of Gaṅgarāja) and lay-disciple of Śubhachandra-siddhāntadēva; and the erection of a pillar in his memory by his mother :<sup>1</sup>—

Śaka-varuṣa 1037neya Vijaya-saṁvatsarada Vaiśākha-su(śu)ddha 10 Ādityavārad-andu.

[Vijaya = Ś. 1035] : Sunday, 27th April A.D. 1113.

387.—Ś. 1037.—*Inscr. at Śravaṇa-Belgoḷa*, No. 47, p. 23. Sanskrit and Kanarese inscription recording the date of the death of Mēghachandra-traividyadēva, the disciple of Sōmadēva (Sakalachandra); and the erection of a monument in his memory by (the lay-disciple of his disciple Prabhāchandra-siddhāntadēva) the *Danḍandyaḥṭṭi* Lakshmiṁmatī (Lakshmi), the wife of Gaṅgarāja, minister of the Hoysala Viṣṇuvardhana :—

Sa(śa)ka-varuṣa 1037neya Manmatha-saṁvatsarada Mārgaśīra-su(śu)ddha 14 Bṛhadvāraṁ Dhanur-lagnaḍa pūrvvāḥpad-āru-ghaliyey-app-āgaḷu.

Thursday, 2nd December A.D. 1115; see *Ind. Ant.* Vol. XXIII. p. 116, No. 17.

388.—Ś. 1039.—*PSOCI.* No. 18; *Mysore Inscr.* No. 146, p. 260. Bēlār Sanskrit and Kanarese plates of the Hoysala *Mahāmaṇḍalēśvara* Viṣṇuvardhana Tribhuvanamalla, 'lord of Dvārāvati,' reigning at Vēlāpura (Bēlāpura), and his *Paṭṭamahādēvi* Śāntaladēvi :—

(L. 5 of side 9).—Śaka-varuṣa sāsirada-mūvatt-ombhatte(tta)neya Hēmaṇambi-saṁvatsarada Chaitra-śuddha-pañchamiy-Ādivāra.

The date is irregular.

In Yaḍu's lineage (the legendary) Śala received the royal name Poyasa. Among the Poyasas, 'lords of Dvārāvati,' born in Śasāpura, was Vinayāditya, who married Keḷeyabbe (Keḷeyaladēvi). Their son Eṇṇayaḡa married Echaladēvi; their sons Ballāja [I.], Viṣṇu (Viṣṇuvardhana, also called Bhujabala-Gaṅga, defeated Jagaddēva<sup>2</sup> and Narasiṁha), and Udayāditya.

(Commencing with side 11 is an undated inscription of Vira-Ballāja (Ballāja II.); and commencing with l. 21 of side 12 is a short inscription of Narasiṁha III., dated 'Sunday, the fifth day of the bright fortnight of Chaitra of the Ānanda saṁvatsara;' this date, for Ānanda = Ś. 1176, is irregular).

389.—Ś. 1039.—*Inscr. at Śravaṇa-Belgoḷa*, No. 59, p. 56. Sanskrit and Kanarese inscription<sup>3</sup> of the reign of the Hoysala *Mahāmaṇḍalēśvara* Viṣṇuvardhana Tribhuvanamalla, 'lord of Dvārāvati,' recording a grant by his minister, the *Danḍandyaḥṭṭi* Gaṅgarāja, which was confirmed by the *Danḍandyaḥṭṭi* Eḥirāja :—

Sa(śa)ka-varuṣa 1039neya Hēmaṇambi-saṁvatsarada Phālgua(na)-śuddha 5 Sōmavārad-andu.

Monday, 28th January A.D. 1118; see *Ind. Ant.* Vol. XXIII. p. 116, No. 18.

Māra<sup>4</sup> married Mākapaḇbe; their son Echaṁ (Echirāja),<sup>5</sup> married Pōchikaḇbe; their son Gaṅgarāja (defeated the army of the [W.] Chāḷukya *Chakravartin* [Vikramāditya VI.] Tribhuvanamalla Permaḡidēva), married Lakshmidēvi; he was a lay-disciple of Śubhachandra-siddhāntadēva.

390.—Ś. 1042\*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 49, p. 27. Sanskrit and Kanarese inscription recording the date of the death of Dēmiyyaka (Dēmati), the daughter of the *Danḍandyaḥṭṭi* Lakkale (Lakshmi, who was the mother of Būchirāja), wife of Chāṁmuḇaḇṭṭi,

<sup>1</sup> Compare below, No. 390.

<sup>2</sup> According to Dr. Fleet perhaps an ancestor of, or identical with, the Jagaddēva in No. 237; compare also below, No. 584.

<sup>3</sup> Identical with part of this is *Inscr. at Śravaṇa-Belgoḷa*, No. 45, p. 20; compare also below, No. 415.

<sup>4</sup> In *Inscr. at Śravaṇa-Belgoḷa* No. 144 (below, No. 406) he is called Māraṇayya and described as the son of Nāḡavarman.

<sup>5</sup> Below, No. 395, called Budhamitra.

and lay-disciple of Śubhachandra-siddhāntadēva; and the erection of a pillar in her memory by her mother :<sup>1</sup>—

Sa(śa)ka-varuṣa 1042neya Vikāri-saṁvatsarada Phālgua(na)-babaḷa 11 Bṛhavarāda-  
andu.

Thursday, 26th February A.D. 1120; see *Ind. Ant.* Vol. XXIII. p. 129, No. 99.

391.—*Inscr. at Śravaṇa-Belgoḷa*, No. 63, p. 59. Inscription recording the foundation of a temple by Lakshmi, the wife of Gaṅga[rāja].

392.—Ś. 1043\*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 44, p. 19. Sanskrit and Kanarese inscription recording the date of the death of Pōchikabbe (Pōchāmbike, Pōchaladēvi), and the erection of a tomb in her memory by her son Gaṅgarāja :—

Sa(śa)ka-varuṣa 1043neya Śi(śa)rvvari-saṁvatsarada Āṣāḍha-su(śu)ddha 5 Sōmavārada-  
andu.

The date is irregular.

393.—Ś. 1044\*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 48, p. 26. Sanskrit and Kanarese inscription recording the date of the death of the Daṇḍanāyikī Lakkavve (Lakshmyambike), the wife of Gaṅgarāja and lay-disciple of Śubhachandra-siddhāntadēva; and the erection of a monument in her memory by her husband :—

Sa(śa)ka-varuṣa 1044neya Plava-saṁvatsarada . . . śuddha 11 Śukravārada-  
andu.

394.—*Inscr. at Śravaṇa-Belgoḷa*, No. 64, p. 59. Kanarese inscription recording the erection of a shrine for Pōchavve by her son Gaṅgarāja.

395.—*Inscr. at Śravaṇa-Belgoḷa*, No. 65, p. 60. Inscription recording the erection, by Gaṅga[rāja], the son of Budhamitra<sup>2</sup> and Pōchāmbikā, of a shrine (for his wife Lakshmi?).

396.—Ś. 1045.—*Inscr. at Śravaṇa-Belgoḷa*, No. 53, p. 36. Sanskrit<sup>3</sup> and Kanarese inscription. Date of grants made by Śāntaladēvi, the chief queen of the Hoysala Mahāmaṇḍa-  
lāvara Viṣṇuvardhana (Bittidēva),<sup>4</sup> 'lord of Dvāravati' :—

(P. 41).—Sa(śa)ka-varuṣa śayirada-nālvatt-ayde(yda)neya Śōbhakṛit-saṁvatsarada  
Chaitra-su(śu)ddha-pāḍiva Bṛhaspativārada-  
andu.

The date is irregular.

(For a later date in the same inscription see below, No. 400).

397.—Ś. 1045.—*Inscr. at Śravaṇa-Belgoḷa*, No. 56, p. 50. Sanskrit and Kanarese inscription, recording the same grants of Śāntaladēvi, with the same date as in No. 396.

398.—Ś. 1045.—*Inscr. at Śravaṇa-Belgoḷa*, No. 43, p. 16. Sanskrit and Kanarese inscription recording the date of the death of Śubhachandra-siddhāntadēva, the chief disciple of Maladhāridēva; and the erection of a tomb in his memory by his lay-disciple Gaṅgarāja :—

Bāḡ-āmbhōdhi-nabhaś-śaśāka-tuḷitē jātē Śak-ābdē tatē varuṣē Śōbhakṛit(d)-āhvaḡē  
vyapanatē māśē punaś-Śrāvapē | pakabē kṛiṣṇa-vipakṣa-varitini Sītē vārē daśamyām  
tithau.

Friday, 3rd August A.D. 1123; see *Ind. Ant.* Vol. XXIII. p. 116, No. 20.

399.—*Inscr. at Śravaṇa-Belgoḷa*, No. 62, p. 59. Inscription recording the foundation of a temple by Śāntaladēvi, the chief queen of the Hoysala Viṣṇu (Viṣṇuvardhana).

<sup>1</sup> See above, No. 386.

<sup>2</sup> This must be another name of Śchaṇ (Śchirāja); see above, No. 389.

<sup>3</sup> Only the first verse and the last are in Sanskrit.

<sup>4</sup> He supported 'the rise of Paṭṭi-Perumāḷa's own kingdom,' burnt Chakragōṭṭa, defeated Adiyams (Idigams),  
Narainahavarmā, etc.



400.—**§. 1053.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 53, p. 36. Sanskrit and Kanarese inscription. Date of the death of Śāntalādēvi,<sup>1</sup> the chief queen of the Hoysala Viṣṇuvardhana:—

(P. 38).—Sa(śa)ka-varuṣaḥ 1050māṇ(ṛa)neya Virōdhikṛit-samvatsarada Chaitra-su(śa)ddha-pañchamī Sōmavārad-andu.

The date is irregular.

(For an earlier date in the same inscription see above, No. 396).

401.—**§. 1060\***.—*Mysore Inscr.* No. 174, p. 333. Sindigere Kanarese inscription. Date of the time of the Hoysala Mahāmaṇḍalēśvara Viṣṇuvardhana, 'lord of Dvārāvati,' residing at Dōrasamudra, and of the Daṇḍandyaḥa Maṛiyāne and Bharata (Bharataṣa, Bharatamayya):—

'In the Śaka year 1060, the year Paingala, the month Pūṣya, the 10th day of the moon's increase, uttarāyana-samkrānti.'

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 14, No. 185.

(For two earlier dates in the same inscription see above, Nos. 383 and 385).

402.—*Inscr. at Śravaṇa-Belgoḷa*, No. 115, p. 87. Kanarese inscription recording works of piety by the minister, the Daṇḍandyaḥa Bharatamayya (Bharata), the younger brother of the Daṇḍandīḥa Maṛiyāne.<sup>2</sup>

403.—**§. 1061 (?)**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 52, p. 34. Kanarese inscription recording the erection of a monument for Siṅgimayya,<sup>3</sup> the son of the Daṇḍandyaḥa Baladēva and his wife Bāchikabbe:—

Sa(śa)ka-varuṣa 1041 (in translation 1061)neya Siddhārthi-samvatsarada Kārttika-su(śa)ddha-dvādaśa(śi) Sōmavārad-andu.

[For Siddhārthi = **§. 1061**] the date is irregular.

404.—**§. 1061 (?)**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 51, p. 33. Kanarese inscription recording the date of the death of Baladēva, a son of Nāgadēva (whose brother was Siṅgaḥa) and his wife Nāgiyakka, and grandson of the Daṇḍandyaḥa Baladēva<sup>4</sup> (whose wife was Bāchikabbe):—

Sa(śa)ka-varuṣa 1041 (in translation 1061) Siddhārthi-samvatsarada Mārggaśi(śi)ra-su(śa)ddha-pāḍīva Sōmavārad-andu.

[For Siddhārthi = **§. 1061**] the date is irregular.

405.—*PSOCI.* No. 232; *Mysore Inscr.* No. 117, p. 213. Halēbid Kanarese inscription of the Hoysala Mahāmaṇḍalēśvara Viṣṇuvardhana,<sup>5</sup> 'lord of Dvārāvati.'

In Yadu's lineage (the legendary) Saḷa; Vinayāditya; his son Eṇṇaṅga, married Echaladēvi; their sons Ballāḷa [I.], Viṣṇu and Udayāditya.

406.—*Inscr. at Śravaṇa-Belgoḷa*, No. 144, p. 112. Sanskrit and Kanarese inscription recording the death of the Daṇḍandyaḥa Echa (Echirāja), the son of Gaṅgarāja's<sup>6</sup> elder brother Bamma and his wife Bāgaḥabbe (a disciple of Bhānukīrtidēva); the erection of a tomb for him by Gaṅgarāja's eldest son, the Daṇḍandyaḥa Boppadēva, as well as grants by him to Mādhaḥa-chandradēva, the disciple of Śubhachandra-siddhāntadēva; and donations by Echirāja's wife Echikabbe, etc.—In the introductory part the inscription first mentions the [W.] Chālukya [Vikramāditya VI.] Tribhuvanamalla, and then the Poysaḷa (Hoysaḷa) Vinayāditya, his son Eṇṇaṅga (Eṇṇa), his son Ballāḷa [I.], and Ballāḷa's younger brother Viṣṇuvardhana.

<sup>1</sup> Her guru was Prabhāchandra-siddhāntadēva; her father, Mārasīṅgayya; and her mother, Bāchikabbe (the daughter of Baladēva and Bāchikabbe, and elder sister of Siṅgimayya, Siṅga). Compare below, Nos. 403 and 404.

<sup>2</sup> Compare *Mysore Inscr.* p. 232 f., above, No. 401.

<sup>3</sup> See above, note 1.

<sup>4</sup> He defeated [the Kādamba] Jayakēśa [II.]. Compare above, No. 235, note.

<sup>5</sup> He killed Narasiṅga (Narasimha).



407.—*Inscr. at Śravaṇa-Belgoḷa*, No. 66, p. 60. Inscription recording the foundation of a shrine by Ēchapa (Boppapa), the son of Gaṅga[rāja].

408.—S. 1088\*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 50, p. 28. Sanskrit and Kanarese inscription<sup>1</sup> recording the date of the death of Prabhāchandra-siddhāntadēva, the disciple of Mēghachandra-traividya-dēva and fellow-student of Mēghachandra's son Viranandin.<sup>2</sup>—

Sa(sa)ka-varṣam 1068meya Krōdhana-saṁvatsarada Āśvija-su(ṣu)ddha-daśami  
Bṛihavārad-andu Dhanur-lagaada pūrvvāhpad-āru-ghaḷigey-app-āgaḷ.

Thursday, 27th September A.D. 1145; see *Ind. Ant.* Vol. XXIII. p. 127, No. 87.

The inscription mentions Mēghachandra's fellow-student Śubhaktīrti, the son of Bālachandra; and as a lay-disciple of Prabhāchandra the Hoysala Viṣṇuvardhana's *Pattamahādēvi* Śāntaladēvi, whose mother was Māchikabbe.

409.—S. 1081.—*Inscr. at Śravaṇa-Belgoḷa*, No. 138, p. 106. Sanskrit and Kanarese inscription, recording grants, etc., by the Hoysala Narasimha I. and his minister and senior treasurer Hūllapa, the son of Jakkirāja and Lōkāmbikā, of the Vāji *vaṁśa*.<sup>3</sup>—

Ēkāśītyuttara-sahasra-Śaka-varṣeṣhu gaṭeṣhu Pramādi(thi)-saṁvatsaraya Puṣyamāsa-suddha-Śukravāra-chaturdāsyām-uttarāyaṇa-saṁkrāntau.

Friday, 25th December A.D. 1159; see *Ind. Ant.* Vol. XXIII. p. 117, No. 23.

In the Hoysala race, sprung from Yadu: Vinayāditya, married Kāḷiyadēvi; their son Eṇeyāṅga (burnt Dhārā, laid waste Chakragōṭṭa), married Ēchaladēvi; their son Viṣṇu (defeated Narasimhavarman, Adiyama, the lord of Mālava, Jagaddēva<sup>4</sup> and Irūṅōḷa), married Lakṣmidēvi; their son Nārasiṁha (Narasimha I., surnamed Bhujabala-Vira-Gaṅga and Pratāpa-Hoysala), married Ēchaladēvi.

410.—*Inscr. at Śravaṇa-Belgoḷa*, No. 137, first part, p. 101. Kanarese inscription<sup>4</sup> of the reign of the Hoysala *Mahāmaṇḍalādēvara* Nārasiṁha (Narasimha I.) Tribhuvanamalla, 'lord of Dvārāvati,' recording works of piety and donations by himself and his minister, the *Daṇḍandya*ka Hūlla (Hūllarāja, Hūllapa, Hūllana, Puḷlana), the son of Yakṣharāja of the Vāchi *vaṁśa*<sup>5</sup> and husband of Padmāvatī.

411.—*Inscr. at Śravaṇa-Belgoḷa*, No. 80, p. 63. Kanarese inscription recording donations by Hūllamayya, the minister and senior treasurer of Nārasiṁha I.

412.—S. 1085.—*Inscr. at Śravaṇa-Belgoḷa*, No. 39, p. 7. Sanskrit and Kanarese inscription recording the date of the death of the *Mahāmaṇḍalādēvara* Dēvakīrti-paṇḍitadēva:—  
Śaka-varṣa śāsirada-ombhatt-aidaneya || Varṣe khyāta-Subhānu-nāmani sitē pakṣe tad-Āśāḍhakaḥ māse tan-navamī-tithau Budha-yutē varē dinēś-ōdayā.

Wednesday, 12th June A.D. 1163; see *Ind. Ant.* Vol. XXIII. p. 117, No. 24.

413.—*Inscr. at Śravaṇa-Belgoḷa*, No. 40, p. 8. Sanskrit and Kanarese inscription recording the erection of a tomb in memory of the *Mahāmaṇḍalādēvara* Dēvakīrti-paṇḍitadēva by the *Daṇḍandya*ka Hūllarāja (Hūllapa), the son of Yakṣharāja of the Vāji *vaṁśa* and Lōkāmbikā, and minister and senior treasurer of Nārasiṁha (Narasimha I.).—The inscription mentions the temple of Rūpa-Nārāyaṇa<sup>7</sup> at Kollāpura; also the *Sāmantas* Nimbādēva<sup>8</sup> and Kāmadēva,<sup>9</sup> who were lay-disciples of Māghanandin.

414.—S. 1099\*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 42, p. 12, and specimen Plate. Sanskrit and Kanarese inscription recording the date of the death of Hūlla's friend Nayakīrtidēva, the (son and) disciple of Guṇachandradēva, fellow-student of Guṇachandradēva's son

<sup>1</sup> The inscription is partly identical with No. 387.

<sup>2</sup> Compare Nos. 410 and 413.

<sup>3</sup> The text agrees partly with the text of No. 413.

<sup>4</sup> See Nos. 220 and 319.

<sup>5</sup> Compare above, No. 74.

<sup>6</sup> See above, No. 283.

<sup>7</sup> Compare Nos. 409 and 413.

<sup>8</sup> See No. 321.



Māṇikyānandin, and guru of king Irupgōla; and the erection of a tomb in his memory by his lay-disciple, the minister Nāgādēva, the son of Bammadēva and Jōgāmbā :—

Śākē randhra-nava-dya-chaṇḍramasi Durmmukhy-ākhyā-saṁvatsarē Vaiśākhē dhavaḷē chaturdāśa-dinē vārē cha Sūryātmanjē | pūrvvāhṇē praharē gatē 'rddha-sahitē.

Saturday, 24th April A.D. 1176; see *Ind. Ant.* Vol. XXIII. p. 128, No. 89.

415.—*Inscr. at Śraraṇa-Belgoḷa*, No. 90, p. 71. Sanskrit and Kanarese inscription,<sup>1</sup> eulogizing, and recording works of piety by, Gaṅgarāja,<sup>2</sup> minister and general of the Hoysala Viṣṇuvardhana, and Huḷḷayya (Huḷḷa), minister and senior treasurer of Virā-Ballāja (Ballāja II.),<sup>3</sup> and lay-disciple of Nayakīrtidēva, the son of Guṇachandradēva.

416.—Ś. 1104\*.—*Inscr. at Śraraṇa-Belgoḷa*, No. 124, p. 89. Sanskrit and Kanarese inscription,<sup>4</sup> recording a grant by the Hoysala Mahāmaṇḍalēvara Virā-Ballāja Tribhuvanamalla (Ballāja II., the son of Narasiṁha I. and Echaladēvi), 'lord of Dvārāvati,' made at the request of his minister Chandramauli, the son of Śambhudēva and Akkavve :—

Śaka-varahada sāyirada-nūra-nālke(lka)noya Plava-saṁvatsarada Pausya(aha)-bahuḷa-tadige Su(śu)kravārad-uttarāyana-saṁkrāntiy-e(a)ndu.

Friday, 25th December A.D. 1181;<sup>5</sup> see *Ind. Ant.* Vol. XXIV. p. 1, No. 123.

Virā-Ballāja laid siege to Uchchaṅgi and captured its Pāṇḍya king Kāmadēva.<sup>6</sup>

417.—*Inscr. at Śraraṇa-Belgoḷa*, No. 107, p. 81. Kanarese inscription recording a grant by the Hoysala Virā-Ballāja (Ballāja II.), made at the request of Chandramauli's wife Echaladēvi.<sup>7</sup>

418.—Ś. 1113(?).—*PSOCI.* No. 221; *Mysore Inscr.* No. 103, p. 196. Tālgund Kanarese inscription of the Hoysala Virā-Ballāja (Ballāja II.) :—

(L. 51).—Sa(śa)ka-varahada 1113noya Siddhārththi-saṁvatsarada<sup>8</sup> Chaitra-sa 11 Ādivāra vyatīyapāta-saṁkrāmāpad-<sup>9</sup>aṁdu.

Siddhārthin would be Ś. 1121 expired; but the date is irregular for that year, as well as for Ś. 1113 current and expired.

419.—Ś. 1114.—*Ep. Ind.* Vol. VI. p. 94; *PSOCI.* No. 98. Gadag inscription of the Hoysala Mahārājādhirāja Pratāpa-chakravartin Virā-Ballāja (Ballāja II.), 'lord of Dvārāvati,' recording a grant made from his camp at Lekkigaṇḍi; (composed by Agniśarman) :—

(L. 43).—Śakanipakāl-ātīta-saṁvatsara-satēṣu chaturdāś-ādhikēṣv-ākāśāsasu aṁkatō-pi 1114 varittamāna-Paridhāvi-saṁvatsar-āntarggata-Mārggaśirsha-paurṇamāsyāṁ Śanaishchara-vārē sōma-grahapē.

Saturday, 21st November A.D. 1192; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 117, No. 26.

In the lineage of Yadu (the legendary) king Saja, at Śaśakapura, acquired the name Hoysala; then, after other kings, Vinayāditya; his son Ereyāṅga; his sons Ballāja [I.]

<sup>1</sup> Partly identical with *Inscr. at Śraraṇa-Belgoḷa*, No. 89; above, No. 389.

<sup>2</sup> He defeated the Chōḷa's feudatory Adiyama, the Viṅga Dāman, the feudatory Dāmōdara, Narasiṁhavarman and other Chōḷa feudatories. — Regarding Adiyama compare *Ep. Ind.* Vol. VI. p. 331, note 7.

<sup>3</sup> He laid siege to Uchchaṅgi and took its king Kāmadēva; compare No. 416.

<sup>4</sup> The text partly agrees with the text of No. 410.

<sup>5</sup> On this day the *tīthi* of the date commenced 0 h 30 m. after mean sunrise.

<sup>6</sup> Compare Nos. 415 and 423.

<sup>7</sup> A full account of her is given in *Inscr. at Śraraṇa-Belgoḷa*, No. 124 (above, No. 415) where her name is given also as Echiyakka.

<sup>8</sup> Read Siddhārththi-saṁvatsarada Chaitra-sa.

<sup>9</sup> Read vyatīyapāta-saṁkrāmāpad-.

(defeated Jagaddēva<sup>1</sup>), Vishpuvardhana and Udayāditya; Vishpuvardhana's son Narasimha [I.] married Echaladēvi; their son Vira-Ballāja (defeated the general Brahman,<sup>2</sup> and Jaitrasimha, the right arm<sup>3</sup> of Bhallama<sup>4</sup>).

420.—Ś. 1114.—*PSOCL*. No. 260; *Mysore Inscr.* No. 46, p. 103. Baḷagāṃve Sanskrit and Kanarese inscription of the Hoysaḷa Mahārājādhirāja Pratāpa-chakravartin Vira-Ballāja (Ballāja II.), reigning at Lekkigundi:—

'Śaka 1114<sup>5</sup> (in figures, l. 62), the Paridhāvi saṃvatsara; Friday, the fifth day of the dark fortnight of Pūṣya; at the time of the sun's commencing his progress to the north;' (*Mys. Inscr.*: 'the 6th day').

Friday, 25th December A.D. 1192.<sup>6</sup>

421.—Ś. 1114 (for 1115).—*PSOCL*. No. 224; *Mysore Inscr.* No. 109, p. 206. Sorab Kanarese memorial tablet of the time of the Hoysaḷa Vira-Ballāja (Ballāja II.):—

'Śaka 1114 (in figures, l. 5), the Pramādi saṃvatsara; Sunday, the fifth day of the bright fortnight of Bhādrapada;' (*Mys. Inscr.*: 'the Śaka year 1116,' and 'the 8th day').

Pramādin would be Ś. 1115; but for that year the date would be irregular, for either *tithi*.

422.—Ś. 1117\*.—*PSOCL*. No. 194; *Mysore Inscr.* No. 89, p. 180. Baḷagāṃve Sanskrit and Kanarese inscription of the Hoysaḷa Vira-Ballāja (Ballāja II.):—

(l. 34).—Sa(śa)kanripa-saṃvachchha(ta)ram-ārabhya śatādhika-sahasrōpari sapta-da-cha(śa)mē Ā[na\*]nda-saṃvachchha(ta)rē Mārggaśīrah-āmāvāsyāyām Sōmavārē vyatīpāta-yōgē.<sup>7</sup>

The date is irregular.

423.—Ś. 1118\*.—*Inscr.* at Śravaṇa-Belgoḷa, No. 130, p. 97. Kanarese inscription of the reign of the Hoysaḷa Mahāmaṇḍalēvara Pratāpa-chakravartin Vira-Ballāja (Ballāja II.), 'lord of Dvārāvati.' Date of private donations:—

Sa(śa)ka-varaha 1118neya Rākhaṣa-saṃvatsarada Jēshtha-7su 1 Bṛihasvārada-andu.

The date is irregular.

Laying siege to Uchchaṅgi, Vira-Ballāja took its king Kāmadēva.<sup>8</sup>

424.—*PSOCL*. No. 106. Hāṅgal Kanarese memorial tablet of the time of the Hoysaḷa Ballāja II. and the Kādamba (of Hāṅgal) Kāmadēva:<sup>9</sup>—

'The (?) sixteenth year (in figures, l. 12) of Kāmadēva, the Nala saṃvatsara; Tuesday, the . . . day of the dark fortnight of Āśvayuja.'

[Nala, Anala = Ś. 1118.]

425.—*PSOCL*. No. 107. Another Hāṅgal Kanarese memorial tablet of the time of the Kādamba (of Hāṅgal) Kāmadēva, not dated.

426.—*PSOCL*. No. 233; *Mysore Inscr.* No. 118, p. 217. Halēbid Kanarese inscription of the Hoysaḷa Vira-Ballāja (Ballāja II.):—

'Thursday, the first day (in words, l. 7) of the bright fortnight of Kārttika of the Nala saṃvatsara;' (*Mys. Inscr.*: 'Sunday').

[Nala, Anala = Ś. 1118]: Thursday, 24th October A.D. 1196.

<sup>1</sup> Compare above, No. 368.

<sup>2</sup> See No. 294, note.

<sup>3</sup> See No. 324.

<sup>4</sup> See Dr. Fleet's *Dynasties*, p. 505, note 1.

<sup>5</sup> This is the proper equivalent for the 5th *tithi*.

<sup>6</sup> See *Ind. Ant.* Vol. XII, p. 210, No. 35.

<sup>7</sup> This (for *Jyēṣṭha*:-) is the reading of the Roman and Kanarese texts; the translation has *Bhādrapada*.

<sup>8</sup> Compare above, No. 416.

<sup>9</sup> See Dr. Fleet's *Dynasties*, p. 563. See also above, No. 392.



427.—*Ś. 1121*.—*PSOCL*. No. 99; *Ind. Ant.* Vol. II. p. 298, No. 5. Gadag Kanarese inscription of the Hoysala Vira-Ballāja (Ballāja II.), and his feudatory, the *Mahāmaṇḍalīśvara Rāyadēva*, 'lord of Āśatimayūrapura':<sup>1</sup>—

(L. 31).—*Śakanipakāḷ-ātita-samvatsara-śatāṅgala* 1121neya Siddhārtthi-samvatsarada pratham-Āśāḍa(ḍha)-śuklapakṣa-śaṣṭami Bṛihaspativāra-Bya(vya)tipāta-punya-dinadoḷ-ā Bya(vya)tipāta-mimittam.<sup>2</sup>

Thursday, 3rd June A.D. 1199; see *Ind. Ant.* Vol. XXIII. p. 117, No. 27.

428.—*PSOCL*. No. 195, *Mysore Inscr.* No. 75, p. 162. Baḷagāṁve Kanarese inscription of the 11th year of the reign<sup>3</sup> of the Hoysala Vira-Ballāja (Ballāja II.):—

'The eleventh year (in figures, 1. 4) of his reign, the Dundubhi samvatsara; Monday, the thirteenth day of the bright fortnight of Chaitra.'

[For Dundubhi = *Ś. 1124*] the date is irregular.<sup>4</sup>

429.—*PSOCL*. No. 196; *Mysore Inscr.* No. 59, p. 128. Baḷagāṁve Kanarese memorial tablet of the time of the Hoysala Vira-Ballāja (Ballāja II.):—

'The bright fortnight of Āśāḍha of the Dundubhi samvatsara. The other details of the date are illegible.'

[Dundubhi = *Ś. 1124*]

430.—*PSOCL*. No. 197; *Mysore Inscr.* No. 65, p. 137. Baḷagāṁve Kanarese memorial tablet of the 15th year of the reign of the Hoysala Vira-Ballāja (Ballāja II.):—

'The fifteenth year (in figures, 1. 1) of his reign, the Krōdhana samvatsara; Monday, the eleventh day of the bright fortnight of Chaitra.'

[For Krōdhana = *Ś. 1127*] the date is irregular.<sup>5</sup>

431.—*PSOCL*. No. 198; *Mysore Inscr.* No. 64, p. 137. Baḷagāṁve Kanarese memorial tablet of the 17th year of the reign of the Hoysala Vira-Ballāja (Ballāja II.):—

'The seventeenth year (in figures, 1. 1) of his reign, the (?) Prabhava samvatsara; (?) Sunday, the (?) thirteenth day of the dark fortnight of Kārttika;' (*Mys. Inscr.*: 'the 10th day of the moon's decrease, Monday').

[For Prabhava = *Ś. 1129*] the date is irregular, with either reading.

432.—*PSOCL*. No. 199; *Mysore Inscr.* No. 97, p. 185. Baḷagāṁve Kanarese memorial tablet of the 18th (or 8th ?) year of the reign of the Hoysala Vira-Ballāja (Ballāja II.).

433.—*PSOCL*. No. 235. Haḷḷibīḍ Kanarese inscription of the Hoysala Vira-Ballāja (Ballāja II.), and of his *Daṇḍāṇḍyaka*, the *Kumāra* or junior Lakshma (Lakshmidhara, Lakshmidēva).<sup>6</sup>

434.—*Ś. 1145*.—*PSOCL*. No. 123; *Mysore Inscr.* No. 20, p. 30. Harihar Sanskrit and Kanarese inscription of the Hoysala *Mahārājādhirāja* Narasiṁha II., 'lord of Dvārāvati,' residing at Dōrasamudra, and his minister, the *Daṇḍāṇḍyaka* Polāḷva, the son of Attirāja?<sup>7</sup>—

(L. 67).—*Śaka-varṣam* 1145ce[ya] Svabhānu-samvatsarada Māgha-śuddha 11 Bṛiha-vāra-aśṭmī.

The date is irregular.

In the family of Yadu (the legendary) Saja; Vinayāditya; Egeyaṅga; his sons Ballāja [I.], Bittidēva (Bittiga, Vishnuvardhana), and Udayāditya; of these Vishnuvardhana married Lakumadēvi (Lakshmidēvi); their son Narasiṁha [I.]; his son Ballāja [II.] (defeated the army of king Sōmana, i.e. the W. Chālukya Sōmēśvara IV.), married Padmaladēvi; their son Narasiṁha [II.], described as 'the uprooter of the Makara kingdom' and 'the establisher of the Chōḷa kingdom.'<sup>8</sup>

<sup>1</sup> See Dr. Fleet's *Dynasties*, p. 506.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 508, note 4.

<sup>3</sup> The date would be wrong also for *Ś. 1247*.

<sup>4</sup> See *ibid.* p. 507.

<sup>5</sup> See *Ind. Ant.* Vol. XIX. p. 165.

<sup>6</sup> The date would be wrong also for *Ś. 1244*.

<sup>7</sup> See Dr. Fleet's *Dynasties*, p. 506.

<sup>8</sup> See below, No. 847.





435.—*Inscr. at Śravaṇa-Belgoḷa*, No. 81, p. 63. Kanarese inscription of the reign of the Hoysaḷa Mahārājādhirāja Pratāpa-chakravartin Vīra-Narasimha (Narasimha II.), 'lord of Dvārāvati,' recording donations by Gommataseṭṭi :—

Khara-saṁvatsarada Puṣya-suddha uttarāyaṇa-saṅkrānti pāḍi-diva Bri(hṛī)havarād-andu.  
[Khara = Ś. 1153] : 26th December A.D. 1231 ; but the day was a Friday, not a Thursday.

436.—Ś. 1175\*.—*Mysore Inscr.* No. 171, p. 321. Bangalore Museum Sanskrit and Kanarese plates of the Hoysaḷa Sōmēśvara (Vīra-Sōmēśvara), residing at Vikramapura<sup>3</sup> in the Obōla maṇḍala ; recording grants made for the spiritual benefit of his Paṣṣamahishi (or chief queen) Sōmaladēvi :—

Paridhāvi(vi)-saṁvatsarasya Phālguna-māsasy-ānūvāsyāyām sūrya-ōparāgē . . . Śaka-varsha 1175naya Paridhāvi-saṁvatsarada Phālguna-māsad-amāvāsyē sūrya-grahapadaḷu.<sup>4</sup>

1st March A.D. 1253, with a solar eclipse, visible in India ; see *Ind. Ant.* Vol. XXIII. p. 130, No. 105.

437.—*Inscr. at Śravaṇa-Belgoḷa* No. 128, p. 96. Kanarese inscription of the time of the Hoysaḷa Sōmēśvara, the son (?) of Vīra-Ballāja (Ballāja II.), concerning the settlement of certain dues.

438.—*Mysore Inscr.* No. 166, p. 307. Nirgund Kanarese inscription of the time (?) of the Hoysaḷa Vīra-Sōmēśvara (Sōmēśvara).

(For a date in this inscription of Ś. 987(?) see above, No. 384).

439.—[Ś. 1176.]—A grant of the Hoysaḷa Narasimha III., recorded at the end of the Bēlūr plates, above, No. 388.

440.—Ś. 1177.—*Coorg Inscr.* No. 6, p. 9. Niduta Kanarese memorial tablet of the time of the Hoysaḷa Pratāpa-chakravartin Vīra-Narasimha (Narasimha III.) :—

Śaka-varsha 1177nē Rākshasa-saṁ Vaiśākha-sūdhā(ddha) 11.

441.—*Ep. Ind.* Vol. III. p. 9. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the second year (of the reign) of the Hoysaḷa (Hoysaḷa) Vīra-Rāmanātha, a son of Sōmēśvara and the Chālukya princess Dēvaladēvi :—

'The day of Bharaṇi, which corresponded to Wednesday, the seventh tithi of the first half of the month of Kumbha.'

[Ś. 1176] : Wednesday, 24th January A.D. 1257.

442.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the [7th] year (of the reign) of the Hoysaḷa (Hoysaḷa) Vīra-Rāmanātha :—

'The day of Pūrva-Phalguni (?), which corresponded to Wednesday, the sixth tithi of the second half of the month of Dhanu.'

[Ś. 1183] : Wednesday, 14th December A.D. 1261 ; but the nakṣatra on this day was Uttara-Phalguni.

443.—Ś. 1184\*.—*PSOCI.* No. 19 ; *Mysore Inscr.* No. 147, p. 270. Bēlūr Sanskrit and Kanarese plates of the Hoysaḷa Nīlāśaka-pratāpa-chakravartin Narasimha III., 'lord of Dvārāvati,' residing at Dērasamundra, and of his Daṇḍandya Perumāle :—

(L. 18 of the fourth side).—Śaka-varshaṇya chaturadhika-sāstītiatōttara-sahasratamasya Durmati-saṁvatsarasya Chaitra-sūddha-dvā[da\*]śyām Bhaumavarē.  
Tuesday, 15th March A.D. 1261.

In the lineage of Yadu (the legendary) Saja, the founder of the Hoysaḷa family ; in that family, Vinayāditya ; his son Ereyanḡa ; his son Viṣṇu ; his son Narasimha [I.] ; his son Ballāja [II.] ; his son Nṛsimha [II.] ; his son Sōma, married Bijjalā ; their son Nṛsimha [III.]

<sup>1</sup> See Dr. Fleet's *Dynasties*, p. 507, note 2.

<sup>2</sup> I.e. Kappagūr, five miles north of Śrīraṅgam.—Compare also below, Nos. 384, 385 and 394.

<sup>3</sup> See *Ep. Ind.* Vol. III. p. 8, note 3.

<sup>4</sup> See below, No. 461.



444.—Ś. 1190.—*PSOOL*. No. 124; *Mysore Inscr.* No. 27, p. 48. Harihar Sanskrit and Kanarese inscription of the (?) Hoysala Narasimha III., and of his *Danḍandya Sôma* :—  
*Mya. Inscr.* : 'The Śaka year 1190 having passed, and the year Vibhava being current.'

445.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 15th year (of the reign) of the Hoysala Vira-Rāmanātha :—

'The day of Aśvini, which corresponded to Monday, the first *tithi* of the first half of the month of Mīna.'

[Ś. 1191] : Monday, 24th March A.D. 1270.

446.—Ś. 1191 (for 1195 ?).—*Inscr. at Śrāvapa-Belgoḷa*, No. 96, p. 74. Kanarese inscription of the time of the Hoysala *Pratāpa-chakravartin* Vira-Narasimha (Narasimha III.), reigning at Dōrasamudra :—

Śaka-varuṣa 1191neya Śrīmukha-saṁvatsarada Śrāvapa-śuddha 15 Ādivāradallu.

Śrīmukha would be Ś. 1195, and in that year the *tithi* of the date commenced 6 h. 14 m. after mean sunrise of Sunday, 30th July A.D. 1273.

The inscription records a grant to Chandraprabhadēva, the disciple of the *Mahā-maṇḍalāchārya* Nayakirtidēva.

447.—Ś. 1192\* [and Ś. 1198].—*Ep. Carn.* Vol. III. p. 166, No. 97; *Mysore Inscr.* No. 172, No. 323. Sōmanāthapura Sanskrit and Kanarese inscription of the Hoysala *Mahārājādhirāja* *Pratāpa-chakravartin* Vira-Narasimha (Narasimha III.), 'lord of Dvārāvati,' residing at Dōrasamudra; and of his minister, the *Danḍandya Sôma*,<sup>1</sup> and Sôma's sister's sons, the *Danḍandya*śas Mallidēva and Chikka-Kēṭaya :—

Śaka-varuṣa aśvada-nūga-tombhatt-araṇeṣya Śukla-saṁvatsarada Āśāḍha-śuddha-dvādasi(ś) Budhavārad-andu.

Wednesday, 12th June A.D. 1269;<sup>2</sup> see *Ind. Ant.* Vol. XXIV. p. 3, No. 132.

The inscription contains another date—

Dhātu-saṁvatsarada Āsvīja-śuddha-tadige Ādivārad-andu.

This date, for Dhātṛi = Ś. 1198, is irregular.

448.—*Ep. Ind.* Vol. III. p. 10. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 15th year (of the reign) of the Hoysala (Hoysala) Vira-Rāmanātha :—

'The day of Bharanī, which corresponded to Sunday, the eleventh *tithi* of the second half of the month of Mithuna.'

[Ś. 1192] : Sunday, 15th June A.D. 1270.

449.—*Ep. Ind.* Vol. III. p. 10. Date of a Kappanūr (Poysaśvara temple) Tamil inscription of the 17th year (of the reign) of the Hoysala (Hoysala) Vira-Rāmanātha :—

'Tuesday, the thirteenth *tithi* of the bright half of Śrāvapa in the Prajāpati year, which corresponded to the twenty-fourth solar day of the month of Āḍi.'

[Prajāpati = Ś. 1193] : Tuesday, 21st July A.D. 1271.

450.—Ś. 1200.—*PSOOL*. No. 20; *Mysore Inscr.* No. 148, p. 275. Bēlūr Sanskrit and Kanarese plates of the Hoysala *Niṣaṅka-pratāpa-chakravartin* Narasimha III., 'lord of Dvārāvati,' residing at Dōrasamudra :—

(L. 41).—Śaka-varuṣasya dviśatōttara-sahasratamasya Bahudhānya-saṁvatsarasya Māgha-kṛishṇa-chaturdaśyām Maṇḍavārē.

Saturday, 11th February A.D. 1279.

<sup>1</sup> He is described as the king's dear son.

<sup>2</sup> On this day the *tithi* of the date commenced 2 h. 25 m. after mean sunrise.

451.—Ś. 1208.—*PSOOL*. No. 148; *Mysore Inscr.* No. 6, p. 11. Chitaldurg Kanarese inscription of the Hoysala *Pratāpa-chakravartin* Narasimha III., residing at Dōrasamudra, and of his minister, the *Danḍandāyaka* Perumajedēva<sup>1</sup> (also called Rānttarāya and Javanike-Nārāyaṇa):—

(L. 14).—Śaka-varuṣa 1208 sâ(sa)ṁda varittamāna-Bya(vya)ya-sam Chayatra-<sup>2</sup>śu 10 Bri(bri)d-aṁdu.

Thursday, 7th March A.D. 1286.

452.—*Coorg Inscr.* No. 7, p. 10. Niduta Kanarese memorial tablet of the time of the Hoysala *Pratāpa-chakravartin* Vira-Narasimha (Narasimha III.).<sup>3</sup>

453.—*PSOOL*. No. 147; *Mysore Inscr.* No. 3, p. 6. Chitaldurg Kanarese inscription of the Hoysala *Mahārājādhirāja* Ballāja III., the son of Narasimha III. who was the son of Sōmēvara, residing at Dōrasamudra:—

(L. 33).—‘Sādhārāpa-saṁvatsarada Vaidākha-su(śu) 3 Su(śu).<sup>4</sup>

[Sādhārāpa = Ś. 1232]: Friday, 3rd April A.D. 1310.

#### I.—The Dynasties of Vijayanagara.<sup>5</sup>

454.—Ś. 1261 (for 1262).—*Ind. Ant.* Vol. X. p. 63. Bādāmi Kanarese inscription of the *Mahāmāṇḍalēvara* Vira-Hariyappa-Voḍeyar (Harihara I.), and of Chāmeya-Nāyaka (Chāmarāja):—

(L. 1).—Śaka-varuṣa 1261neya Vikrama-saṁvatsarada Chaitra-su(śu) 1 Gu.

Probably Thursday, 9th March A.D. 1340; but the *tithi* which ended on this day was the 10th, not the first *tithi* of the bright half of Chaitra; see *ibid.* Vol. XXIV. p. 16, No. 196.

455.—Ś. 1276\*.—*Jour. Bo. As. Soc.* Vol. XII. p. 346; *PSOOL*. No. 22; *Mysore Inscr.* No. 131, p. 234. Harihar Sanskrit and Kanarese plates of the *Mahārājādhirāja* Bukkarāja (Bukkarāya) I., the son of Saṁgama I.:—

(L. 20).—nripa-Śālivāhana-Śaka 1276neya Vijaya-saṁvatsarada Māgha-śudha(ddha) 15 Chandravāra sōmōparāma(ga)-parivapi vu(u)shpakāladallu.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 197.

456.—Ś. 1277.—*PSOOL*. No. 149; *Mysore Inscr.* No. 1, p. 2. Chitaldurg Kanarese inscription of the reign of the *Mahāmāṇḍalēvara* Vira-Bukkarāja-Voḍeyar (Bukkarāja I.), residing at Hosapattapa; recording a grant by the *Mahāmāṇḍalēvara* Mallinātha-Voḍeyar:—

(L. 13).—Sa(śa)ka-varuṣa 1277neya Manumatha-saṁvachchōhha(taa)rada Jēshṭha-(jyē)shṭha-śudhā(ddha) 7 Sō.

Monday, 18th May A.D. 1355;<sup>6</sup> see *Ind. Ant.* Vol. XXIV. p. 3, No. 134.

457.—Ś. 1278.—*PSOOL*. No. 150; *Mysore Inscr.* No. 2, p. 4. Chitaldurg Kanarese inscription of the reign of the *Mahāmāṇḍalēvara* Vira-Bukkarāja-Voḍeyar (Bukkarāja I.), residing at Hosapattapa; recording a grant by the *Mahāmāṇḍalēvara* Mallinātha-Voḍeyar:—

(L. 17).—Sa(śa)kha(ka)-varuṣa 1278neya Durmmukha-saṁvatsarada Āshāḍha-bahujatadige Guruvāradalu.

Thursday, 16th June A.D. 1356.

<sup>1</sup> He slew (= king) Ratnapāla; see Dr. Fleet's *Dynasties*, p. 509.—Compare above, No. 443.

<sup>2</sup> Read *Chaitra*.

<sup>3</sup> The Śaka year is effaced.

<sup>4</sup> The given date is valueless.

<sup>5</sup> I.e. *Śakrāditya*.

<sup>6</sup> First dynasty, Nos. 454-500; second dynasty, Nos. 502-534; third dynasty, No. 535 ff.

<sup>7</sup> For another Chāmarāja see below, No. 459.

<sup>8</sup> Bukka I. had a son whose name was also Mallinātha (Mallappa-Voḍeyar); compare *Ep. Ind.* Vol. VI. p. 327, and *Ind. Ant.* Vol. XXVI. p. 331, No. 10.

<sup>9</sup> On this day the *tithi* of the date commenced 3 h. 53 m. after mean sunrise.



458.—*South-Ind. Inscr.* Vol. I. No. 154, p. 167. Rock inscription at the fort of Gutti, of the time of king Bukka (perhaps Bukkarāya I.).

459.—*Ś. 1278.*—*Ep. Ind.* Vol. III. p. 24, and Plates. Bitraguṣṭa<sup>1</sup> plates of Saṅgama II. (the verses were written on the plates by Bhōganātha,<sup>2</sup> the *narma-sachiva* of Saṅgama II.):—

(L. 75).—Śāk-ābdē nāga-śaila-dhyu(dya)maṇi-parimitē 1278 Durmukh-ābdē tra(tri)-tiyyē(yē) māsi . . . . . saṅgamē chaṁdra-bā(bhā)nvōḥ.

Saṅgama [I.] had five sons: Harihara [I.], Kampa (Kampaṇa I.), Bukka [I.], Mārapa, and Muddapa; Kampa's son Saṅgama [II.].

460.—*Ś. 1286* (for 1287).—*South-Ind. Inscr.* Vol. I. Nos. 86 and 87, pp. 118 and 121. Two Conjeeveram Tamil pillar inscriptions of the reign of the *Mahdmanḍalēvara* Virā-Kampaṇa-Uḍaiyar (i.e. Kampaṇa II.):—

'From the month of Āḍi of the Viśvāvasu<sup>4</sup> year, which was current after the Śaka year one thousand two hundred and eighty-six.'

461.—*Ś. 1290.*—*Ind. Ant.* Vol. XIV. p. 233; *Inscr. at Sratapa-Belgoḷa*, No. 136, p. 100. Kanarese inscription, containing what is known as Rāmānjanāchārya's *Śāsana*, of the time (?) of the *Mahdmanḍalēvara* Virā-Bukkarāya (Bukkarāya I.):—

*Inscr. at Sr.-Belg.*: Śaka-varsha 1290neya Kilaka-saṁvatsarada Bhādrapada-śu 10 Bṛi. Thursday, 24th August A.D. 1368.

462.—*South-Ind. Inscr.* Vol. I. No. 88, p. 124. Conjeeveram Tamil inscription of the reign of Virā-Kampaṇa-Uḍaiyar (i.e. Kampaṇa II.):<sup>5</sup>—

'On the day of Tēr (i.e. Rōhiṇī), which corresponds to Tuesday, the seventh lunar day of the latter half of the month of Makara of the Kilaka year, which was current (during the reign) of Virā-Kampaṇa-Uḍaiyar.'

[For Kilaka = *Ś. 1290*] the date is irregular; see *Ind. Ant.* Vol. XXII. p. 138, No. 9.

463.—*Ś. 1293.*—*Ep. Ind.* Vol. VI. p. 330. Śrīraṅgam (Raṅganātha temple) inscription of Goppanārya (Gōpaṇa), (an officer of Kampaṇa-Uḍaiyar, i.e. Kampaṇa II., the son of Virā-Bokkapa-Uḍaiyar, i.e. Bukkarāya I.):—

(L. 1).—bandhu-priyē Śāk-ābdē.

464.—*Ś. 1296.*—*South-Ind. Inscr.* Vol. I. No. 72, p. 103. Tirumalai Tamil inscription of the reign of the *Mahdmanḍalika* Ommaṇa-Uḍaiyar, the son of Virā-Kampaṇa-Uḍaiyar (*alias*) Kumāra-Kampaṇa-Uḍaiyar (i.e. Kampaṇa II.):<sup>6</sup>—

'On the day of Uttirattādi (i.e. Uttara-Bhādrapadā), which corresponds to Monday, the eighth lunar day of the former half of the month of Dhanuṣa of the Ānanda year, which was current after the Śaka year 1296.'

Monday, 11th December A.D. 1374;<sup>7</sup> see *Ind. Ant.* Vol. XXIV. p. 3, No. 135.

465.—*Ś. 1301.*—*Jour. Bo. As. Soc.* Vol. XII. p. 352. Damba plates<sup>8</sup> of the *Rājādhirāja*<sup>9</sup> Virapratāpa Harihara (Harihara II.), residing at Vijayanagara:<sup>10</sup>—

(L. 100).—Śāk-ābdē Śālivāsaṃ sahasrēṣa tribhiḥ śataiḥ | Śāk-ādhikais-cha gaṇitē Siddhārthā-bdē subhē dinē || Jyē(jyai)sthyaṁ Bhaumē niśānāth-ōparāgē.

<sup>1</sup> This is the name of the village granted; the plates are at Nalluru. They are marked with numeral figures, and also with notches.

<sup>2</sup> Probably identical with Bhōganātha, the brother of Mādharā and Śāyana.

<sup>3</sup> The son of Bukkarāya I.; see *Ep. Ind.* Vol. VI. p. 324. For a list of inscriptions of Kampaṇa II. see *ibid.* p. 325 f.

<sup>4</sup> The second inscription has *Vivāḍi* instead.

<sup>5</sup> See above, No. 460.

<sup>6</sup> See *Ep. Ind.* Vol. VI. p. 335, and above, Nos. 460 and 463.

<sup>7</sup> On this day the *Māsi* of the date commenced 3 h. 41 m. after mean sunrise.

<sup>8</sup> Some of the (nine) plates are numbered.

<sup>9</sup> This title occurs in a verse.

<sup>10</sup> The inscription is remarkable for the large number of villages mentioned in it.—For a list of inscriptions of Harihara II. see *Ep. Ind.* Vol. VI. p. 327 f.



Tuesday, 31st May A.D. 1379; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 119, No. 39.

In Yadu's race, Saṅgama [I.]; his sons Harihara [I.] and Bukka [I.]; Bukka's son Harihara [II.].

466.—Ś. 1301.—*PSOCI.* No. 126; *Mysore Inscr.* No. 29, p. 55. Harihar Sanskrit and Kanarese inscription of the reign of Harihara II., residing at Vijayanagara; recording a grant by the *Danḍandya Mudra* :—

(L. 39).—Śaṣi-kha-sūkhi-chandra-samitē Śākē Sidhābhā(ḍḍhā)rtthi(rttthi)-samjōitē ch-ābdē [1\*] Kārttika-māsasya sita-dvādaśyām Bhāskarē varē [11\*]

Sunday, 23rd October A.D. 1379; see *Ind. Ant.* Vol. XXIII. p. 119, No. 40.

Genealogy of Harihara II. as in No. 465.

467.—Ś. 1304.—*PSOCI.* No. 23; *Mysore Inscr.* No. 146, p. 267. Bālār Sanskrit and Kanarese plates of Harihara II. and his *Danḍandya Mudra* :—

(L. 41).—Śaka-varṣa sāvirāda-mūnūga-nāka(lka)neya Duṁdubhi-saṁvatsarada Kārttika-bahula-daśami Ādivārādali.

The date is irregular.

468.—Ś. 1305 (for 1306).—*Ep. Ind.* Vol. III. p. 226, and Plate. Ālampūṇḍi plate of Virūpāksha I.,<sup>2</sup> the son of Harihara II., recording a grant made at the request of Harihara's sister (?) Jannāmbikā :—

(L. 13).—Śakavarṣa-sahasr-ādhi-pañcōttara-śata-trayē ; Raktākahl(kahi)-Pūshya-saṁkrāntau pūya-kālē śubhē dinē.

In the race of the Moon, Bukkarāja [I.], the son of Saṅgama [I.] and Kāmākahl; his son Harihara [II.], married Mallādēvi of the family of Rāmadēva;<sup>3</sup> their son Virūpāksha [I.].

469.—Ś. 1307.—*South-Ind. Inscr.* Vol. I. No. 152, p. 156. Vijayanagara lamp-pillar inscription of the time of Harihara II. (the son of Bukka I. of the Yādava race), recording the building of a Jaina temple by the *Danḍāda Iruga* (Irugapa),<sup>4</sup> the son of Harihara's minister, the *Danḍandya Baicha* (Baichapa) :—

(L. 36).—Śaka-varṣē 1307 pravarttamānē Krōdhana-vatsarē Phālguna-māsē kṛishṇa-pakṣē dvitīyāyām tithau Śukravārē.

Friday, 16th February A.D. 1386; see *Ind. Ant.* Vol. XXIII. p. 126, No. 77.

470.—Ś. 1309\*.—*Ep. Ind.* Vol. III. p. 117. Date of the Bhatka; Kanarese plates of the *Mahārājādhirāja Vira-Harihara* (Harihara II.) and his dependent *Mallapa-Oḍeyar*, who resided at Honnāvura (Honnavar) :—

(L. 7).—[Śa]ka-varṣa sāvirāda-mūnūga-oṁbhātṭaneya Keshaya-[saṁ]va[t\*]sarada Sindhada Guru Pūshya-[bahu]la-pañchamī Guruvārada[lu].

Thursday, 10th January A.D. 1387; see *Ind. Ant.* Vol. XXV. p. 270.

471.—Ś. 1313.—*Jour. Bo. As. Soc.* Vol. IV. p. 115. Plates of the reign of Harihara II., recording a grant by the minister *Mādhavarāja* :—

Śākē trayōdaśādhika-trīśatōttara-sahasrē gatē vartamāna-Prajāpati-saṁvatsarē Vaiśākha-māsē kṛishṇa-pakṣē amāvāsyāyām Saumya-dinē sūryōparāga-pūnyakālē.

Wednesday, 5th April A.D. 1391;<sup>5</sup> a solar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 122, No. 57, and Vol. XXV. p. 271.

\* Compare No. 466.

<sup>2</sup> For a list of inscriptions of his see *Ep. Ind.* Vol. VI. p. 328 f.

<sup>3</sup> I.e., probably, the Dēvagiri-Yādava Rāmachandra (Rāmadēva); see above, No. 369 f.

<sup>4</sup> He is the author of the *Nāndīkaraśaśnidā*.—Compare below, No. 486 and under *Addenda*.

<sup>5</sup> Compare below, No. 486.

\* But this day fell in the *amāvāsyā* month Chaitra.



472.—**Ś. 1315.**—*Ep. Ind.* Vol. III. p. 229. Conjeeveram inscription of **Harihara II.** :—

(L. 1).—Śaktyālōkē Śak-ābdē pariṇama[ti] śubhē Śrī(śrī)mukh-Āśhā[ḍha]-māsē suddhē pakṣhē daśamyāṁ Ravisuta-divasē Mitra-bhē.

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 211, note 65.

473.—**Ś. 1317.**—*PSOOL*. No. 24; *Mysore Inscr.* No. 149, p. 277. Hasan Sanskrit and Kanarese plates of **Harihara II.** :—

(L. 36).—Śak-āvda(bda) ṛishi-chaṁdr-āśhni(guṇi)-vidhun-āyata-vatsarē | Yuv-ākhyē Māgha(?) māsē(?) cha śukla-pakṣhē śubh[ē\*] dinē | sapṭamyāṁ cha mahā-parvaci.<sup>1</sup>

474.—**Ś. 1317** (for 1318).—*As. Res.* Vol. IX. p. 420; Colebrooke's *Misc. Essays*, Vol. II. p. 262. Chitradurg (Chitaldurg) Sanskrit and Kanarese plates of **Harihara II.** :—

Ṛishi-bhū-vahni-chandrē tu gaṇitē Dhāt[ṛi]-vatsarē | Māgha-māsē śukla-pakṣhē paupamāsyāṁ mahātithau || nakṣhatrē pitṛi-daivatye Bhānnvārōpa samyutē |

Sunday, 14th January A.D. 1397; but the *tithi* which ended on this day was the first *tithi* of the dark half, not the full-moon *tithi*; see *Ind. Ant.* Vol. XXIV. p. 7, No. 149.

In Yadu's family, Saṁgama [I.]; had five sons, Harihara [I.], Kampa [I.], Bukkarāya [I.], Mārāpa, and Mudgapa.<sup>2</sup> Bukkarāya made Vidyānagarī his capital, and married Gaurāmbikā; their son Harihara [II.].

475.—**Ś. 1321.**—*Ep. Ind.* Vol. III. p. 120. Nallūr<sup>3</sup> plates of **Virapratāpa Harihara** (**Harihara II.**), residing at Vijayanagara; (the verses were composed by Mallanārādhyaṛittika, the son of Kōṭṣārādhya<sup>4</sup>) :—

(L. 50).—Dhātṛi-nētra-guṇa-kahapēta(śva)ra-yutē śrī(śrī)-Sālivāhē gaṇē [Śākhē(kē) gō]-tradhacha (?) Pramādi(thi)ni tidhau (?) māsy-Ūrjakē nāmanē (?) | pakṣhē tatra vajakṣhakē Budha-dinē śrī-paupimāsyāṁ tidhan(thau) | kālē pu[ṇya]ma[ham]tarē śubha-karē sōmōparāgē varē |

Wednesday, 15th October A.D. 1399; a lunar eclipse, visible in India.

In the race of the Yādava, Saṁgama [I.]; his son Vira-Bhukka or Bhukka (Bukka I.), married Gaurī; their son Harihara [II.].

476.—*PSOOL*. No. 238; *Mysore Inscr.* No. 125, p. 222. Bēlūr Kanarese inscription of **Harihara II.** and his *Danḍandtha* Guṇḍa.<sup>5</sup>

477.—*PSOOL*. No. 239; *Mysore Inscr.* No. 128, p. 226. Bēlūr Sanskrit and Kanarese unfinished inscription of **Harihara II.** and his *Danḍandtha* Guṇḍa.

478.—*Inscr. at Sravasa-Belgoja*, No. 126, p. 95. Kanarese inscription recording the date of the death of **Harihararāya** :<sup>6</sup>—

(L. 1).—Tāraṇa-samvatsarada Bhādrapada-bahula-daśamiyū Sōmavāradalu.

The date is irregular for both Tāraṇa = Ś. 1266 and Tāraṇa = Ś. 1326.<sup>7</sup>

479.—**Ś. 1328** [and 1327].—*South-Ind. Inscr.* Vol. I. No. 55, p. 80. Vēppambattu (vera Vēlūr) Tamil inscription recording a sale (which took place on the first date here given) concerning two villages that were granted (on the second date here given) by the *Mahārājādhirāja* **Virapratāpa Bukkamahārāya** (**Bukkarāya II.**) :<sup>8</sup>—

First date: 'On Thursday, the new-moon day of the dark half of Jyāishṭha of the Vyaya year, which follows the Pārthiva year (and) which was current after the Śaka year 132[8].'

<sup>1</sup> See *Ind. Ant.* Vol. XII. p. 213, No. 70.

<sup>2</sup> Really Mudgapa; see above, No. 459.

<sup>3</sup> This is the name of the village granted. The grant was edited from Sir W. Elliot's impressions. The plates are numbered with numeral figures.

<sup>4</sup> Compare below, No. 517.

<sup>5</sup> Compare below, No. 501.

<sup>6</sup> I.e. according to Mr. Bice, Harihara II.

<sup>7</sup> For Ś. 1326 the date would correspond to Saturday, 30th August A.D. 1401.

<sup>8</sup> A son of Harihara II.; see *Ep. Ind.* Vol. III. p. 56, note 3.—For a list of inscriptions of his see *ibid.* Vol. VI. p. 322 f.

Second date: 'Thursday, the twelfth lunar day of the bright half of Vaiśākha (of) the Pārthiva year.'

Both dates (the first for Vyaya = Ś. 1328, and the second for Pārthiva = Ś. 1327) are irregular; see *Ind. Ant.* Vol. XXIV. p. 203, note 50.

480.—Ś. 1328.—*PSOCL.* No. 25; *Mysore Inscr.* No. 150, p. 279. Hāsan Sanskrit and Kanarese plates of the *Mahārājādhirāja Virapratāpa Dēvarāya* (Dēvarāya I.), giving the date of his coronation:—

(L. 21).—Sa(śa)ka-varṣa[ś] 132[8] varttamāna-Vya[ya]-sahvatsarē Kārtti(rti)kamaśa-[kṛishṇa]pakṣhē daśamyām Ś[u]k[r]avārē [Uttarā]rā(?) Bhādrapadē Prīti-yōgē Bava-karapē ēvam-vi[śi\*]ṣṭa-śubha-kālē . . . svasya paṭṭābhishēka-samayē.

Friday, 5th November A.D. 1406; but the *nakshatra*<sup>1</sup> was Uttara-Phalgunī, not Uttara-Bhādrapadā, and the *karana* Bava only commenced after the expiration of the 10th *tithi*; see *Ind. Ant.* Vol. XXIV. p. 204, note 51 (where it should have been stated that the *yōga* Prīti commenced 14 h. 3 m. after mean sunrise).

Saṅgama [I.]; his son Bukkarāya [I.]; his son Harihara [II.]; his son Dēvarāya [I.].

481.—Ś. 1332.—*PSOCL.* No. 127; *Mysore Inscr.* No. 18, p. 26. Harihar Sanskrit and Kanarese inscription of Dēvarāya I.:—

(L. 15).—Śākē nātr-āgni-vahu-lāḍu-saṁkhyē Vikra(kṛi)ti-nāmakē varṣhē<sup>2</sup> Nabhasya-dvādaśyām śuklāyām Sōmavārakē.<sup>3</sup>

Monday, 11th August A.D. 1410;<sup>4</sup> see *Ind. Ant.* Vol. XXIII. p. 119, No. 41.

482.—*As. Res.* Vol. XX. p. 31. Translation of a Vijayanagara Kanarese inscription of Dēvarāya I. and his minister Lakshmana (P).

483.—Ś. 1334\*.—*PSOCL.* No. 151; *Mysore Inscr.* No. 5, p. 9. Chitaldurg Kanarese inscription of the *Mahāmaṇḍalēvara Vira-Mallappa-Vodeyar* (a son of Virapratāpa Dēvarāya I.) recording grants for the spiritual merit of his mother Mallayavve:—

(L. 4).—Sa(śa)ka-varṣa(sha) 1334neya Khara-sahvatsarada Kārttika-su(śu) 15 Śa.<sup>5</sup>

Saturday, 31st October A.D. 1411.

484.—Ś. 1338.—*Prāchīnalēkhamālā*, Vol. I. p. 178.<sup>6</sup> Vandavāśi Sanskrit and Kanarese plates of the *Mahāmaṇḍalēvara Virapratāpa Vijayarāya* (Vira-Vijaya), a son of Dēvarāya I.:—

Śaka-varṣa 1338 vartamāna-Durmukhi-sahvatsarada Bhādrapada-bauja-saptamiyān.

In the lineage of Yadu, Saṅgama [I.]; his son Bukka [I.]; his son, from Gaurāmbikā, Harihara [II.]; his son Pratāpa-Dēvarāya (Dēvarāya I.); his son, from Hēmāmbikā, Vira-Vijaya (Vijaya).

485.—Ś. 1344.—*PSOCL.* No. 206; *Mysore Inscr.* No. 49, p. 112. Rajagāṭhve much damaged Kanarese memorial tablet of the time of Vira-Vijaya (P), a son of Virapratāpa Dēvarāya I.:—

*Mysore Inscr.*: 'In the Śaka year 1344, the year Subhakṛit, the month Aśvija, the 5th day of the moon's increase, Sunday.'

Sunday, 20th September A.D. 1422.<sup>7</sup>

<sup>1</sup> For dates in which similar mistakes occur see below, Nos. 604 and 853.

<sup>2</sup> Read *varṣhē*.

<sup>3</sup> See *Ind. Ant.* Vol. XII. p. 214, No. 88.

<sup>4</sup> This date fell in the first Bhādrapada of Ś. 1332.

<sup>5</sup> This *akṣara* is quite clear.

<sup>6</sup> Taken from the *Madras Jour. Lit. Sc.* 1881, p. 249.

<sup>7</sup> On this day the *tithi* of the date commenced 5 h. 57 m. after mean sunrise.



486.—*Inscr. at Śravaṇa-Belgoḷa*, No. 82, p. 63. Inscription recording donations by the *Daṇḍandītha Irugapa*, the son of Maṅgapa who was the youngest son of Bukkarāya's minister Baichha (Baichapa):—

Śubhakṛitī vatsarē jayati Kārttika-māsi tithau Muramathanasya puṣṭim upajagmuṣhi āttaruchau.

[Śubhakṛit = Ś. 1344.]<sup>1</sup>

Baichha (Baichapa) had three sons, Irugapa, Bukkaṇa, and Maṅgapa; Maṅgapa's sons were Baichapa and Irugapa.<sup>2</sup>

487.—Ś. 1346.—*Ep. Ind.* Vol. III. p. 37, and Plate. Satyamaṅgala plates of *Dēvarāya II.*, reigning at Vijayanagara:—

(L. 40).—Tat[ī\*]valōkē Śakasy-ābdē Krōdhi-saṁvatsarē śubhē | Āshāḍh-āmātithau paṇḍyē<sup>3</sup> Sōmavāra-virājītē |

Monday, 26th June A.D. 1424;<sup>4</sup> (with a solar eclipse, not visible in India).

In the lineage of Yadu, Saṁgama [I.]; his son Bukka [I.]; his son, from Gaurī, Harihara [II.]; his son, from Malāmbikā, Pratāpa-Dēvarāya (Dēvarāya I.); his son, from Hēmaṁbikā, Vīra-Vijaya; his son, from Nārayaṁbikā, Dēvarāya [II.]; he had a younger brother, named Pratāpa-Dēvarāya.<sup>5</sup>

488.—Ś. 1346.—*PSOOL* No. 128, *Mysore Inscr.* No. 23, p. 39. Harihar Kanarese inscription of the time (P) of *Virapratāpa Dēvarāya* (Dēvarāya II.), and of (the *Daṇḍandītha*) *Chāmarāja*:—

(L. 16).—Śaka-varuṣa 1346neya Krōdhi-saṁvachchha(ṭa)raḍa Kārttika-śuddha 12 Sōmavāraṁ kṛdīda paṇḍya-tīthiyōḷu.

The date is irregular.

489.—Ś. 1347.—*South-Ind. Inscr.* Vol. I. No. 56, p. 83. Viriṇṇhipuram Tamil inscription of the reign of the *Mahārājādhirāja Virapratāpa Dēvarāya* (Dēvarāya II.):—

'On the day of Anuṣham (i.e. Anurādhā), which corresponds to Wednesday, the sixth lunar day, the 3rd (solar day) of the month of Pāṅguṇi of the Viśvāvasu year, which was current after the Śaka year 1347.'

Wednesday, 27th February A.D. 1426; see *Ind. Ant.* Vol. XXIII. p. 132, No. 113.

490.—Ś. 1348.—*South-Ind. Inscr.* Vol. I. No. 153, p. 162. Vijayanagara Jaina inscription of *Dēvarāja II.*, residing at Vijayanagara:—

(L. 25).—Śākē=bdē pramitē yātē vasu-simḍhu-guṇ-ōmḍubhiḥ | Parābhav-ābdē Kārttikyām.

In the Yādava lineage, Bukka [I.]; his son Harihara [II.]; his son Dēvarāja [I.]; his son Vijaya (Vīra-Vijaya); his son Dēvarāja [II.] (Abhinava-Dēvarāja, Vīra-Dēvarāja).

491.—Ś. 1353\*.—*South-Ind. Inscr.* Vol. I. No. 54, p. 79. Tellūr (near Vēlūr) Tamil inscription of the reign of the *Mahāmaṇḍalēśvara Virapratāpa Dēvarāja* (Dēvarāja II.):—

'On the day of Tiruvōḷam (i.e. Śravaṇa), which corresponds to Monday, the fifth lunar day of the former half of the month of Karkaṭaka of the Sādhāraṇa year (and) the Śaka year 1353.'

Monday, 20th November A.D. 1430; but see *Ind. Ant.* Vol. XXIV. p. 6, No. 146.<sup>7</sup>

492.—Ś. 1353\*.—*PSOOL* Nos. 227 and 26; *Mysore Inscr.* No. 116, p. 213, and No. 145, p. 259. Muḷbāgal Kanarese inscription and Telugu plate of the reign of *Dēvarāja II.*, the son of Vijaya:—

No. 227: (L. 1).—Śaka-varuṣa 1353neya Sādhāraṇa-saṁvachchha(ṭa)raḍa Phālgu[na]-su(ṭa) 10.

<sup>1</sup> By Mr. Rice the year is taken to be Ś. 1294.

<sup>2</sup> Read *paṇḍyē*.

<sup>3</sup> Compare below, No. 406.

<sup>4</sup> The above equivalent of the date is correct only on the supposition that the word *Karkaṭaka* of the date has been put erroneously instead of *Kṛttikā*.

<sup>5</sup> Compare above, No. 469.

<sup>6</sup> This date fell in the first Āshāḍha of Ś. 1346.

<sup>7</sup> For another Chāmarāja see above, No. 454.

No. 26: (L. 3).—Śālivāhana-Śaka-varuṣam[ga]ṇa 1353nē Sādhārāṇa-nāma-samvatsarādā Phālgua(na)-śu 10.

493.—*South-Ind. Inscr.* Vol. I. No. 79, p. 109. Paṇḍavēḍu Tamiḻ inscription of the reign of the *Rājādhirāja* **Vira-Dēvarāya** (Dēvarāya II.):—

'On the tenth day of the month of Māsī of the Pramādieha year.'

[Pramādin = Ś. 1355.]

494.—*South-Ind. Inscr.* Vol. I. No. 80, p. 109. Paṇḍavēḍu Tamiḻ inscription of the reign of the *Mahārājādhirāja* **Vira-Dēvarāya** (Dēvarāya II.):—

'On the 2nd day of the month of Āḍi of the Ānanda year.'

[Ānanda = Ś. 1358.]

495.—*Inscr. at Śravaṇa-Belgoḷa*, No. 125, p. 95. Inscription recording the date of the death of **Pratāpa-Dēvarāya** (the younger brother<sup>1</sup> of Dēvarāya II. ?):—

(L. 1).—Kṣayaśvaya-kuvatsarē dvitayayukta-Vaiśākhakē Mahitanaya-vārakē yuta-bhālakṣa-pakṣa-ētare | Pratāpanidhi-Dēvarāṣṭ pralayam-āpa hant-āsamaś-chaturdasa-dinē katham Pitri-patē (P)<sup>2</sup> nirāryā gatiḥ ||

[Kṣaya = Ś. 1368]: Tuesday, 24th May A.D. 1446; see *Ind. Ant.* Vol. XXV. p. 346, No. 5.

496.—Ś. 1368.—*South-Ind. Inscr.* Vol. II. No. 71, p. 339. Tanjore (Rājārājēśvara temple) Tamiḻ inscription of the reign of **Dēvarāya II.**:—

'(On the day) of the *nakṣatra* Pūrva-Phalgunī, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight, at the auspicious time of . . . in the Kṣaya *samvatsara* which was current after the Śaka year 1368.'

Wednesday, 29th June A.D. 1446.

497.—Ś. 1371.—*South-Ind. Inscr.* Vol. I. No. 81, p. 110. Paṇḍavēḍu (Sōmanāthēśvara temple) incomplete Tamiḻ inscription of the reign of the *Mahāmaṇḍalēśvara Rājādhirāja* **Virapratāpa Praudha-Immaḍi-Dēvarāya** (i.e. Mallikārjuna<sup>3</sup>):—

'On the day of Uttirāḍam (i.e. Uttarāśāḍhā), which corresponds to the *yōga* Āyushmat and to Saturday, the thirteenth lunar day of the former half of the month of Sīṃha of the Śukla year, which was current after the Śaka year 1371.'

Saturday, 2nd August A.D. 1449; see *Ind. Ant.* Vol. XXIII. p. 132, No. 114.

498.—Ś. 1377.—*South-Ind. Inscr.* Vol. II. No. 23, p. 118, and Plate v. Tanjore (Rājārājēśvara temple) Sanskrit and Tamiḻ inscription of the *Mahāmaṇḍalēśvara* **Mēdinimīśaragaṇḍa Kaṭṭāri Sāluva-sāluva Tīrumalaideva-mahārāja**:—

'[On the 17th day] of the month of Śittirai in the Yuvan year, which was current after the Bhāva year (and) after the Śaka year one thousand three hundred and seventy-seven.'

499.—Ś. 1387.—*Ind. Ant.* Vol. XXI. p. 322. Date of a Conjeeveram (Arājā-Perumā) temple) Tamiḻ inscription of the reign of **Mallikārjuna**, a son of Virapratāpa Dēvarāya (Dēvarāya II.):—

'On the day of Kṛittikā, which corresponded to Sunday, the full-moon *tithi* of the first fortnight of the month of Vṛiśchika in the Pārthiva year, which was current after the Śaka year 1387.'

Sunday, 3rd November A.D. 1465.

<sup>1</sup> Compare above, No. 487.

<sup>2</sup> The Kanarese transcript (on p. 125) has *pitriyatē*; read *Pitri-patē*.

<sup>3</sup> The word that has to be supplied is *daśahindyaṇa-samvatsara*.

<sup>4</sup> Compare e.g. *Ep. Cora.* Vol. III. p. 18, and *Ind. Ant.* Vol. XXV. p. 348, note 6.

<sup>5</sup> He was a brother of the Sāluva Nṛsiṃhārāja, the father of Immaḍi-Nṛsiṃha, below, No. 501; compare *Ep. Ind.* Vol. VII. p. 77, note 2.



500.—**Ś. 1392.**—*Ind. Ant.* Vol. XXI. p. 322. Date of a Conjeeveram (Arulāja-Perumāḷ temple) Tamil inscription of the reign of Virūpāksha II., a son of Dēvarāya II. :—

'At the auspicious time of the *Arūhodaya* on the day of Śravaṇa, which corresponded to Sunday, the new-moon *tithi* of the second fortnight of the month of Makara in the Vikṛiti year, which was current after the Śaka year 1392.'

Sunday, 20th January A.D. 1471.<sup>1</sup>

501.—**Ś. 1427\*.**—*Ep. Ind.* Vol. VII. p. 80, and Plate. Dēvulapalli plates of (the Sāluva chief) the *Mahārāja Immaḍi-Nṛsiṃha*, represented as ruler of the province of Penugopḍa :—

(L. 62).—*Śākā-bdē parisamkhyātē giri-nētra-yug-ēndubhiḥ | Raktākshy-ākhyē Bhādra-pada-paurṇamāsyām Ravē-dinē | cchāndrōparāga-samayē mahāpunyaphala-pradē |*

Sunday, 25th August A.D. 1504; a lunar eclipse, visible in India.

In the Moon's family, Guṇḍa [I.]; had six sons, Guṇḍa [II.] Bomma, Mādirāja, Gantaya [I.], Virahōbala, Sāvitrī-Māṅgi, and Sāluva-Māṅgi; the last's son Ganta [II.]; his son Guṇḍa [III.], married Mallāmbikā; their son Nṛsiṃharāya<sup>2</sup> (surnamed Misaraguṇḍa, Kaṭhāri, Sāluva, Dharapīvarāha, Dharāvarāha, Barbarabāha, etc.) married Śrīraṅgamāmbā; their son Immaḍi-Nṛsiṃha.<sup>3</sup>

502.—**Ś. 1430** (for 1431).—*Ep. Ind.* Vol. I. p. 363; (compare *Ind. Ant.* Vol. V. p. 73, and *PSOCI.* No. 115). Hampa Sanskrit and Kanarese inscription of the *Mahārājādhirāja Kṛishṇarāya*, residing at Vijayanagara :—

(North face, l. 27).—*Śālivāhana-Śaka-varsha 1430 samdu mēle naḍava Śukla-samvatsarada Māgha-śu 14lu . . . paṭṭābhishākōtsava-puṇyakāladalu.*<sup>4</sup>

Mythical genealogy from the Moon to Turvaṣu. In Turvaṣu's race, Timma (famous among the Tuluva kings), married Dēvaki; their son, Iśvara,<sup>5</sup> married Bakkamā; their son Narasa (Nṛsiṃha),<sup>6</sup> was succeeded by his son, from Tippājī, Viru-Nṛsiṃha (=Narasimha, Nārasimha); succeeded by Narasa's son from Nāgalā (Nāgāmbikā), Kṛishṇarāya (Kṛishṇadēva-mahārāja, Virapratāpa Viru-Kṛishṇarāya).

503.—**Ś. 1434** (for 1435).—*Jour. Bo. As. Soc.* Vol. XII. p. 381. Kuppēlūr Sanskrit and Kanarese plates<sup>7</sup> of Kṛishṇarāya :—

(L. 52).—*Śak-ābdē Śālivāhasya sahasrēṣa chatuḥ-śataih | chatustrimśat-samair-yuktē samkhyātē gapita-kramāt || Śrīmukhi-vatsarē śāghyē Māghē ch-āsita-pakshakē | Śivarātrau mahātithyām 7punyā-kālē śubhē dinē ||*

Genealogy as in No. 502.

504.—**Ś. 1435.**—*Ep. Ind.* Vol. IV. p. 267. Śāṅkalāpura Sanskrit and Kanarese inscription of Kṛishṇarāya, the son of Nṛhari (Narasa) and Nāgāmbikā :—

(L. 76).—*[Śā]livāhana-Śaka-varushamgaḷu 1435neya Śrīmukhi-samvatsara nija-Bhādrapada-ba 6 Maṅgaḷavāra Ka[pi]la-shashthi-8punyakāladalū.*

Tuesday, 20th September A.D. 1513; see *ibid.* p. 267, and *Ind. Ant.* Vol. XXV. p. 345, No. 3.

<sup>1</sup> On this day the *tithi* of the date commenced 5 h. 19 m. after mean sunrise.

<sup>2</sup> Being minister and general of the first dynasty of Vijayanagara, he overthrew that dynasty. For inscriptions of his (of Ś. 1394 and Ś. 1404) see *South-Ind. Inscri.* Vol. I. Nos. 116 and 119.

<sup>3</sup> For an inscription of his of Ś. 1418 see *ibid.* No. 115. See also *Ep. Ind.* Vol. VII. p. 79, note 7.

<sup>4</sup> *I.e.* either the day of the king's coronation or an anniversary of it.

<sup>5</sup> They were both generals of the Nṛsiṃharāya in No. 501. After the usurpation of the Vijayanagara kingdom by Nṛsiṃharāya (see No. 501), Narasa in turn took it away from Nṛsiṃharāya's family; see *Ep. Ind.* Vol. VII. p. 78.—For a date, corresponding to the 13th December A.D. 1498, of the time of Narasa, see *Ind. Ant.* Vol. XXVI. p. 380, No. 3.

<sup>6</sup> The text of the inscription is interspersed with parenthetical remarks (such as would ordinarily be made by a commentator) regarding the contents and import of the different parts of the inscription.

<sup>7</sup> Read *puṇya*.

<sup>8</sup> Read *puṇya*.



505.—Ś. 1435 (for 1436).—*As. Res.* Vol. XX. p. 30. Translation of a Kṛishṇapuram inscription of Kṛishṇarāya :—

'In the reign of Śālivāhana 1435, corresponding to the year Bhāva, in Phālguna sudi Tṛitīyā, Śukravār.'

Friday, 16th February A.D. 1515; see below, No. 506.

506.—Ś. 1436.—*As. Res.* Vol. XX. pp. 21 and 37. Kṛishṇapuram Sanskrit and Kanarese inscription of Kṛishṇarāya :—

Śālivāhana-Śak-ābdāḥ || 1436 || . . . Bā(Bhā)va-nāma-samvatsara-Phālguna(na)-suddha 3 Śukravāra.

Friday, 16th February A.D. 1515; see *Ind. Ant.* Vol. XXIII. p. 120, No. 43.

507.—Ś. 1436.—*Archaeol. Surv. of West. India*, Vol. III. p. 115. Reference to a Saundatti Kanarese inscription of the time of Kṛishṇarāya :—

Śālivāhana-Śaka-varshaṅgaḥ 1436neya Bhāva-samvatsaradallu.

508.—Ś. 1437-1443.—*Ep. Ind.* Vol. VI. p. 117. Maṅgalagiri and Kāzā pillar inscriptions<sup>1</sup> of the reign of Kṛishṇarāya of Vijayanagara, recording grants by his prime-minister Sāḷva-(Sāḷva-)Timma (the son of the minister Rācha and grandson of the minister Vēma, and husband of Lakshmi), and by the two ministers Appa and Gōpa (Nādiṇḍla-Appa and Nādiṇḍla-Gōpa), sons of the minister Timma and his wife Kṛishṇāmbā (Kṛishṇamāmbā) who was a sister of Sāḷva-Timma. The inscription records the capture of Koṇḍaviṭi (Koṇḍaviḍa) from the Gajapati (of Orissa) by Sāḷva-Timma on the following date :<sup>2</sup>—

(L. 47).—Sāḷvārka-Śakavatsara-gaṇy-Āshāḍha-suddha(ddha)-Harivāsara-Sauran (on which there is the remark : Sāḷvārka akshara-sahjā 1437 Śaka-varshāla).  
Saturday, 23rd June A.D. 1515.

509.—Ś. 1442.—*Ep. Ind.* Vol. VI. p. 233. Koṇḍaviḍa Sanskrit and Telugu pillar inscription of the reign of Kṛishṇarāya of Vijayanagara, recording grants by Nādiṇḍla-Gōpa, the governor of Koṇḍaviḍa, made for the benefit of Kṛishṇarāya's minister Sāḷva-Timma and his wife Lakshmi (Lakshamma);<sup>3</sup> (the Sanskrit part was composed by Lōlla-Lakshmidhara Yajvan) :—

(L. 92).—Śāk-ābdē-kshi-yug-ābdhi-chandra-gaṇitē samvatsarē Vikramē.

(L. 109).—Jayābhūdaya-Śālivāhana-Śaka-varshāmbela 1442agunēṣṭi Vikrama-samvatsara Vaiśākha-suddha(ddha) 15 Ba | sōmagrahaṇa-puṇyakālam-amḍu.

Wednesday, 2nd May A.D. 1520; a lunar eclipse, visible in India.

510.—Ś. 1442.—*As. Res.* Vol. XX. p. 28. Translation of a Vijayanagara inscription of the time of Kṛishṇarāya :—

'In the year of Śālivāhana 1442, corresponding to . . . Vikrama, in Māgha sudi-saptamī . . . on Rādhāsaptamī,<sup>4</sup> the 7th of the moon.'

511.—Ś. 1444 (for 1445).—*PSOOL* No. 27; *Mysore Inscr.* No. 135, p. 242. Śimoggā Sanskrit and Kanarese plates of Kṛishṇarāya :—

(L. 77).—Śālivāhana-nirṇ(rpi)tē Śāk-ābdē dasabhiḥ śataiḥ | chatuḥśataiḥ-chatuḥ-chatvāriṃśatā gaṇitē kramāt | Svabhānu-vatsarē Pushya-māsē Makara-samkramē | Hasta-rakhe Bhaumavārē cha.

Tuesday, 29th December A.D. 1523; see *Ind. Ant.* Vol. XXIV. p. 5, No. 142.  
Genealogy as in No. 502.

<sup>1</sup> With a few explanatory remarks in Telugu.—For another inscription of Ś. 1437 see below, under *Addenda*.

<sup>2</sup> The other (very numerous) dates it is impossible to give here. In one of the dates, in lines 151 and 152, *āndra-jalad(dā)-āndra* appears to be wrong for *iādu-jaladā-āndra* (1441).

<sup>3</sup> See above, No. 508.

<sup>4</sup> This should be *rathe-saptamī*.



512.—*Ś. 1448.*—*ds. Res.* Vol. III. p. 39. Translation with specimen lithograph of the text of Conjeeveram plates of *Kṛishṇarāya* :—

'One thousand four hundred and forty-eight years of the *Sacābda*, or era established in memory of Śālivāhana, being elapsed; in the year *Vyaya*, in the month of *Pushya*, when the sun was entering *Macara*, in the dark fortnight, on the day of *Bhṛigu*, and on that venerable *tithi*, the tenth of the moon; under the constellation *Vāśchā*.'

Friday, 28th December A.D. 1526.<sup>1</sup>

513.—*Ś. 1450 and 1451.*—*Ep. Ind.* Vol. I. p. 399. *Kṛishṇapuram* Sanskrit and Kanarese inscription of the *Mahārājādhirāja Virapratāpa Vira-Kṛishṇarāya* (*Kṛishṇarāya*), reigning at *Vijayanagara* :—

(L. 1).—Śālivāhana-Śaka-varuṣaṁgaṇa 1451neya Virōdhi-samvatsarada Vaiśākha-śūda-  
(ddha)15 Śadallū (i.e. Śukravāradallū) . . .

(L. 22).—Virōdhi-samvatsarada Vaiśākha-śū 15 Śadallū sōmagrā(gṛa)hapa-puṇyakāladallū

Friday, 23rd April A.D. 1529; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII p. 120, No. 45.

(L. 45).—Śāktē sārdaipā-chaṭurbhīr-<sup>2</sup>daśabbir-api śataip saṁmitē Sarvadā(dhā)riṇṇ-  
abdhē(bdē) Chaitr-ākhyā-māsē sīta-Madana-tithau Jivavārē-ryamarkshē |

Thursday, 2nd April A.D. 1528; see *ibid.* p. 120, No. 44.

514.—*Ś. 1452.*—*Ind. Ant.* Vol. IV. p. 328; *PSOCL* No. 129; *Mysore Inscr.* No. 22, p. 33. Harihar Sanskrit and Kanarese inscription of the reign of the *Rājādhirāja Virapratāpa Achyutarāya*, recording a grant by *Nārāyaṇadēva*, the son of *Timmarasa* :—

(L. 4).—Śālivāhana-Śaka-varuṣa 1452 Vikra(kṛi)ti-samvatsarada Śrāvapa-bahula 8yo  
Sōmavāra Jayantī-<sup>3</sup>puṇyakāladalli śri-Kṛa(kṛi)shāvatāra-samayadalli.

Monday, 15th August A.D. 1530; <sup>4</sup> see *Ind. Ant.* Vol. XXIV. p. 2, No. 126.

515.—*Ś. 1453.*—*PSOCL* No. 130; *Mysore Inscr.* No. 25, p. 43. Harihar Kanarese inscription of the time of *Virapratāpa Achyutarāya*, reigning at *Vijayanagara* :—

(L. 3).—Śālivāhana-Śaka-varuṣa(sha)ṁgaṇa 1453neya Khara-saṁva[tsa]rada Āśvīja-śū 10  
Saumyavāradala.

Wednesday, 20th September A.D. 1531.<sup>5</sup>

516.—*Ś. 1455\**.—*Ind. Ant.* Vol. V. p. 19; *PSOCL* No. 72. Tolachgnū (*Bādāmi*) fragmentary Kanarese inscription of the reign of *Virapratāpa Achyutarāya*,<sup>6</sup> and of his *Sēnddhīpati Chinnapa-Nāyaka* :—

(L. 4).—Śālivāhana-Śaka-varuṣa 1455neya Nandana-samvatsarada Jē(jyē)shṭha-śū 5  
Garavāradallū.

Thursday, 9th May A.D. 1532; see *Ind. Ant.* Vol. XXIII. p. 129, No. 97.

517.—*Ś. 1460.*—*Ind. Ant.* Vol. IV. p. 330, and Plate in Vol. V. p. 362; *PSOCL* No. 131; *Mysore Inscr.* No. 21, p. 36. Harihar inscription of the reign of *Achyutarāya*, recording a grant by his minister *Achyutamallapanna* (*Akkapa*); (the verses were composed by *Vādhūla Mallapārādhyā*, the son of *Timmapārādhyā*, of the family of *Kōṭṭā*) :—

(L. 15).—Śālivāhana-nirpāṇa-Śaka-varuṣa-<sup>7</sup>kram-ēgatē | vyōma-tarkka-chaṭus-chaṇḍra-  
saṁkhyayā cha samanvitē || Viṣambi-nāmakē varahē māsē Kārttika-nāmani | paurṇamāsyām  
citē pakshē vārē Śāsisutasya cha || Sōmōparāga-samayē.

<sup>1</sup> On this day the *tithi* of the date commenced 2 h. 29 m. after mean sunrise.

<sup>2</sup> Read *sārdaipā-chaṭurbhīr*.

<sup>3</sup> Read *-puṇya*.

<sup>4</sup> On this day the *tithi* of the date commenced 12 h. 45 m. after mean sunrise.

<sup>5</sup> On this day the *tithi* of the date commenced 1 h. 46 m. after mean sunrise.

<sup>6</sup> For an inscription of his of *Ś. 1454*, the year *Nandana*, see *South-Ind. Inscr.* Vol. I. No. 123, p. 132.

<sup>7</sup> Read *-varuṣa*.

<sup>8</sup> Compare above, No. 475.

Wednesday, 6th November A.D. 1538; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 120, No. 46.

518.—*Ś. 1461.*—*PSOCI.* No. 132; *Mysore Inscr.* No. 19, p. 29. Harihar Sanakṛit and Kanarese inscription of Virapratāpa Achyutarāya:—

(L. 8).—Śākē chaṁdra-ras-Āmarēndra-gaṇitē . . . Bhādrapadasya . . . dvādaśy-abbikhyē tithau varē Bhūmistasya;¹ (*Mys. Inscr.*: 'the 12th day of the moon's increase, the nakṣatra being Śravaṇa').

Tuesday, 26th August A.D. 1539 (when the nakṣatra was Śravaṇa).

519.—*Ś. 1462.*—*Ep. Ind.* Vol. III. p. 151, and Plates. Ūgamāṣṭjēri plates² of Achyutarāya, residing at Vijayanagara, recording a grant made at the request of his minister Virūpākṣa-Nāyaka, who was born in the family of Ananta and belonged to the [Ā]diyappendra Nāyakas; (composed by Sabhāpati):—

(L. 91).—Śak-ābdē Śālivāhasya sabastrēṇa chatuṣ-ṣataiḥ | dvishashtyā cha samāyuktē(ktai)r-gaṇanām prāpitē kramāt || Śārvari-nāmakē varshē māsi Kārttika-nāmani | śukla-pakṣhē cha puṇyāyām-utthāna-dvādaśi-tithau ||

Genealogy as far as Kṛishṇarāya as in No. 502; he was succeeded by his younger brother Achyutēndra (Achyutarāya), the son of Nṛsimha (Narasimha) from Obāmbikā.

520.—*Ś. 1465\**.—*As. Res.* Vol. XX. p. 26. Translation of a Vijayanagara Kanarese inscription of the time of Achyutarāya:—

'In the year of Śālivāhana 1463, corresponding to the year Śārvari, in the month of Kārttika, sudi-paṇchami, Guruvār.'

The date is irregular.

521.—*Ind. Ant.* Vol. X. p. 64, and Plate; *PSOCI.* No. 45. Bādāmi Kanarese pillar inscription of the time of Sadāśivarāya, and of the Hoḍapadaḷa³ Kṛishṇappa-Nāyaka, and Koṇḍarāja:—

(L. 1).—Śōbhakru(kṛi)t-samvatsarada Āshāḍa(ḍha)-ṣu 15lā.  
[Śōbhakṛit=Ś. 1465.]

522.—*Ind. Ant.* Vol. X. p. 64; *Archaeol. Surv. of West. India*, Vol. I. Plate xxxiv. 10; *PSOCI.* No. 46. Bādāmi Kanarese pillar inscription of Koṇḍarāja:—

(L. 1).—Śōbhakru(kṛi)ttu(tu)-samvatsarada Āshāḍa-su⁴ 15lu.  
[Śōbhakṛit=Ś. 1465.]

523.—*Ś. 1466\**.—*Ind. Ant.* Vol. X. p. 66. Tolachguḍ(Bādāmi) Kanarese inscription of the reign of the Mahārājādhirāja Virapratāpa Sadāśivarāya, recording a grant by the Hoḍapadaḷa³ Kṛishṇappa-Nāyaka:—

(L. 2).—Śālivāhana-Śaka-varuṣa 1466neya Śōbhakru(kṛi)t-samvatsarada Ā(śvi)ja-ṣa]ḍha-(ddha) . . . [1]ā.

524.—*Ś. 1467.*—*As. Res.* Vol. XX. p. 35. Translation of a Vijayanagara inscription of the time of Sadāśivarāya:—

'In the year of Śālivāhana 1467, corresponding to the year Viśvāvasu, in Kṛishna(1) sudi-tṛitīyā, Guruvāram.'

525.—*Ś. 1469.*—*Ind. Ant.* Vol. X. p. 64. Bādāmi Kanarese inscription of the reign of the Mahārājādhirāja Virapratāpa Sadāśivarāya:—

(L. 2).—Śālivāhana-Śaka 1469neya Plavaṅga-samvatsarada A(ā)śvayuja-ṣu 15yalā.

¹ See *Ind. Ant.* Vol. XII. p. 214, No. 89.

² For an inscription of his of Ś. 1463 expired, the year Plava. see *South-Ind. Inscr.* Vol. I. No. 118, p. 132.

³ See *Ep. Ind.* Vol. III. p. viii, note on p. 208.

⁴ Read *Āshāḍa-ṣa*.

⁵ The plates are marked with numeral figures.

⁶ See below, No. 531.

⁷ See above, No. 521.



526.—Ś. 1470.—*PSOOL*. No. 240; *Mysore Inscr.* No. 126, p. 221. Bêlûr Kanarese inscription of the reign of Sadâśivarâya:—

'Śâlivâhana-Śaka 1470 (in figures, l. 4), the Kîlaka *samvatsara*; Monday, the eleventh day of the dark fortnight of Âshâdha.'

The date is irregular.

527.—Ś. 1471.—*South-Ind. Inscr.* Vol. I. No. 57, p. 84. Viriñchipuram Tamil inscription of Bommû-Nâyaka [of Vêlûr]:—

'On Thursday, the day of Punarvasu, which corresponds to the seventh lunar day of the former half of the month of Mâsha of the Saumya year, which was current after the Śâlivâha-Śaka year 1471.'

Thursday, 4th April A.D. 1549; see *Ind. Ant.* Vol. XXIII. p. 132, No. 115.

528.—Ś. 1476.—*PSOOL*. No. 133; *Mysore Inscr.* No. 17, p. 25. Harihar Kanarese inscription of the reign of Virapratâpa Sadâśivarâya, residing at Vidyânagara, recording a grant by Kṛishṇappa-Nâyaka, the son of Bayappa-Nâyaka:—

(L. 3).—Śâlivâhana-Śaka-varsha 147[6]neya Ânanda-samvatsarada Vayaśâkha-<sup>3</sup>ha 14 Sôma-vâradalu . . . śrî-Narasîhva-<sup>4</sup>jayantî-<sup>5</sup>pûṇyâkâlâdalû.

Monday, 16th April A.D. 1554; see *Ind. Ant.* Vol. XXIII. p. 120, No. 47.

529.—Ś. 1477.—*PSOOL*. No. 241; *Mysore Inscr.* No. 127, p. 225. Bêlûr Kanarese inscription of the reign of Virapratâpa Sadâśivarâya, residing at Vidyânagara:—

'Śâlivâhana-Śaka 1477 (in figures, l. 3), the Râkshasa *samvatsara*; the fifth day of the bright fortnight of Mâgha.'

530.—Ś. 1478.—*Ep. Ind.* Vol. IV. p. 12. British Museum (formerly Sir W. Elliot's) plates<sup>1</sup> of Sadâśivarâya, residing at Vijayanagara (Vidyânagarî); recording a grant made at the request of (king Raṅgarâja's, Śrîraṅgarâya's, son) Râmarâja,<sup>2</sup> the ruler of the Karpâja kingdom, who had been requested in this matter by the prince Koṇḍarâja (descended from king Bukka of Âṇavîḍa); (composed by Sabhâpati):—

(L. 115).—Kramâd-vasu-hay-âbhdh-inḍu-gaṇitê Śaka-vatsarê | Naja-samvatsarê mâsi Mârgaśîrsha iti śratê | sūryôparâgê-mâvâsyâ-tithâ(thau) Mârttâṇḍa-vâsarê |

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 199.

Genealogy as far as Achyutarâya as in No. 519, except that according to this inscription Ôbâmbikâ bore to Nṛsiṁha (Narasa) two sons, Raṅga and Achyutarâya. Achyutarâya was succeeded by his son Veṅkaṭarâya, and when the latter died, Râma,<sup>3</sup> the ruler of the Karpâja kingdom and 'husband of (Sadâśiva's) sister,'<sup>4</sup> made the ministers install Sadâśivarâya, the son of (Achyutarâya's brother) Raṅga and Timmâmbâ.—The inscription also gives the genealogy of Koṇḍarâja.

531.—Ś. 1482 (for 1483).—*PSOOL*. No. 134; *Mysore Inscr.* No. 24, p. 41. Harihar Sanskrit and Kanarese inscription of the reign of Virapratâpa Sadâśivarâya, residing at Vidyânagara:—

(L. 8).—Śâlivâhana-Śaka-varsha 1482 Dumatî-samvatsarada Mâgha-<sup>5</sup>du 15 Sôma-vâra sômôparâga-<sup>6</sup>pûṇyâkâlâdalû.

<sup>1</sup> See below, No. 534.

<sup>2</sup> Read *Vaiśākhâ*.

<sup>3</sup> Read *Narasîmha*, and compare *Ind. Ant.* Vol. XXVI. p. 180, l. 1.

<sup>4</sup> Read *-pûṇyâ*.

<sup>5</sup> The plates are marked with numeral figures.—The grant is remarkable for the large number of villages mentioned in it.

<sup>6</sup> *I.e.* Râmarâja II. of the third Vijayanagara dynasty; see below, No. 539.

<sup>7</sup> More probably Sadâśiva's cousin, the daughter of Kṛishṇarâya.

<sup>8</sup> Read *Śâlivâhana*.

20th January A.D. 1562, with a lunar eclipse, visible in India; but the day was a Tuesday, not a Monday; see *Ind. Ant.* Vol. XXIV. p. 9, No. 159.

532.—Ś. 1483.—*As. Res.* Vol. XX. p. 28. Translation of a Vijayanagara inscription of the time of Sadāśivarāya:—

'In the year of Śālivāhana 1483, corresponding to the year Durmati, in Chaitra sudi-pañchamī, Śanivār, . . . in the season of Makara-samkrānti-puṇyakāla.'

The date is irregular.

533.—Ś. 1482 (? for 1485).—*PSOOL*. No. 246; *Mysore Inscr.* No. 129, p. 228. Hasan Kanarese inscription of Sadāśivarāya, residing at Vidyānagara, and of Kṛishṇappa-Nāyaka, the son of Bayappa-Nāyaka:—

(L. 5).—Śālivāhana-Śaka-varsha 1482(?)ya varttamānakka(kke) nilāva<sup>1</sup> Rudhirōdgāri-samvatsarada Śrāvāṇa-śu 13 Sōmavāra <sup>2</sup>puṇyakāladalli.

For Rudhirōdgāri = Ś. 1485 the date would correspond to Monday, 2nd August A.D. 1563.

534.—Ś. 1488.—*South-Ind. Inscr.* Vol. I. Nos. 43-46, p. 70 ff. Four Tamil inscriptions at Arappakkam, Ariyūr, Arumbaritti and Śadappēri (all near Vēlūr), of the reign of Sadāśivarāya; recording grants made by the Mahāmāṇḍalīvara Tirumalarāja (I., the younger brother of Rāmarāja II. of Karpāṭa<sup>3</sup>) at the request of Śiṅga-Bommu-Nāyaka of Vēlūr:—

'On Wednesday, the twelfth lunar day of the latter half of the month of Kumbha of the Akshaya-samvatsara, which was current after the Śaka year 1488.'

Wednesday, 5th February A.D. 1567; see *Ind. Ant.* Vol. XXIII. p. 133, No. 116.

535.—Ś. 1497.<sup>4</sup>—*South-Ind. Inscr.* Vol. I. Nos. 47-49, p. 73 ff. Three Tamil inscriptions at Śattavāchchēri, Śamaṭginellūr and Perumai (all near Vēlūr), of the reign of the Mahāmāṇḍalīvara Śrīraṅgarāya II.<sup>5</sup> (usually described as I.); recording grants made by Kṛishṇappa-Nāyaka Ayyaṇ at the request of Śiṅga-Bommu-Nāyaka of Vēlūr:—

'On Wednesday, the thirteenth lunar day of the dark half of the month of Makara of the Yuva-samvatsara, which was current after the Śaka year 1497.'

The date is irregular; see *Ind. Ant.* Vol. XXIV. p. 17, No. 200.

536.—Ś. 1500.—*PSOOL*. No. 242; *Mysore Inscr.* No. 121, p. 220. Bēlūr Kanarese inscription of the reign of the Mahārājādhirāja Virapratāpa Śrīraṅgarāya II.<sup>6</sup> (usually described as I.), recording a grant by Kṛishṇappa-Nāyaka, [the son of] Venkaṭādri-Nāyaka:—

'Śālivāhana-Śaka 1500 or 1560 (in figures, l. 10), the Bahudhānya samvatsara; Saturday, the eighth day of the dark fortnight of Śrāvāṇa;' (*Mys. Inscr.*: 'the year 1500').

Saturday, 26th July A.D. 1578.<sup>7</sup>

537.—Ś. 1506.—*PSOOL*. No. 28; *Mysore Inscr.* No. 140, p. 252. Dēvanhaḷḷi plates of Śrīraṅgarāya II.<sup>8</sup> (usually described as I.):—

(L. 114).—Khyāt-āṃg-āmbara-bāṇ-śūndu-gaṇitē Śaka-vatsarē | vatsarē Tāraṇ-ābhikhyā māsi Kārttika-nāmaṇi || Pakshē valakshē puṇyāyām paurṇimāyām mahātithau | sōmoparāga-samayē.<sup>9</sup>

7th November A.D. 1584; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 121, No. 48.

<sup>1</sup> Read *alluvu* (?).

<sup>2</sup> Read *puṇya*.

<sup>3</sup> See below, No. 539.

<sup>4</sup> See above, No. 527.

<sup>5</sup> For plates of Śrīraṅgarāya II. of the same year see *Ind. Ant.* Vol. XIII. p. 165.

<sup>6</sup> See above, No. 534.

<sup>7</sup> On this day the *titthi* of the date (which was the *Epiphaneia* (2nd) commenced 2 h. 42 m. after mean sunrise.

<sup>8</sup> See *Ind. Ant.* Vol. XII. p. 212, No. 74.



538.—Ś. 1514.—*South-Ind. Inscr.* Vol. I. No. 58, p. 85. Viriñchipuram Tamil inscription of the reign of the *Mahamañḍalīśvara Veṅkaṭapati I.*,<sup>1</sup> recording a grant by *Periya-Ērama-Nāyaka* of Puppāgrūr:—

'On the 6th solar day of the month of Tai of the Nandana year, which was current after the Śaka year 1514.'

539.—Ś. 1523.—*Ep. Ind.* Vol. IV. p. 272; *Ind. Ant.* Vol. II. p. 371, and Plates. Velāppākam (Viḷāpāka) plates<sup>2</sup> of *Vira-Veṅkaṭapati-mahārāja* (Veṅkaṭapati I.) of Karpāṭa, recording a grant which was made at the request of Liṅga, the son of Bomma of Vēlūru<sup>3</sup> and grandson of Virappa-Nāyaka; (composed by Rāma, the son of Kāmakōṭi and grandson of Sabhāpati):—

(L. 109).—Śakti-nētra-kaḷamb-ēndu-gaṇitē Śaka-vatsarē | [Pla]va-saṁvatsarē puṇyē māsi(s) Vaisākha-nāmani | pakṣhē [va]lakṣhē puṇya-rkṣhē puṇyāyān dvādaśi(s)-tithau |

In the Moon's race (after mythical and legendary beings), Tāta-Pinnama [I.]; his son Sōmidēva; his son Rāghavādēva; his son Pinnama [II.], lord of Āraṇḍu; his son Bukka (firmly established the kingdom of Sājuva-Nṛpaṇḍa<sup>4</sup>); his son Rāmarāja [I.]; his son Śrīraṅgarāja [I.]; his sons Rāmarāja [II.],<sup>5</sup> Tirumalarāja [I.],<sup>6</sup> and Veṅkaṭādri, of whom Tirumalarāja [I.] was installed as king; his son Śrīraṅgarāja [II.];<sup>7</sup> his younger brother Veṅkaṭapati [I.] (defeated Mahamandasāhu, the son of Malikibharāma, i.e. Muḥammad Shāh, the son of Malik Ibrāhīm of Golkōḍa).

540.—Ś. 1543.—*PSOOL* No. 29; *Mysore Inscr.* No. 136, p. 247. Śimoggā Sanskrit and Kanarese plates<sup>8</sup> of the reign of Rāmadēva [IV. of Karpāṭa ?]:<sup>9</sup>—

'Śaka 1543 (in words, l. 18 of the first side; eḍḍa, 3; ambudhī, 4; śara, 5; and kēḷḷē, 1), the Durmati saṁvatsara; Saturday, the third day of the bright fortnight of Vaisākha.'<sup>10</sup>

Saturday, 14th April A.D. 1621; see *Ind. Ant.* Vol. XXIII. p. 121, No. 49.

541.—Ś. 1547.—*PSOOL* No. 243; *Mysore Inscr.* No. 122, p. 221. Bēlūr Kanarese inscription of Kṛishṇappa-Nāyaka, Veṅkaṭādri-Nāyaka, and others:—

(L. 4).—Śālivāhana-Sha(śa)ka-varuṣaṁgaṇu 1547nē Krōdhana-saṁvatsarada Māgha-ba 5 Sōmavāra.

Monday, 6th February A.D. 1626.

542.—Ś. 1556.<sup>11</sup>—*Ep. Ind.* Vol. III. p. 240. Kāniyūr plates<sup>12</sup> of *Vira-Veṅkaṭapati-mahārāja* (Peda-Veṅkaṭa, Veṅkaṭapati II., the elder son of Śrīraṅgarāja IV, who was a son of Rāmarāja II.) of Karpāṭa, residing at Penugōḍa; recording a grant which was made at the request of Tirumala-Nāyaka (of Madhurā); (composed by Rāma, the son of Kāmakōṭi and grandson of Sabhāpati):—

(L. 103).—Ri(ṛi)ta-bāṇa-kaḷamb-ēndu-gaṇitē Śaka-vatsarē | Bhāv-Abhidā(dhā)nakē varṣhē māsi Vaisākha-nāmani | pakṣhē vaḷakṣhē puṇya-rkṣhē paurṇa(rṇa)māsyān mahātithau |

For a full genealogy of the family to which Veṅkaṭapati II. belonged, see the Table facing *ibid.* p. 238.

Genealogy of Tirumala: Nāga of the Kāśyapa gōtra; his son Viśvanātha; his son Kṛishṇappa-Nāyaka; his son Virapa; his son Viśvappa-Nāyaka; his son Muddakṛishṇa; his sons Mudduvira and Tirumala.

<sup>1</sup> See No. 539.

<sup>2</sup> The plates are marked with numeral figures.

<sup>3</sup> See No. 535.—*South-Ind. Inscr.* Vol. I. No. 133, dated Ś. 1524, records a grant by Bomma-Nāyaka's son

Liṅgama-Nāyaka.

<sup>4</sup> See No. 530.

<sup>5</sup> See No. 534.

<sup>6</sup> See No. 501.

<sup>7</sup> See Nos. 535-537.

<sup>8</sup> Compare *Ep. Ind.* Vol. III., Table facing p. 238.

<sup>9</sup> In the photograph the greater part of the date is illegible.

<sup>10</sup> For a Viriñchipuram Tamil inscription of the same king, and of the year Śrīmatkha-Ś. 1556\*, see *South-Ind. Inscr.* Vol. I. No. 133, p. 136.



543.—**Ś. 1558.**—*Ind. Ant.* Vol. XIII. p. 128. Kondyāta<sup>1</sup> (now Madras Museum) plates of **Veṅkaṭapati II.** of Karpāṭa; (composed by Rāma, the son of Kāmakōṭi and grandson of Sabhāpati):—

(L. 121).—Vasu-bāṇa-kaṭamb-ēṇḍu-gaṇitē Śaka-vatsarē | Dhātṛi-saivatsarē (ra-)nāmai māsi ch-Āshāḍha-nāmani | pakshē vajakshē puṇya-rkshē dvādaśyām (śyām) cha mahātithau |

The greater part of the genealogical portion of this record is identical with the corresponding portion of No. 542.

544.—**Ś. 1560\***.—*PSOCI.* No. 237; *Mysore Inscr.* No. 119, p. 218. Halēbiḍ Kanarese inscription of the time of **Veṅkaṭādri-Nāyaka Ayya**, the son of Krishṇappa-Nāyaka Ayya, of Belūr:—

‘Śālivāhana-Śaka 1560 (in figures, 1.9), the *Īśvara saivatsara*; Thursday, the fifth day of the bright fortnight of Phālguna.’

Thursday, 8th February A.D. 1638; <sup>2</sup> see *Ind. Ant.* Vol. XXIV. p. 3, No. 136.

545.—**Ś. 1566.**—*Ind. Ant.* Vol. XIII. p. 156. Kaḷḷakurū<sup>3</sup> plates of Śrīraṅgarāya VI. (usually described as II.) of Karpāṭa, the son of Pina (China)-Veṅkaṭa III. who was the younger brother of Veṅkaṭapati II., and adopted son of Gōpāla who was the son of Śrīraṅga V. and grandson of Veṅkaṭādri, the youngest brother of Rāmarāja II.;<sup>4</sup> (composed by Rāma, the son of Kāmakōṭi and grandson of Sabhāpati):—

(L. 105).—Rama-rtu-bāṇa-chaṇḍr-ākhyā-gaṇitē Śaka-vatsarē [1] Tāru (ra)g-ākhyē mahā-varshē māsi Phālguna (na)-nāmakē | pakshē vajakshē puṇya-rkshē dvādaśyām (śyām) cha mahātithau |

546.—**Ś. 1615.**—*Coorg Inscr.* No. 11, p. 16. Kaṭṭepura Kanarese plate of Krishṇappa-Nāyaka, the son of Veṅkaṭādri-Nāyaka and grandson of Krishṇappa-Nāyaka, of Belūr:—

Śālivāhana-Śaka-varuṣhagaḷu 1615neya Śrīmukha-nāma-saivatsarada Pushya-śu 12lu  
... Makarasāṅkramaga-puṇyakāladalli.

29th December A.D. 1693.

#### J.—The Eastern Chalukyas (or Chālukyas, including those of Piṭhāpura and Śrīkūrmam) and minor chiefs of the Telugu country.<sup>5</sup>

547.—*Ind. Ant.* Vol. XIX. p. 309, and Plate. Sātārā (now British Museum) plates of the E. Chalukya<sup>6</sup> **Yuvardja Vishṇuvardhana<sup>7</sup> I. Vishamasiddhi**; of the 8th year (of the reign) of the **Mahārāja** (the W. Chalukya **Pulakēśin II.<sup>8</sup>**); issued from Kurumarathya:—

(L. 13).—Kārttika-paurṇamāsyām.

(L. 35).—śrī-mahārājasya pravarddhamānaka-saivatsarē aṣṭamē.

In the family of the Chalukyas, Raṇavikrama Satyāśraya [Pulakēśin I.]; his son Kīrti-varman [I.]; his son Vishṇuvardhana [I.] Vishamasiddhi.

548.—*Ind. Ant.* Vol. XX. p. 16; Dr. Burnell's *South-Ind. Palaeography*, 2nd ed., Plate xxvii. Chīpurupalle plates of the 18th year (of the reign) of the E. Chalukya **Mahārāja Vishṇuvar-**

<sup>1</sup> This is the name of the village granted; I do not know where the plates were found.

<sup>2</sup> On this day the *tithi* of the date commenced 3 h. 12 m. after mean sunrise.

<sup>3</sup> This is the name of the village granted; the grant was edited from Sir W. Elliot's impressions.

<sup>4</sup> Compare *Ep. Ind.* Vol. III. Table facing p. 238.

<sup>5</sup> For the chiefs of Koṇḍaśaṇḍi, Velanāṇḍu and Kōṇamāṇḍala (Nos. 581-583), the Kakatiyas (Nos. 584-589), the chiefs of Amarāvati and Nātavāḍi (Nos. 590-592), the Rājās of Koṇḍaśaṇḍu and Rājama-hēndranagura (Nos. 593-599), the Matryas of Oḍḍavāḍi (No. 600) and Nīmaya-Nāyaka of Piṭhāpuri (No. 601).

<sup>6</sup> The original has *Chalikya*.

<sup>7</sup> On the seal called Bittaram. — He is the Kūbja-Vishṇuvardhana of No. 657 E.

<sup>8</sup> See above, No. 9 E.



dhana I. Vishamasiddhi, the younger brother of the *Mahārāja* Satyāśraya (Pulakēśin II.): issued from Cherpūra:—

(L. 14).—Śrāvana-māsē chandragrahaṇa-nimittē.

(L. 20).—saṁ 10 8 mā (?) 4 (?) di 10 5.

[S. 654]: 7th July A.D. 632; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XX. p. 4.

The *ājñapti* (or *dātaka*) of the grant was Atavidurjaya of the Matsya<sup>1</sup> family.

549.—*Ind. Ant.* Vol. XIII. p. 137, and Plate. Pedda-Maddāli plates of the 18th year of the reign of the E. Chalukya *Mahārāja* Jayasimha I. (Sarvasiddhi), the son of [Vishamasiddhi<sup>2</sup>] and grandson of Kirtivarman I.; issued from Udayapūra:—

(L. 18).—vishuva-nimittē vijayarājya-samvatsarē ashtādāś[āḥ].

550.—*Ind. Ant.* Vol. VII. p. 186, and Plates in Vol. VIII. p. 320. Nellore district (formerly Sir W. Elliot's, now British Museum ?) plates of the second year of the reign of the E. Chalukya *Mahārāja* Vishnuvardhana II. (Vishamasiddhi), the grandson of the *Mahārāja* Vishnuvardhana I., and son of Indra-bhaṭṭāraka who was the younger brother of the *Mahārāja* Jayasimha I.:—

(L. 65).—vardhamāna-rājya-dvaya-samvatsarē Chaitra-māsē śukla-pakṣhē daśamyaṁ Maghā-nakṣatrē Budhavārēṣṇ.

[S. 586]: Wednesday, 13th March A.D. 664; see *ibid.* Vol. XX. p. 8.

551.—*Ind. Ant.* Vol. VII. p. 191, and Plate. Maṭṭewāḍa (? formerly Sir W. Elliot's, now British Museum ?) first and second plates<sup>3</sup> only of the 5th year of the reign of the E. Chalukya *Mahārāja* Vishnuvardhana II. (Vishamasiddhi), the great-grandson of Kirtivarman I., grandson of the *Mahārāja* Vishnuvardhana I., and son of Indra-bhaṭṭāraka who was the brother of the *Mahārāja* Jayasimha I.:—

(L. 19).—s(a)tmānō vijayarājya-pañchamē samvatsarē Phālguna(na)-māsē amāvāsyāyāṁ sūryyagra[ha\*]ṇa-nimi[tte\*].

[S. 589]: 17th February A.D. 668; a solar eclipse (in the *pūrṇimānta* Phālguna), not visible in India;<sup>4</sup> see *ibid.* Vol. XX. p. 9.

552.—*Ind. Ant.* Vol. XX. p. 105. Madras Museum plates of the 20th year of the reign of the E. Chalukya *Mahārāja* Sarvalōkāśraya (Vijayasiddhi, i.e. Maṅgi-yuvarāja<sup>5</sup>), the son of the *Mahārāja* Vishnuvardhana II., who was the son of Indra-bhaṭṭāraka, the younger brother of the *Mahārāja* Jayasimha I.:—

(L. 24).—uttarāyana-nimittē . . . [pravardhamāna-vija]yarājya-samvatsarē viṣaḥ.<sup>7</sup>

553.—*South-Ind. Inscr.* Vol. I. No. 35, p. 33; *Ind. Ant.* Vol. XX. p. 415. British Museum (formerly Sir W. Elliot's) plates of the E. Chalukya *Mahārājādhirāja* Vijayāditya II. (formerly *Narēndramrigarāja*), the son of the *Mahārāja* Vishnuvardhana IV. and grandson of the *Mahārāja* Vijayāditya I.:—

(L. 42).—chandr(u)dra-grahaṇa-nimittē.

The inscription mentions as *ājñapti* (or *dātaka*) Narēndramrigarāja's brother, the prince Nripa-Rudra, born in the Haihaya family.

554.—*Ep. Ind.* Vol. V. p. 120, and Plate. Eḍḍeru (now Madras Museum) plates of the E. Chalukya *Mahārājādhirāja* Vijayāditya II., the son of the *Mahārāja* Vishnuvardhana IV. and grandson of Vikramarāma (i.e. Vijayāditya I.):—

(L. 20).—śū[r\*]yyagrahaṇa-nimittē.

<sup>1</sup> Compare below, No. 600.

<sup>2</sup> I.e. Vishnuvardhana I. Vishamasiddhi; the actual name is omitted in the grant.

<sup>3</sup> Read *-ditiya-*.

<sup>4</sup> The two plates are numbered with numerical symbols. <sup>5</sup> Compare above, No. 9.

<sup>6</sup> Compare below, No. 657 ff.

<sup>7</sup> Read *viṣaḥ*.



555.—*Ind. Ant.* Vol. XIII. p. 186, and Plates. Ahadanakaram (formerly Sir W. Elliot's, now British Museum) Sanskrit and Telugu<sup>1</sup> plates of the E. Chālukya Mahārāja Vishṇuvardhana V. (i.e. Kali-Vishṇuvardhana<sup>2</sup>), the son of the Mahārāja Vijayāditya II. and grandson of the Mahārāja Vishṇuvardhana IV.

556.—*Ep. Ind.* Vol. V. p. 123, and Plate. Masulipatam (? formerly Sir W. Elliot's) plates<sup>3</sup> of the E. Chālukya Mahārāja Vijayāditya III. (who in battle slew Maṅgi), the son of the Mahārāja Vishṇuvardhana V. who was the son of the Mahārāja Vijayāditya II. (here also called Chāluky-Ārjuna<sup>4</sup>):—

(L. 27).—chandragrahapa-nimittē.

557.—*Ep. Ind.* Vol. V. p. 128, and Plate. Besvāḍa plates<sup>5</sup> of the E. Chālukya Mahārāja Bhīma I. Vishṇuvardhana (also called Chālukya-Bhīma I.):—  
(L. 20).—niṣa-paṭṭabandha-samayē.

In the Chālukya family, Satyāśraya's<sup>6</sup> brother Kubja-Vishṇuvardhana [Vishṇuvardhana I.] (reigned 18 years); his son Jayasimha [I.] (33 ys.); his younger brother Indra-bhaṭṭāraka's son Vishṇuvardhana [II.] (9 ys.); his son Maṅgi-yuvarāja (25 ys.); his son Jayasimha [II.] (13 ys.); his younger brother from a different mother, Kokkili (6 months); his eldest brother Vishṇuvardhana [III.]<sup>7</sup> (37 ys.); his son Vijayāditya-bhaṭṭāraka [Vijayāditya I.] (18 ys.); his son Vishṇurāja [Vishṇuvardhana IV.] (36 ys.); his son Vijayāditya [II.] (40 ys.); his son Kali-Vishṇuvardhana [Vishṇuvardhana V.] (1½ ys.); his son Vijayāditya [III.] (44 ys.); Bhīma [i.e. Chālukya-Bhīma I.] is the son of his brother, the Yuvarāja Vikramāditya [I.].

558.—*Ep. Ind.* Vol. V. p. 132, and Plate. Masulipatam (now Madras Museum) plates of the E. Chālukya Mahārāja Ammarāja I. Vishṇuvardhana, recording a grant to Mahākāla, a general, and son of a foster-sister, of Ammarāja's grandfather Bhīma I.

Genealogy with lengths of reigns as far as Vijayāditya [III.] substantially as in No. 557. From his younger brother, the Yuvarāja Vikramāditya [I.], sprang Bhīma [I., i.e. Chālukya-Bhīma I.] (who reigned 30 ys.); his son Vijayāditya [IV.] (6 months); his son Ammarāja [I.].

559.—*South-Ind. Inscr.* Vol. I. No. 36, p. 39. Ēḍēru (now Madras Museum) plates of the E. Chālukya Mahārāja Amma I. Vishṇuvardhana, surnamed Rājamahēndra; recording a grant to one of the king's military officers named Bhaṣṇanāditya-Kuntāditya, of the Paṭṭavardhini family.

Genealogy with lengths of reigns from Kubja-Vishṇuvardhana<sup>8</sup> to Vishṇuvardhana [IV.] substantially as in No. 557. Vishṇuvardhana's son Vijayāditya [II.] (reigned 44 ys.); his son Kali-Vishṇuvardhana [Vishṇuvardhana V.] (1½ ys.); his son Vijayāditya [III.] (cut off the head of Maṅgi; frightened Kṛishṇa and Saṅkila, and burnt their city [Kiraṇapura]);<sup>9</sup> reigned 44 ys.; his younger brother Vikramāditya's son Chālukya-Bhīma<sup>10</sup> [I.] (30 ys.); his son Vijayāditya<sup>11</sup> [IV.]; his son Amma [I.].

<sup>1</sup> The whole of the donative part of the grant is in Telugu.

<sup>2</sup> See below, No. 567 ff.

<sup>3</sup> There is no information as to what has become of the plates.

<sup>4</sup> He also is described as a fire of destruction to the Gaṅga family.

<sup>5</sup> The plates are quasi-palm-leaf.

<sup>6</sup> I.e. Pulakēśa II., above, No. 9 ff.

<sup>7</sup> Compare below, No. 694.

<sup>8</sup> The inscription mentions an enemy of his, (a king) Daddāra.

<sup>9</sup> See *Ep. Ind.* Vol. IV. p. 116; the Kṛishṇa mentioned above is by Dr. Holtzsch suggested to be a Patavāra of Māhara; but he may be the Rāshtrakūṭa Kṛishṇarāja II. See below, No. 600.

<sup>10</sup> Here also called Drōhārjuna.

<sup>11</sup> Here also called Kaliyattayaka.



560.—*Ind. Ant.* Vol. XIII. p. 213, and Plates. Pāṇanavaram (formerly Sir W. Elliot's, now British Museum) plates of the E. Chālukya *Mahārājādhirāja* Chālukya-Bhīma II. Viśṇuvardhana, surnamed Gaṇḍamahēndra,<sup>1</sup> the son of Vijayāditya IV. and Mēlāmbā.

Genealogy with lengths of reigns as far as Viśṇuvardhana [IV.] substantially as in No. 557. His son Narāndramiṅgarāja [Vijayāditya II.] (reigned 48 ys.); his son Kālī-Viśṇuvardhana [Viśṇuvardhana V.] (1½ ys.); his son Guṇaga-Vijayāditya [Vijayāditya III.] (slew Maṅgi, and burnt Kīrāpura;<sup>2</sup> reigned 44 ys.); his younger brother the *Yasarāja* Vikramāditya's son Chālukya-Bhīma [I.] (30 ys.); his son Vijayāditya [IV.] (6 months); his eldest son Ammarāja [I.] (7 ys.); having expelled his son Vijayāditya [V.], Tāha (one month); having slain him, Chālukya-Bhīma's son Vikramāditya [II.] (11 months); having defeated him, Amma's son Bhīma (8 months); having killed him, Tāha's eldest son Malla [Yuddhamalla II.] (7 ys.); having expelled him, [Chālukya-] Bhīma [II.].

561.—*Ep. Ind.* Vol. V. p. 135, and Plate. Maṅlipatam (? formerly Sir W. Elliot's, now British Museum) plates of the E. Chālukya *Mahārājādhirāja* [Chālukya-Bhīma<sup>3</sup> II.] Viśṇuvardhana, the son of Vijayāditya IV. and Mēlāmbā:—

(L. 31).—uttarā[yaṇa-nim]ittā.

Genealogy with lengths of reigns as far as Vikramāditya [II.] substantially<sup>4</sup> as in No. 560. The inscription then immediately goes on to the son of Mēlāmbā and Vijayāditya [IV.].

562.—*South-Ind. Inscr.* Vol. I. No. 37, p. 44. Kolaveṇṇu (now Madras Museum) plates<sup>5</sup> of the E. Chālukya *Mahārājādhirāja* Chālukya-Bhīma II. Viśṇuvardhana, surnamed Rājamaṛtaṇḍa, the son of Vijayāditya IV. and brother of Ammarāja I. from a different mother; recording a grant made at the request of the prince Vājaya of the Pānara family:—

(L. 30).—uttarāyaṇa-nimittā.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially<sup>6</sup> as in No. 560. His son Vijayāditya [V.] (reigned half a month); Tālapa (one month); having conquered him, Chālukya-Bhīma's son Vikramāditya [II.] (one year); Chālukya-Bhīma [II.], the son of Vijayāditya [IV.] (conquered Tātabikyana and Dhaladi).

563.—*Ind. Ant.* Vol. VII. p. 15, and Plates. British Museum (P. formerly Sir W. Elliot's) plates of the E. Chālukya *Mahārājādhirāja* Ammarāja II. Vijayāditya VI., the son of Chālukya-Bhīma II. and Lōkamahādēvi:<sup>7</sup>—

(L. 51).—sōmagrahana-nimittam.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially<sup>8</sup> as in No. 560. Having expelled his son Vijayāditya [V.], Tālapa (reigned one month); having conquered him, Chālukya-Bhīma's son Vikramāditya [II.] (11 months); Tālapa's son Yuddhamalla [II.] (7 ys.); having expelled him, Ammarāja's younger brother Bhīma [i.e. Chālukya-Bhīma II.] (12 ys.). His son Ammarāja [II.] assumed the crown in the 12th year of his life on the date—

(L. 31).—Giri-rasa-vasu-saṅkhyābda Śaka-samayā Mārggaśreṣṭha-māsē-smin kṛishṇa-trayōdaśa-dinē Bhṛiguvarē Maitra-nakṣatṛē || Dhanuṣi ravaṇa Ghaṭa-lagnē.

[S. 867]: Friday, 5th December A.D. 945; see *ibid.* Vol. XXIII. p. 123, No. 62.

<sup>1</sup> Compare above, No. 126.

<sup>2</sup> See above, No. 559.

<sup>3</sup> This name is not given in the inscription.

<sup>4</sup> But Guṇaga-Vijayāditya is here called Guṇaka-Vijayāditya.

<sup>5</sup> The grant on these plates was left incomplete.

<sup>6</sup> But the length of the reign of Vijayāditya II. Narāndramiṅgarāja is given as 40 years (see No. 557); and Guṇaga-Vijayāditya is called Guṇakamalla-Vijayāditya.

<sup>7</sup> The poetry of the grant is by Mādhavabhaṭṭa.

<sup>8</sup> But the length of the reign of Jayasinha I. is given (wrongly) as 30 years; Guṇaga-Vijayāditya is called Guṇagāṅka-Vijayāditya; and Vijayāditya IV. is called Kollabigaṇḍa-Vijayāditya.



564.—*Ep. Ind.* Vol. V. p. 140, and Plate. Masulipatam (now Madras Museum) plates of the E. Chālukya *Mahārāja Rājādhirāja*<sup>1</sup> Ammarāja II. Vijayāditya VI., surnamed Rājamahendra, the son of Chālukya-Bhīma II. and Lōkamahādēvi; recording a grant to the *Yuearāja* Ball[ā]ladēva-Vēlābhata, also called Boḍḍiya, the son of (the lady) Pammavā of the Paṭṭavardhini family.

Genealogy with lengths of reigns substantially<sup>2</sup> as in No. 563.

565.—*Ind. Ant.* Vol. XII. p. 91, and Plates. Elavagga plates<sup>3</sup> of the E. Chālukya *Mahārājādhirāja* Ammarāja II. Vijayāditya VI., the son of Chālukya-Bhīma II. and Lōkamahādēvi.<sup>4</sup>—

(L. 54).—uttarāyana-nimittā.

Genealogy with lengths of reigns substantially as in No. 564.

566.—*Ind. Ant.* Vol. XIII. p. 240, and Plate. British Museum (formerly Sir W. Elliot's) plates of the E. Chālukya *Mahārājādhirāja* Ammarāja II. Vijayāditya VI., surnamed Rājamahendra, the son of Chālukya-Bhīma II. and Lōkamahādēvi; recording a grant made at the request of the king's wife's parents Kāma and Nāyamāmbā.<sup>5</sup>—

(L. 28).—uttarāyana-nimittā.

Genealogy with lengths of reigns as far as Bhīma (i.e. Chālukya-Bhīma I.) substantially as in No. 560. His son Kollabigaṇḍa-bhāskara [Vijayāditya IV.] (reigned 6 months); his eldest son Ambarāja [Ammarāja I.] (7 ys.); his eldest son Vijayāditya [V.] (half a month); having put him in prison, Tāla, the son of Yuddhamalla [I.] who was the paternal uncle of Chālukya-Bhīma [I.] (one month); Vikramāditya [II.] (1 y.); Kollabigaṇḍa's son Bhīma [Chālukya-Bhīma II.], surnamed Karayilladāta (12 ys.); his son Ammarāja [II.].

567.—*South-Ind. Inscr.* Vol. I. No. 38, p. 47. Masulipatam (now Madras Museum) plates<sup>6</sup> of the E. Chālukya *Mahārājādhirāja* Ammarāja II. Vijayāditya VI., the son of Chālukya-Bhīma II. and Lōkamahādēvi.

Genealogy with lengths of reigns as far as Ammarāja [I.] substantially as in No. 560. After him, Tālapa (reigned one month); having expelled him, Chālukya-Bhīma's son Vikramāditya [II.] (1 y.); Yuddhamalla [II.] (7 ys.); having expelled him, Ammarāja's younger brother [Chālukya-Bhīma [II.]] (12 ys.); his son Ammarāja [II.].

568.—*Ep. Ind.* Vol. VI. p. 351, and Plates. Raṅastipūḍī plates<sup>7</sup> of the 8th year (of the reign) of the E. Chālukya *Mahārājādhirāja* Vimalāditya Vishṇuvardhana.<sup>8</sup>—

(L. 97).—aṣṭama-varsha-varddhanē Simha-m[ā]śa.

Date of Vimalāditya's coronation:—

(L. 42).—Anul-ānala-randhra-gatē Śaka-varshē Vṛishabha-māsi sīta-pakṣhē [1\*] yash-shaashṭhyān Gura-Pushyā Simhē lagnē prasiddham-abhisikṭaḥ 1(11)

[S. 933]: Thursday, 10th May A.D. 1011; but the *tithi* which ended on this day was the 5th, not the 6th; see *ibid.* p. 349.

Mythical genealogy from Nārāyaṇa (Viṣṇu), through the Moon, to Udayana who was the first of 59 kings of Ayōdhyā. Descended from them, Vijayāditya, was killed in battle with Trilōchana-Pallava; his posthumous son Viṣṇuvardhana; his son (from a

<sup>1</sup> Perhaps a mistake for *Mahārājādhirāja*.

<sup>2</sup> But the length of the reign of Jayasīma I. is given (correctly) as 33 years; and Tālapa is called Tālādhipati and Tālādhipati.

<sup>3</sup> The grant is partly a quasi-palimpsest.

<sup>4</sup> The poetry of the grant is by Pōtanabhatta.

<sup>5</sup> The poetry of the grant is by Mādhavabhatta.

<sup>6</sup> They are all much worn, and of the third plate one entire half is lost.

<sup>7</sup> This is the name of the village granted; the plates were found in the Amalāpura taluka and belong to an inhabitant of Amalāpura.

<sup>8</sup> The description of the boundaries of the village granted is in Sanskrit and Telugu.

<sup>9</sup> The poetry of the grant is by Bhīmanabhatta.



Pallava princess) Vijayāditya; his son Polakēśivallabha (Pulakēśin I.); his son Krtivarman [I.]. Then genealogy with lengths of reigns from Kubja-Vishnuvardhana to Yuddhamalla [II.] substantially<sup>1</sup> as in No. 563. Having expelled Yuddhamalla [II.], Rājabhīma (Bhīma, Chālukya-Bhīma [II.]), the younger brother of Ammarāja [I.], (reigned 12 years); his son Ammarāja [II.] (25 ya.); Dāna or Dānārjaya, his brother from a different mother (3 ya.); an interregnum of 27 years; Dāna's son Śaktivarman (12 ya.); after him Vimalāditya<sup>2</sup> (Tribhuvanaśākya, Birudaśaka-Bhīma,<sup>3</sup> Mummaḍi-Bhīma, Bhūpamahendra), the son of Dāna and Āryā-mahādēvi.

569.—*Ind. Ant.* Vol. XIV. p. 50, and Plates. Korumelli (formerly Sir W. Elliot's, now British Museum) plates<sup>4</sup> of the E. Chālukya *Mahārājādhirāja Rājarāja I. Vishnuvardhana*, the son of Vimalāditya and his wife Kundavā who was the younger sister of [the Chōla king] Rājendra-Chōla [I.] and daughter of [the Chōla king] Rājarāja [I.] of the solar race:<sup>5</sup>—

(L. 103).—imḍuparāgē.

Date of Rājarāja's coronation:—

(L. 65).—Yō rakshitum vasumatim Śaka-vatsarēshu vēd-āmburēśi-nidhi-varṭtiśhu Simha-gē-rkkē [I\*] kṛishṇa-dvitiya-divavas-<sup>6</sup>Ōttarabhadrikāyām varē Gurūr-Vvaṇṇi lagna-varē bhishikṭab ||

[S. 944.]: Thursday, 16th August A.D. 1022; see *ibid.* Vol. XXIII. p. 131, No. 110.

Mythical genealogy, *etc.*, as far as the interregnum substantially as in No. 568; Dāna's son Chālukya-Chandra [Śaktivarman] (reigned 12 ya.); his younger brother Vimalāditya (7 ya.); his son Rājarāja [I.].

570.—*Ep. Ind.* Vol. IV. p. 303. Madras Museum Sanskrit and Telugu<sup>7</sup> plates (Nandamapūṇḍi grant) of the 32nd year of the reign of the E. Chālukya *Mahārājādhirāja Rājarāja I. Vishnuvardhana*, the son of Vimalāditya and his wife Kundavā of the solar race:<sup>8</sup>—

(L. 78).—sōmagrahāṇa-nimittē.

(L. 92).—dvātrimśattamē vijayarāja-varah[ē] varddha[mā\*]nē.

The lunar eclipse mentioned is probably that of the 28th November A.D. 1033 [in S. 975], which was visible in India; see *ibid.* p. 303.

Date of coronation and genealogy with lengths of reigns substantially as in No. 569.

571.—*Ep. Ind.* Vol. VI. p. 336, and Plates. Tēki plates<sup>9</sup> of the E. Chālukya *Mahārājādhirāja Chōdagaṅga Rājarāja Vishnuvardhana*, ruler of Vēṅgi, of the 17th year of the reign (of Kulōttaba-Chōla I.); issued from Jananāthanagarī:—

(L. 108).—śrī-vijayarāja-samvatsara(rē) sapṭadaśē.

Date of Chōdagaṅga's appointment as ruler of Vēṅgi:—

(L. 61).—Śāk-ābdē rasa-kh-āmba-bhūdu-gaṇitē Jyēsthā-dha(tha) māśē sitē pakṣē pūrṇa(rṇa)-tidhau(thau) dinē Suragurūr-Jyēsthām śaśāmkē gate [I\*] Śimha(hē) lagna-varē.

[For S. 1006] the date is irregular.

<sup>1</sup> But Indrarāja (Indra-bhāṭṭāraka) is here stated to have reigned for 7 days, and Tālapa is called Tāḍapa.

<sup>2</sup> He amongst others defeated the Śakas, Lātas and Gurjaras.

<sup>3</sup> Compare Birudaśaka-Rāma, above, in No. 309, note.

<sup>4</sup> The first plate is a quasi-palimpsest.

<sup>5</sup> The poetry of the grant is by Chētanabhaṭṭa, the son of Bhīma (No. 568).—For the Chōla kings Rājarāja I. and Rājendra-Chōla (-Chōla I.) see below, Nos. 696 ff. and 721 ff.

<sup>6</sup> Read *-divas-*.

<sup>7</sup> The description of the boundaries of the village granted is in Telugu.

<sup>8</sup> The poetry of the grant is by Nanniyabhaṭṭa.

<sup>9</sup> Composed by Viddayabhaṭṭa; see Nos. 572 and 573.—The plates do not refer to a grant of land, but confer certain honorary privileges.



Genealogy, etc., as far as Vimalāditya substantially as in No. 569. His son Rājārāja [I.] (reigned 41 years), married Ammaṅgadēvi, the daughter of [the Chōḷa] Rājendra-Chōḷa [I.] of the solar race. Their son Rājendra-Chōḷa [II.], at first ruler of Vēṅgi, as Kulōttuṅga-Chōḷa I.) was anointed in the Chōḷa kingdom.<sup>1</sup> He had many queens and from them several sons. He first appointed his son Mummaḍi-Chōḷa [Rājārāja] to the sovereignty of Vēṅgi (which had been held before by Kulōttuṅga's paternal uncle Vijayāditya [VII.]<sup>2</sup> for 15 years), and Mummaḍi-Chōḷa held it for one year. Kulōttuṅga then appointed the latter's younger brother Vira-Chōḷa, but recalled him after six years. He then appointed his eldest son Chōḷagaṅga.

572.—*South-Ind. Inscr.* Vol. I. No. 39, p. 53; *Ind. Ant.* Vol. XIX. p. 427. Chellūr (formerly Sir W. Elliot's, now British Museum) plates<sup>3</sup> of the E. Chālukya Mahārājādhirāja Vira-Chōḷa Viṣṇuvardhana, ruler of Vēṅgi, of the 21st year of the reign (of Kulōttuṅga-Chōḷa I.):<sup>4</sup>—

(L. 113).—śrī-vijayarājya-samvatsarē śkavimśē.

Date of Vira-Chōḷa's appointment as ruler of Vēṅgi:—

(L. 76).—Śāk-ābdē śaśi-khadvay-śrādu-gaṇitē Simh-ādhirūḍḍē(ḍhē) ravan chandré vṛiddhimati trayōdaśa-tithau vārē Gurōr-Vyāśchikē [1\*] lagnē-tha Śravapē.

[Ś. 1001\*]: Thursday, 23rd August A.D. 1078;<sup>5</sup> see *Ind. Ant.* Vol. XXIV. p. 2, No. 128.

Genealogy, etc., as far as Kulōttuṅga (Kulōttuṅga-Chōḷa I.) substantially as in No. 571. He married Madhurāntakī, the daughter of [the Chōḷa] Rājendradēva, and appointed his son Vira-Chōḷa to the sovereignty of Vēṅgi (which had been held before by Kulōttuṅga's paternal uncle Vijayāditya [VII.] for 15 years, and by Vira-Chōḷa's elder brother [Mummaḍi-Chōḷa] Rājārāja for one year).

573.—*Ep. Ind.* Vol. V. p. 74; specimen plate in Dr. Burnell's *South-Ind. Palaeography*, 2nd ed., Plate xxix. Piṭhāpuram (now Madras Museum?) plates<sup>6</sup> of the E. Chālukya Mahārājādhirāja Vira-Chōḷa Viṣṇuvardhana, ruler of Vēṅgi, of the 23rd year of the reign (of Kulōttuṅga-Chōḷa I.):<sup>7</sup>—

(L. 186).—nttarāyaga-nimitt[ē\*].

(L. 279).—śrī-vijayarājya-samvatsarē tryutta[ra\*]-vimśati-samvatsarē.

Date of Vira-Chōḷa's appointment as ruler of Vēṅgi and genealogy, etc., substantially<sup>8</sup> as in No. 572.

574.—Ś. 1056 (for 1065).—*Ind. Ant.* Vol. XIV. p. 56, and Plates. Chellūr (formerly Sir W. Elliot's, now British Museum) plates<sup>9</sup> of the reign of the E. Chālukya Kulōttuṅga-Chōḷa II., recording a grant by his Daṇḍādhirāja Kāṭa, otherwise called Kolani-Kāṭama-Nāyaka, i.e. Kāṭama-Nāyaka of Kolam:—

(L. 49).—Śāk-ābdānām pramāṇē rasa-viśikha-viyach-chandra-samkhyām prayātē . . . e-ārdra-rkahē pūrva-ma(pa)kahē viśuvati antithā(thau).

For Ś. 1056 the date is irregular; for Ś. 1065 it regularly corresponds to the 24th March A.D. 1143;<sup>10</sup> compare *Ep. Ind.* Vol. VII. p. 9.

<sup>1</sup> See below, No. 753 ff.

<sup>2</sup> See below, No. 754.

<sup>3</sup> In the description of the boundaries the language is a mixture of Sanskrit and Telugu.

<sup>4</sup> The poetry of the grant is by Viḍḍayabhaṭṭa; see No. 571.

<sup>5</sup> On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

<sup>6</sup> In the description of the boundaries the language is a mixture of Telugu and Sanskrit. — The grant is remarkable for the large number of dances (536 Brāhmapa whose names are given).

<sup>7</sup> But Guṇaga-Vijayāditya (probably by a mistake of the writer) is stated to have reigned 40 (instead of 44) years.

<sup>8</sup> The writer of the date has written *rasa-viśikha* instead of *viśikha-rasa*.



Genealogy<sup>1</sup> with lengths of reigns from Kubja-Vishnuvardhana to Ammarāja [II.] substantially<sup>2</sup> as in No. 563. Ammarāja [II.] (reigned 25 years); his eldest brother Dānārjaya (30 ya.); his son Śaktivarman (12 ya.); his younger brother Vimalāditya (7 ya.); his son Rājārāja [I.] (41 ya.); his son Kulōttuṅga-Chōḍa [I.] (49 ya.); his son Vikrama-Chōḍa (15 ya.); his son Kulōttuṅga-Chōḍa [II.].

575.—Ś. 1079.—Date of the coronation of Vijayāditya III., one of the E. Chālukyas of Piṭhāpuram, as given in the Piṭhāpuram inscription of Mallapadēva III. (below, No. 576):—

(L. 74).—Yō rājēśādā[b] Śak-[ā]bdē nidhi-jaladhi-[vi]yach-chaṇdra-gē Māgha-māsē śuklē pakshē daśamyāv(m)=Inatanaya-dinē Rōhiṇī-tārakā[yām] [Mī]nē [la]gnē-bhūhi[ktē]

Saturday, 11th January A.D. 1158; see *Ep. Ind.* Vol. IV. p. 223.

576.—Ś. 1124.—*Ep. Ind.* Vol. IV. p. 231, and Plate in Vol. VI. p. 270. Piṭhāpuram Sanskrit and Telugu pillar inscription of the Mahārāja Malla or Mallapadēva III. Vishnuvardhana alias Mallapadēva-Chakravartin, E. Chālukya of Piṭhāpuram, dated on the day of his coronation:—

(L. 78).—Śak-[ābdē] vēda-nētra-kahiti-śaśi-gapitē Śrēṣṭha-kṛishṇē [da\*]śamyām Bhānū(nō)r-vvārē [su]-lagṇē mahati Mṛigapatāy=Āsvi-be(bhō) Piṭhapu[ryādē].

(L. 85).—Śakavarshamābhu(ba)ḥ 11[2]4gu[nēm]ṭi Jyēṣṭha-ba[hu][a\*]-daśamiyun-Ādivāramu nāmṭi Simhodayamuna |

Sunday, 16th June A.D. 1202; see *ibid.* Vol. IV. p. 228.

After giving the genealogy with the lengths of the reigns of the E. Chālukyas from Kubja-Vishnuvardhana to Vikrama-Chōḍa (surnamed Tyāgasamudra, compare No. 807), the inscription gives the following genealogy of Mallapadēva: Bēta (Kauṭhikā-Bēta, or Vijayāditya<sup>3</sup> [I.], who was the son of Ammarāja [I.] and had been expelled by Tādapa; his son Satyāśraya (Uttama-Chālukya), married Gaurī of the Gaṇḍa race; their sons Vijayāditya [II.], Vimalāditya, Vikramāditya, Vishnuvardhana [I.], Mallapa [I.], Kāma, and Rājamārtanḍa. Of these, Vijayāditya [II.] married Vijayā of the solar race; their sons Vishnuvardhana [II.], Mallapa [II.], and Sāmidēva. Of these, Mallapa [II.] married Chandaladēvi, the daughter of the Halhaya Brahman, lord of the Sagara-vishaya; their son Vijayāditya [III.] (crowned in Ś. 1079, see No. 575), married Gaṅgā, the daughter of the lord of [Āra]davaḍa; their son Malla (Mallapa [III.] Vishnuvardhana).

577.—Ś. 1195.—*Ep. Ind.* Vol. V. p. 32. Śrīkūrmam pillar inscription of Vijayāditya II. a descendant of the E. Chālukya Rājārāja I.:—

(L. 19).—Svasti śrī-Śāka-varahē śara-nidhi-śaśi-bhū-sammitē[erkkē] Tulā-stē(sthē) Rudrābhē Saumyavārē sita-yuji.

The date is irregular; see *ibid.* p. 34, note 3.

In the race of the Moon, the [E.] Chālukya Vimalāditya (above, No. 568); his son Rājārāja [I.] (translated into Andhra, i.e. Telugu, the history of the Bhārata race, i.e. the Mahābhārata; resided at Rājamāhēndrapaṭṭana). In his race, Vijayāditya [I.]; his son Rājārāja, was minister of Vira-Nṛsiṃha;<sup>4</sup> his son Vijayāditya [II.].

578.—Ś. 1199.—*Ep. Ind.* Vol. V. p. 34. Śrīkūrmam Sanskrit and Telugu pillar inscription of (the E. Chālukya) Purushōttama, a son of Rājārāja (and brother of Vijayāditya II.; see No. 577):—

(L. 1).—Svasti śrī-Śāka-vatsarē [nava]-nidhi-kahōp-izhduhhi-sammitē.

(L. 4).—Śāka-[va\*]rshambulu || 1199yngunāṁṭi.

<sup>1</sup> An introductory verse implies that the family belongs to the Sōma-*vaśīṣa*.

<sup>2</sup> But Indrarāja (Indra-bhaṭṭāraka) is stated to have reigned for 7 days; and Tilapa is called Tādapa.

<sup>3</sup> I.e. Vijayāditya V. of the E. Chālukya genealogy.

<sup>4</sup> I.e. the E. Gaṇḍa king (of Kālōga) Narasiṃha I.; see *North. Ins.* No. 367.



579.—**Ś. 1231.**—*Ep. Ind.* Vol. V. p. 35. Śrīkūrmam Sanskrit and Telugu pillar inscription of the [3rd] year of the reign of the (E. Chālukya) *Sāmantā Viśvanātha* (Jagannātha), a son of Purnahōttama (see No. 578); and of the reign of **Vīra-Bāṇudēva**:—

(L. 1).—*Svasti śrī-Śāka-varaḥ śaśi-guṇa-ravi-gē ch-Ā[śvayuk-śu]kḷa-pakṣhē māśē Kaumtēya-tithyām Suraguru-divasē.*

(L. 11).—*śrī-Śāka-varaḥambhu(bu)lu 1231guṇēm[tti] śrī-Jaga[n]āthadēvara vijaya-rāja-sam[vva]tsarāmbulu [3]gu śrīhi Kanya-śukla 5yu Guruvāramuna.*

The date is irregular; see *ibid.* p. 36, note 4.

580.—**Ś. 1240.**—*Ep. Ind.* Vol. V. p. 36. Śrīkūrmam pillar inscription of (the E. Chālukya) **Purushōttama**, the brother of Vijayārka (Vijayāditya II.) who was a son of Rājārāja (see No. 577); (composed by Nṛisimha):—

(L. 5).—*Śākē vyōma-yug-ō[śhpa]ddi(dhi)tī-yut(tē) vasē(rahē) Nabhō-va(mā)si.*

581.—**Ś. 1093.**—*Ep. Ind.* Vol. VI. p. 269. Teandavolu<sup>1</sup> Sanskrit and Telugu pillar inscription<sup>2</sup> of the *Mahāmaṇḍalēvara* **Buddharāja** of **Koṇḍapaḍmaṭi**—surnamed **Aniyāśakabhīma** and Eladāyasimha, and described as 'a worshipper of the fest of Kulōttuṅga-Chōḍa' (i.e. the E. Chālukya Kulōttuṅga-Chōḍa II.)—of the Durjaya family:—

(L. 49).—*Śāk-ābdē śakti-Namā-āmbara-śaśi-gaṇite . . . saṁmyāyanē.*

(L. 70).—*Śāka-varaḥambulu 1093nēmṭi [u]ttā(tta)rāyaṇa-nimittamuna.*

Buddhavarman (of the Chaturthābhijana or Śūdra caste) was a feudatory of Kūbjā-Vishṇu<sup>3</sup> of the lunar race. After some ancestors had passed away, there was in his family Maṇḍa (Maṇḍana) [I.]; his son Gaṇḍa; his son Maṇḍa [II.], married Kuṇḍāmbikā; their son Buddharāja (whose sister Aśkama<sup>4</sup> was the wife of Goṅka's<sup>5</sup> son Rājendra-Chōḍa).

582.—**Ś. 1108.**—*Ep. Ind.* Vol. IV. p. 39, and Plate in Vol. VI. p. 270. Piṣhāpuram Sanskrit and Telugu pillar inscription of (the *Mahāmaṇḍalēvara*) **Prithviśvara**<sup>6</sup> of **Velanāṇḍu**, recording a grant by his mother **Jāyāmbikā**, the queen of the *Mahāmaṇḍalēvara* **Goṅka III.**; (composed by Ayyapillāya):—

(L. 136).—*Nāga-vyōm-ēṇḍu-rūpa-pramita-Śāka-śaran-Mēśhasaṁkrānti-kālē pu[ṇyē] . . .*

(L. 139).—*Śākava[r\*]śhaṁbulu 1108guṇēmṭi Mēśhasaṁkrānti-nimittamuna.*

The inscription gives the following genealogy<sup>7</sup> of the family which belonged to the Chaturthānvaya or Śūdra caste: After a number of fictitious personages, Malla [I.]; his son Eriyavarman; his son Kuṇḍiyavarman [I.]; his son Malla [II.]; Piṇḍavarāditya; his son Kuṇḍiyavarman [II.] (feudatory of the E. Chālukya Vimalāditya; above, No. 568); his son Erraya; his son Nannirāja; his sons Vedura [I.], Gaṇḍa, Goṅka [I.] (feudatory of the E. Chālukya Kulōttuṅga-Chōḍa I.), Mallaya, and Paṇḍa; Gaṇḍa's son Vedura [II.] (feudatory of the E. Chālukya Vīra-Chōḍa); Goṅka's son Chōḍa (feudatory and adopted son of the E. Chālukya Kulōttuṅga-Chōḍa I.), married Guṇḍāmbikā; their son Goṅka [II.], married Sabbāmbikā; their son **Vīra-Rājendra-Chōḍa**<sup>8</sup> (Rājendra-Chōḍa, Velanāṇḍi-Kulōttuṅga-Rājendra-Chōḍayārāja), married **Akkāmbikā**<sup>9</sup>; their son Goṅka [III.] (Kulōttuṅga-Manma-Goṅkarāja), married Jāyāmbikā (Jāyamāmbā, Jāyamadēvi); their son Prithviśvara.

<sup>1</sup> I.e. the E. Gaṅga king (of Kalinga) Bhāṇudēva II.; see *North. Ins.* No. 360.

<sup>2</sup> This is the modern name of Dhanadapura (Dhanadapōlu), the capital of the chiefs of Velanāṇḍu: see below, No. 582.

<sup>3</sup> For abstracts of 14 other inscriptions of the Koṇḍapaḍmaṭi chiefs and for the pedigrees derived from them see *Ep. Ind.* Vol. VI. p. 274 E. Names of chiefs occurring in them, besides those given above, are Chōḍa (Chōḍarāja), Erra-Maṇḍa, Malla (Mallerāja), Maṇḍerāja and Manma-Maṇḍa.

<sup>4</sup> I.e. the E. Chālukya Kūbjā-Vishṇuvardhana.

<sup>5</sup> I.e. Goṅka II. of No. 582.

<sup>6</sup> See No. 583.

<sup>7</sup> Called Akkāmbikā in No. 582.

<sup>8</sup> See *Ep. Ind.* Vol. IV. p. 35.

<sup>9</sup> He killed a certain Bhīma, who had taken refuge on an island in a lake (probably the Kollerulake).

<sup>10</sup> Called Aśkama in No. 581.



583.—**§. 1117.**—*Ep. Ind.* Vol. IV. p. 87, and Plate in Vol. VI. p. 270. Pithāpūram Sanskrit and Telugu pillar inscription of the *Mahāmaṇḍalīśvara* **Mallidēva** and **Maṇma-Satya II.** of **Kōṇamaṇḍala** (probably dependents of "Kulōttuṅga-Prithivīśvara" of Velanāṇḍu, who was again a vassal of [a king] Rājārāja, a descendant of the E. Chālukya dynasty):—

(L. 109).—Śaka-varaṣhambaṁlu<sup>1</sup> 1117gunēṁṭṭi Mēśhasamkrānti-nimittamuna.

After giving the genealogy of the E. Chālukya dynasty with the lengths of the reigns as far as Maṅgi-yuvarāja, and a reference to a king Rājārāja of the Chālukya family who appears to be represented as reigning at the time, the inscription gives a genealogy of the chiefs of Kōṇamaṇḍala who derived their descent from Kārtavīrya, the grandson of Haihaya, a descendant of Yadu. The names given are:<sup>2</sup> Mummaḍi-Bhīma [I.]; Venna; Rājapareṇḍu [I.]; Mummaḍi-Bhīma [II.]; Rājendra-Chōḍa [I.]; Satya [I.] (Satyāśraya); Bēta; Mallidēva; Maṇma-Chōḍa [II.]; Sūrya; Lōkabhūpālaka (Lōkamahipāla); Rājapareṇḍu [II.]; Bhīma [III.]; Vallabha; Maṇma-Satya [II.] (Maṇma-Satti); Mahipālareṇḍu.

584.—**§. 1084.**—*Ind. Ant.* Vol. XI. p. 12, and Plates. Anmakopḍa Sanskrit and Telugu pillar inscription of the **Kākatya (Kākatīya) Mahāmaṇḍalīśvara Rudradēva**, whose capital was Anmakopḍa (Anmakopḍa, Anmakupḍa); (composed by Achintēndravara, the son of Rāmāśvara-dīkṣita and disciple of Advayaṁṛita):—

(L. 6).—Śaka-varaṣhamulu 1084vunēṁṭṭi Chitrabhānu-samvatsara Māgha-śu 13 Vadda-vāramu nāṁḍu.

Saturday, 19th January A.D. 1163;<sup>4</sup> see *ibid.* Vol. XXIV. p. 2, No. 129.

In the Kākatya family, Tribhuvanamalla; his son Prōlārāja (Prōla; made captive the [W.] Chālukya Tailapadēva, *i.e.* Taila III.;<sup>5</sup> defeated Gōvindarāja and Guṇḍa of Mantrakūṭa; conquered but re-instated king Udaya, *i.e.* Chōḍōdaya; put to flight Jagaddēva (compare No. 237) *etc.*), married Muppamadēvi; their son Rudradēva (subdued a certain Dōmma, conquered Maijigidēva,<sup>6</sup> burnt the city of Chōḍōdaya, *etc.*).

585.—**§. 1135.**<sup>7</sup>—*Ep. Ind.* Vol. V. p. 143. Chēbrōlu Sanskrit and Telugu pillar inscription of **Jāya (Jāyana)**,<sup>8</sup> chief of the elephant-troop of the Kākatīya **Gaṇapati**<sup>9</sup> (surnamed Chhala-mattigaṇḍa) who granted to Jāya 'the city of Shaṣṁukha' (*i.e.* Tāmrupurī, Chēbrōlu) on the date here given:—

(L. 82).—Paṁchattribhūṣad-upēta-Rudra-śata-samkhyātē Śak-ābdē Madhau māsi Śrīmukha-vatsarē.

In the solar race, in the family of the Raghna, Durjaya; his son Bēta [Tribhuvanamalla]; after him, Prōla; his son Rudra; his brother Mahādēva; his son Gaṇapati.

586.—**§. 1153.**—*Ep. Ind.* Vol. III. p. 84, and Plate. Gaṇapēśvaram Sanskrit and Telugu pillar inscription of the time of the Kākatīya **Gaṇapati**, and of his general **Jāya (Jāyana, Jāyapa-Nāyaka)**:—

(L. 119).—Guṇa-śara-Bhava-mita-Śākē Khara-varaṣē Mādhavē sitē Gauryyāḥ | tidhyām(thyām).

<sup>1</sup> *I.e.* the Prithivīśvara of No. 582.

<sup>2</sup> Read *varaṣhambaṁlu*.

<sup>3</sup> See *Ep. Ind.* Vol. IV. p. 85.

<sup>4</sup> On this day the *tithi* of the date commenced 2 h. 29 m. after mean sunrise.

<sup>5</sup> See above, No. 239 ff. — The inscription mentions the death of Taila III.

<sup>6</sup> According to Dr. Hultzsch probably the Dēvagiri-Yādava Mallugi; see *Ind. Ant.* Vol. XXI. p. 196, and above Nos. 361 and 369.

<sup>7</sup> The inscription itself may have been incised some years later, because it records works of piety accomplished by Jāya at Chēbrōlu.

<sup>8</sup> For an account of another inscription of Jāya and his sovereign Gaṇapati, at Tāndarōlu, the capital of the chiefs of Velanāṇḍu, see *Ep. Ind.* Vol. V. p. 150.

<sup>9</sup> Compare above, Nos. 343 and 369.

Prôla, residing at Annakopḍa, 'the family capital of the kings sprung from the race of Kākati,' (defeated Mantena-Guṇḍa,<sup>1</sup> Tailapadêva, i.e. the W. Chālukya Taila III., and Gōvinda-Daṇḍêśa, and re-instated Chōḍōdaya), married Muppalaḍēvi; their sons Rudra and Mahādēva. Rudra succeeded his father, and was succeeded by Mahādēva, whose son by Bayyāmbikā was Gaṇapati. Gaṇapati (who had defeated the kings of Chōḷa, Kaliṅga, Sōvapa,<sup>2</sup> Karuṇa and Lāṭa, and conquered the country of Velanāḍu) married Nārāma (Nārāmbā) and Pērāma (Pērāmāmbā), the elder sisters of Jāya (whose genealogy is given).

587.—Ś. 1157.—*Ep. Ind.* Vol. VI. p. 39. Chātrōlu Sanskrit and Telugu pillar inscription of the general Jāya (Jāyana), for the greatest part identical with No. 586:—

(L. 142).—giri-sara-kahmā-chaṇdra-sachkhyēn<sup>3</sup> Śākēndr-ābdē Mādhaṇya-māsa-  
śandha(dḍha)-Girijā-tithyām Śanēr-vyāsarē.  
Saturday, 21st April A.D. 1235.<sup>4</sup>

588.—Ś. 1172\*.—*Ind. Ant.* Vol. XXI. p. 200. Conjeeveram (Ēkāmanātha temple) inscription of the Kākatiya Gaṇapati,<sup>5</sup> and his minister and general Sāmanta-Bhōja:—

(L. 13).—Śāk-ābdē tu dvisaptaty-adhika-Śiva-sata-khyāta-sachkhyāna-mānē Saṇmy-ābdē  
Śrēṣṭha-māśē bahula-Hari-dinē Bhaumavārē samē-hni.

Tuesday, 8th June A.D. 1249; see *ibid.* Vol. XXIII. p. 130, No. 104.

In the solar race, king Betmarāja [Tribhuvanamalla]; after him, Prōḍarāja Jagatikōśarin; after him, Rudradēva; his younger brother Mahādēva; his son Gaṇapati (defeated [the Dēvagiri-Yādava] Siṁhapa (Siṁghapa),<sup>7</sup> the Kaliṅga king, etc.).

589.—[Ś. 1172\*].—*Ep. Ind.* Vol. III. p. 96. Yenamadala fragmentary Sanskrit and Telugu pillar inscription of the Kākatiya princess Gaṇapāmbā, recording the building of temples, etc., in honour of her deceased husband Bēta and of her father Gaṇapati.

In the family of the Kākatiśas (Kākatiyas), Prôla; his son Mādhaṇya (i.e. Mahādēva, was killed in battle); his son Gaṇapati (Gaṇapa); his daughter Gaṇapāmbā (Gaṇapāmbikā), was married to Bēta, the son of Rudrarāja and grandson of Kētarāja,<sup>8</sup> lord of the Konṇatavāḍi-vishaya (residing at Śrī-Dhānyākāpara, i.e. Amarāvati).

590.—Ś. 1104.—*Ep. Ind.* Vol. VI. p. 148. Amarāvati Sanskrit and Telugu pillar inscription of the Mahāmaṇḍalādēvara Kēta II. (Kōṭa-Kētarāja), 'lord of Śrī-Dhānyakāṭaka':<sup>10</sup>—

(L. 103).—Śāk-ābdē yuga-kh-ēndu-rāpa-gaṇitē Māghē daśamyām tithau sukliāyām Garu-  
vāsarē.

This date<sup>11</sup> (though repeated four times) is irregular; see *ibid.* p. 147, note 6.

In the city of Śrī-Dhānyakāṭaka, in a family of kings born from the feet of the Creator (i.e. in the Śūdra caste), was Bhīma [I.]; his son Kēta [I.]; his son Bhīma [II.], married Sabbamāḍēvi (Sabbamāḍēvi); their son Kēta [II.],<sup>12</sup> whose elder brother was Chōḍerāja.

<sup>1</sup> In No. 587 the name is spelt *Mantena-Guṇḍa*.

<sup>2</sup> I.e. the Dēvagiri-Yādava; compare No. 588.

<sup>3</sup> Read *-sachkhyē*.

<sup>4</sup> On this day the *tithi* of the date (as a *kāṇḍa-tithi*) commenced 0 h. 51 m. and ended 22 h. 7 m. after mean sunrise.

<sup>5</sup> Compare below, No. 904.

<sup>6</sup> For a short inscription of his at Kālahaṣṭi, according to which his father was the minister Dōchi and his mother Vāchāmbā, see *Ep. Ind.* Vol. III. p. 93.

<sup>7</sup> Compare above, Nos. 343 and 269.

<sup>8</sup> See *Ep. Ind.* Vol. III. p. 95.

<sup>9</sup> I.e. Kēta II. of No. 590.

<sup>10</sup> Dhānyakāṭaka is the old name of the present Amarāvati.

<sup>11</sup> Probably the day of the king's accession.

<sup>12</sup> See above, No. 589.



591.—Ś. 1123.—*Ep. Ind.* Vol. VI. p. 159. Bezvāḍa Telugu pillar inscription of the *Mahāmaṇḍalēśvara Rudradēvarāja*<sup>1</sup> of Maḍapalla in Nāṭavāḍi, the son of Buddarāja, who was the brother-in-law of the Kākatiya king Gaṇapati:—

(L. 1).—Śaka-va[r\*]ṣaṁbulu 1123[ḍa]ḡu Durmukhi-saṁvatsara-Vaiśākha-śudhdha(ḍdha) 15 Guruvāramuna.

Thursday, 19th April A.D. 1201.<sup>2</sup>

592.—Ś. 1156.—*Ep. Ind.* Vol. VI. p. 157. Amarāvati Sanskrit and Telugu pillar inscription of Bayyamāmbā (Kōṭa-Bayyalamahādēvi),<sup>3</sup> the daughter of the *Mahāmaṇḍalēśvara Rudradēva-mahārāja*, the son of Buddha and grandson of Durga, who belonged to the Chaturtha-kula or Śūdra caste and resided at Maḍapalli in the Nāṭhavāḍi (or Nāṭhavāḍi) district:<sup>4</sup>—

(L. 219).—Śāk-ābdē tarkka-bāpa-kaḥiti-ra(śa)śi-gaṇitē vatsarē-amim<sup>5</sup> Jay-ākhyē Jyēṣṭhā mā[=ī]jyavārē Mura-ṛipa-divasē śukla-pakṣhē praśa[stē].

Thursday, 11th May A.D. 1234.

593.—Ś. 1296.—*Ep. Ind.* Vol. III. p. 288. Naḍupūru<sup>6</sup> (formerly Sir W. Elliot's, now British Museum?) Sanskrit and Telugu plates<sup>7</sup> of Anna-Vēma of the Redḍi dynasty of Koṇḍaviḍu, recording a grant made for the spiritual benefit of his sister Vēmasāni:—

(L. 28).—Śāk-ābdē rasa-ratna-bhānu-1296-gaṇi[tē] grastē vidhau Rāhu[n]ā Kārt[t\*]ikyām. The date is irregular; see *ibid.* p. 287.

In the caste sprung from Viṣṇu's foot (i.e. the fourth or Śūdra caste) was king Prōla; his son Vēma; his son Anna-Vōta; his younger brother Anna-Vēma (Ana-Vēma, surnamed Vasantarāya and Pallava-Trinētra); his sister Vēmasāni, was married to a prince Nallanūka.

594.—Ś. 1300 (for 1301).—*Ep. Ind.* Vol. III. p. 60, and Plate. Vānapalli (now Madras Museum) plates of Anna-Vēma of the Redḍi dynasty of Koṇḍaviḍu; (composed by Trilōchanārya):—

(L. 41).—Śāk-ābdē gagan-ābhra-viśva-gaṇitē Sidhdhā(ḍdhā)rdhdhi(rthi)-saṁvatsarē Māghē kṛishṇa-chaturddāśi-Siva-tidhau(thau).

Genealogy of Anna-Vēma (Ana-Vēma, here surnamed Jaganobbagaṇḍa,<sup>8</sup> Kahurikākali-vētāla, and Karpūravasantarāya) as in No. 593.

595.—Ś. 1313.—*Ep. Ind.* Vol. IV. p. 328, and Plate in Vol. VI. p. 270. Piṭhāpuram Sanskrit and Telugu pillar inscription of the Redḍi Vēma (Kāṭamareḍḍi-Vēmireḍḍi, i.e. Kāṭaya-Vēma), the son of Kāṭa II. (Kāṭamareḍḍi) and Doḍḍasāni-amma (a daughter of Anna-Vōta [of Koṇḍaviḍu]), grandson of Māra, and great-grandson of Kāṭaya I:—

(L. 4).—Śaka-varṣaṁbulu 1313aḡuṇēmti Prajāpati-saṁvatsara-Pushya-śu 2 Gu | nāmṭi Makarasamkrānti-[pu]ṇyakālamamdu.

Thursday, 28th December A.D. 1391; see *ibid.* Vol. IV. p. 328.

596.—Ś. 1333.—*Ep. Ind.* Vol. IV. p. 321. Tottaramūḍi (now Madras Museum) Sanskrit and Telugu plates<sup>9</sup> of Vēma (Kāṭaya-Vēma) of Rājamahēndranagara, minister of Kumāragiri of Koṇḍaviḍu; (composed by Śrīvallabha, the son of Śrīvallabhārya and Lakshmi):—

(L. 45).—Śri-Śākē gaṇa-Rāma-viśva-gaṇitē Kārt[t\*]iky-ābē-bdē Kharē.

<sup>1</sup> Compare below, No. 592.

<sup>2</sup> On this day the *tithi* of the date commenced 1 h. 28 m. after mean sunrise.

<sup>3</sup> According to Dr. Hultsch, she very probably was one of the wives of Kōṭa II. in No. 590.

<sup>4</sup> See above, No. 591.

<sup>5</sup> Read *-amim*.

<sup>6</sup> This is the name of the village granted; the grant was edited from Sir W. Elliot's impressions.—Naḍupūru (Vēmapura) was in Kōṇḍathala.

<sup>7</sup> The plates are numbered with Telugu numeral figures.

<sup>8</sup> I.e. 'the only hero in the world.'

In the Paṇṭa *kula* of the fourth caste, Vēma, surnamed Jaganobbagaṇḍa;<sup>1</sup> his son Ana-Vōta (Anna-Vōta); his younger brother Anna-Vēma (Ana-Vēma, surnamed Vasantarāya, and Kshurikāsahāya); Ana-Vōta's son Kumāragiri, resided at his capital of Koṇḍaviḍu.—His minister Kāṭaya-Vēma (Kāṭaya-Vēmaya)<sup>2</sup> received from him the eastern country with Rājamahēndranagari as capital.

597.—Ś. 1336.—*Ep. Ind.* Vol. IV. p. 329. Drākshārāma Sanskrit and Telugu pillar inscription of a subordinate of Vēma (Kāṭamareḍḍi-Vēmāreḍḍi, i.e. Kāṭaya-Vēma):—

(L. 10).—Śāka-varshāmbulu 1336aṇṇēṇṭi Jaya-saṁvatsara-Kārt[t\*]ika-ṇu 15 Bhā | nāḍḍu.

Sunday, 28th October A.D. 1414; see *ibid.* p. 328.

The inscription mentions a son of Vēma's, named, in Telugu, Komaragireḍḍi.

598.—Ś. 1328 (for 1338).—*Ep. Ind.* Vol. IV. p. 330. Drākshārāma Sanskrit and Telugu pillar inscription of the wife of the subordinate, mentioned in No. 597, of Vēma (i.e. Kāṭaya-Vēma):—

(L. 15).—Śāka-varshāmbulu 1328[a]ṇṇēṇṭi[i] Durmmukha-saṁvatsara-Chaitra-[śū] 11 Sō | nāḍḍu.

Monday, 9th March A.D. 1416; see *ibid.* p. 328.

This inscription also mentions Vēma's son Komaragireḍḍi.

599.—Ś. 1352.—*Ep. Ind.* Vol. V. p. 57. Koṅkuduru (now Madras Museum) Sanskrit and Telugu plates<sup>3</sup> of the Redḍi Dodḍa II. (Allaya-Dodḍa) of Rājamahēndranagara:—

(L. 45).—Śrī-Śākā kara-bāga-viśva-gaṇiṭē Sādhārāṇē vatsarē Pausḥē-rdhōdaya-nāṁni puṇya-samayē.

Sunday, 14th January A.D. 1431; see *ibid.* p. 55, and *Ind. Ant.* Vol. XXV. p. 345, No. 2.

In the Paṇṭa *kula* of the fourth caste, Dodḍa [I.] of the [Po]lvōla *gōtra*; his sons Annavrōla, Kōṭaya and Alla (Allāḍa). Of these, Alla married Vēmāmbikā (a daughter of a Chōḍa prince Bhīma), and had four sons, Vēma, Virabhadra, Dodḍa [II.] and Anna. The eldest of these, Vēma (Allaya-Vēma), had for his capital Rājamahēndranagara, of which he was joint ruler with Virabhadra. Their younger brother Dodḍa [II.] (Allaya-Dodḍa, Allāḍareḍḍi-Dodḍa) had the surnames Karpūravasantarāya, Saṁgrāmabhīma and Jaganobbagaṇḍa.<sup>4</sup>

600.—Ś. 1191.—*Ep. Ind.* Vol. V. p. 110, and Plates. Dibbida (now Madras Museum) plates<sup>5</sup> of Arjuna of the Matsya family of Oḍḍavādi:—

(L. 31).—Śākābdē chaṁdra-raṁdhira-kahiti-śādi-gaṇiṭē y-ākshay-ādyā tṛitīyā(yā) Vaiśākhē māsi tasyām Ravisuta-divasē.

Saturday, 6th April A.D. 1269; see *ibid.* p. 109.

A mythical being, named Satyamārtaṇḍa, was appointed by Jayatsēna, the lord of Utkala, to rule over the Oḍḍavādi country, and founded the Matsya family. In this family there were: Bhīma's younger brother Gaṅga; his son Vallabha; his son Yuddhamalla; his son Gōṇaṅga [I.]; his son Bhīma [I.]; his son Rēvaṇa [I.]; his son Kokkila; his son Guḍḍa [I.]; his son Āditya; his son Kaṇḍi [I.]; his sons Bhīma [II.] and Rēvaṇa [II.]; Rēvaṇa's sons Gōṇaṅga [II.] and Guḍḍa [II.]; Guḍḍa's son Kaṇḍi [II.]; his son Ārya (did not reign); his son Paragaṇḍa; his sons Guḍḍa [III.] and Bhīma [III.]; Bhīma's son Nṛsiṁha; his son Maṅkāditya; his son Bhīma [IV.]; his younger brother Jayanta, married Chōḍaganāmbā; their son Arjuna.

<sup>1</sup> See above, No. 594, note.

<sup>2</sup> For his genealogy see No. 595; his mother's name here is Dodḍāmbikā; his wife was Mallāmbikā (a sister of Kumāragiri).

<sup>3</sup> The plates (excepting the 5th and 7th) are numbered with Telugu numeral figures.

<sup>4</sup> The plates are numbered with Telugu numeral figures.—The text contains some Telugu words.

<sup>5</sup> See Mr. Venkayya's *Report* for 1899-1900, p. 32.



601.—*Ś. 1259* (for 1290 ?).—*Ep. Ind.* Vol. IV. p. 358, and Plates in Vol. V. p. 265. Donepūḍi<sup>1</sup> (now Madras Museum) Sanskrit and Telugu plates of the *Sāmantā Nāmaya-Nāyaka* (Nāmi-Nēni), surnamed Pagamechchungaḍa<sup>2</sup> (the son of Prōlaya-Nāyaka and Chōḍamāmbā, and grandson of Koppulakāpa-Nāyaka), of Piṭhāpuri:—

(L. 31).—Śāk-ābdē Nāmda-bāṇ-Ārkka-mitē Bhādrapadē tathā | paurnā(rṇa)māsyām Ravē-rvārē.

Probably Sunday, 30th August A.D. 1338; see *ibid.* Vol. IV. p. 358.

### K.—The Kadambas.<sup>3</sup>

602.—*Ind. Ant.* Vol. VI. p. 23, and Plate; *PSOOL.* No. 2. Halsi (now Dr. Fleet's) plates of the Kadamba Yuvarāja Kākusthasvarman, of the 80th year; issued at Palāśikā:—

(L. 4).—svavaijayikē aśītitamē saṁvatsarē.

603.—*Ep. Carn.* Vol. IV. Introduction, p. 1. Notice of a Tālgund pillar inscription,<sup>4</sup> recording the foundation of a tank by the Kadamba Kākustha (Kākusthasvarman); (composed by Kubja by order of Kākusthasvarman's son Śāntivarman).

In the Kadamba family was the Brāhmaṇ Mayūrasarman<sup>5</sup> (who was anointed ruler of a tract of country by the Pallavas<sup>6</sup> of Kāñchi); his son Kaṅg[a]varman; his son Bhagiratha; his son Raghu; his brother Kākustha; his son Śāntivarman.

604.—*Ind. Ant.* Vol. VII. p. 35, and Plate; *PSOOL.* No. 3. Dēvagēri plates of the 3rd year of the reign of the Kadamba Mahārāja Mrigēśavaravarman (Mrigēśavarman), the son of Śāntivaravarman, of the lineage of Kākustha; issued at Vaijayantī:—

(L. 7).—ātmanah rājyasya tṛtīyē varshē Pauśhē saṁvatsarē Kārttikamāsa-bahulapakshē daśamyām tithau Uttarābhādrapadē nakshatrē.<sup>7</sup>

605.—*Ind. Ant.* Vol. VII. p. 37, and Plates; *PSOOL.* No. 4. Dēvagēri plates of the 4th year (of the reign) of the Kadamba Dharmamahārāja Vijaya-Śiva-Mrigēśavarman,<sup>8</sup> issued at Vaijayantī:—

(L. 4).—Mrigēśavarmanah vijay-āyur-ārogy-aśvarya-pravarādhana-karah saṁvatsarah chaturthah varshā-pakshah aṣṭamah tithih paurnamāsī anay-ānupūrvyā.

606.—*Ind. Ant.* Vol. VI. p. 24, and Plate; *PSOOL.* No. 5. Halsi (now Dr. Fleet's) plates of the 8th year (of the reign) of the Kadamba king Mrigēśa (Mrigēśavarman), the eldest son of Śāntivaravarman who was a son of Kākustha; issued at Vaijayantī:—

(L. 10).—svavaijayikē aṣṭamē Vaiśākhē saṁvatsarē Kārttika-paurnamāsyām.

607.—*Ep. Ind.* Vol. VI. p. 14, and Plate. Kūdgere plates of the 2nd year (of the reign) of the Kadamba Dharmamahārāja Vijaya-Śiva-Māndhātṛivarman, issued at Vaijayantī:—

(L. 6).—savassarē<sup>9</sup> dvitīyē Vaiśākha-paurnamāsyām.

<sup>1</sup> This is the name of the village granted by this record.—The plates are numbered with Telugu numeral figures.

<sup>2</sup> I. e. 'the destroyer of the pride of adversaries.'

<sup>3</sup> For the later Kadambas see above, p. 26, note 1, c.

<sup>4</sup> I owe a photograph (furnished by Mr. Rice) of the inscription to Dr. Fleet.—Compare Dr. Fleet's *Dynasties*, p. 286, and *Nachrichten Ges. d. Wiss. Göttingen*, 1899, p. 182.

<sup>5</sup> Compare above, No. 210.—The genealogical Table in *Ep. Carn.* Vol. VI. Introduction, p. 4, is incorrect.

<sup>6</sup> See below, No. 616 ff.

<sup>7</sup> Here either the *nakshatra* Uttarābhādrapadā has been quoted erroneously instead of Uttarā-phalgunī, or *bahula-pakshē* is a mistake for *śukla-pakshē*. Compare Nos. 480 and 553.

<sup>8</sup> For other (Hitoabhebbāḍu) plates of the 7th year (of the reign) of the same king see *Ep. Carn.* Vol. IV. p. 126, No. 18, and Plates.

<sup>9</sup> Read *saṁvatsarē*.

608.—*Ind. Ant.* Vol. VI. p. 25, and Plates; *PSOCL* No. 6. Halsi (now Dr. Fleet's) plates of the Kadamba king Ravi (Ravivarman), recording grants and ordinances made at Palāsikā. The inscription mentions the king's predecessors Kākusthavarman, Śāntivarman, and Mrigēsa.

609.—*Ind. Ant.* Vol. VI. p. 29, and Plate; *PSOCL* No. 8. Halsi (now Dr. Fleet's) plates of the Kadamba king Ravi (Ravivarman) (who conquered Vishṇuvarman<sup>1</sup> and other kings), residing at Palāsikā.

610.—*Ind. Ant.* Vol. VI. p. 28, and Plate; *PSOCL* No. 7. Halsi (now Dr. Fleet's) plates of the 11th year of the reign of the Kadamba Dharmamahārāja Ravivarman, the son of Mrigēsa who was the eldest son of Śāntivarman, the son of Kākustha; recording donations made by Ravivarman's younger brother Bhānuvarman, at Palāsikā :—

(L. 11).—pravarddhamānarājya-śrī-Ravivarmanma-dharmamahārājasya śkādaśē saṁvatsarē kāmanta-shaśhṭha-pakshē daśamyām tithau.

611.—*Ind. Ant.* Vol. VI. p. 30, and Plate; *PSOCL* No. 9. Halsi (now Dr. Fleet's) plates of 4th year of the reign of the Kadamba Mahārāja Harivarman, recording donations made by him at the advice of his paternal uncle Śivaratha; issued at Uchhaśringī :—

(L. 6).—svarājya-saṁvatsarē chaturthē Phālguna(na)-śukla-trayōdaśyām.

612.—*Ind. Ant.* Vol. VI. p. 31, and Plate; *PSOCL* No. 10. Halsi (now Dr. Fleet's) plates of the 5th year of the reign of the Kadamba Mahārāja Harivarman, the son of the Mahārāja Ravivarman, recording donations made at the request of king Bhānuśakti of the family of the Śēndrakas; issued at Palāsikā :—

(L. 8).—svarājya-saṁvatsarē pañchamā.

613.—*Ind. Ant.* Vol. VII. p. 33, and Plate; *PSOCL* No. 1. Dēvagēri plates of the Yuvarāja Dēvavarman, son of the Kadamba Dharmamahārāja Kṛishṇavarman [I?]; issued at Tripurvata.

614.—*Ep. Ind.* Vol. VI. p. 18, and Plate. Bannahalli (now Halībīḍ) plates of the 7th year of the reign of the Kadamba Mahārāja Kṛishṇavarman II., the son of the Mahārāja Śimhavarman, who was a son of the Dharmamahārāja Vishṇuvarman,<sup>2</sup> who was begotten by the Dharmamahārāja Kṛishṇavarman I. on a daughter of Kalkēya :—

(L. 13).—varddhamāna-vijayarājya-saṁvatsarē saptamē Kārttika-māsē śpūryyamāṇa-pakshē pañchamyām Jyēshṭhā-nakshatrē.

615.—*Ind. Ant.* Vol. XXI. p. 93. Koppūr rock inscription of the Kadamba king Dāmōdara.

#### L.—The Pallavas, Gaṅga-Pallavas, Bāṇas and Gaṅga-Bāṇas.<sup>3</sup>

616.—*Ind. Ant.* Vol. IX. p. 101, and Plate. Guṭṭūr district (formerly Sir W. Elliot's, now British Museum) Prākṛit plates<sup>4</sup> of the queen of the Pallava Yuvamahārāja Vijaya-Buddhavarman, of the reign of the Mahārāja Vijaya-Skandavarman :—

(L. 1).—Siri-Vijayakhandavamma-mahārājassa saṁvachhara . . . .

<sup>1</sup> Perhaps the Vishṇuvarman of No. 614. See also Dr. Fleet's *Dynasties*, p. 322.

<sup>2</sup> For (Srirupurians?) plates of the Dharmamahārāja Vishṇuvarman, the eldest son of the Dharmamahārāja Kṛishṇavarman, recording a grant made with the permission of Vishṇuvarman's father's eldest brother (Jyēshṭha-pitṛi), the Dharmamahārāja Śāntivarman, see *Ep. Cora*, Vol. VI. p. 21, No. 162, and Plates.

<sup>3</sup> Nos. 616-643; 644-658; 659-668; and 669-671.

<sup>4</sup> The three plates are numbered (wrongly) with numerical symbols.—Compare also *Ep. Ind.* Vol. I. p. 2, notes.



617.—*Ep. Ind.* Vol. VI. p. 86, and Plates.<sup>1</sup> Mayidavola (now Madras Museum) Prākṛit plates<sup>2</sup> of the Pallava Yuvamahārāja Śivaskandavarman, of the 10th year (of the reign of his predecessor); issued from Kāñchīpura :—

(L. 25).—sa[m]vachhara[m] dasamañ 10 gimhā pakho chhaṭho 6 divasañ pañchami 5.<sup>3</sup>

618.—*Ep. Ind.* Vol. I. p. 5, and Plates. Hirahaḍagalli Prākṛit plates<sup>4</sup> of the 8th year (of the reign) of the Pallava Dharmamahārājādhirāja Śivaskandavarman, issued from Kāñchīpura :—

(L. 49).—samva 8 vāsa 6 diva 5.<sup>5</sup>

619.—*Ind. Ant.* Vol. V. p. 51, and Plates; *PSOI.* No. 267. Uruvupalli<sup>6</sup> plates of the Pallava Dharmayuvamahārāja Viṣṇugōpavarman, the son of the Mahārāja Skandavarman II., grandson of the Mahārāja Viravarman, and great-grandson of the Mahārāja Skandavarman I.; issued from Palakkada :—

(L. 33).—Śiṅghavarmanma-mā(ma)hārājasya vijaya-samvatsarē śkādaśē Pañshya(sha)-māśē kṛishṇa-pakshē daśamyām.

620.—*Ind. Ant.* Vol. V. p. 155, and Plates. Māṅgalūr<sup>7</sup> plates of the 8th year of the reign of the Pallava Dharmamahārāja Śiṅghavarman II., the son of the Yuvārāja Viṣṇugōpa (Viṣṇugōpavarman), grandson of the Mahārāja Skandavarman II., and great-grandson of the Mahārāja Viravarman; issued from Daśanapura :—

(L. 26).—samēdhamāna-vijayarājy-āṣṭama-samvatsara-Chaitramāsa-śuklapakṣa-pañchamyām.

621.—*Ep. Ind.* Vol. III. 145; *Ind. Ant.* Vol. VIII. p. 168, Plates. Udayēndiram (spurious<sup>8</sup>) plates of the first year of the reign of the Pallava Dharmamahārāja Nandivarman, the son of the Mahārāja Skandavarman, grandson of the Mahārāja Śiṅghavarman, and great-grandson of the Rājā Skandavarman; issued from Kāñchīpura :—

(L. 19).—pravardhamāna-ve(vi)je(ja)yarājya-prata(tha)[ma\*]-sa[mva\*]tsarē Va(vai)-śāka(kha)-māśē śukukṣh[ṭ]<sup>9</sup> pañchamyā[m\*].

The plates contain a Tamil endorsement of the 26th year (of the reign) of king Parakēśarivarman who took Madirai, i.e. the Chōla king Parāntaka I.<sup>9</sup>

622.—*Ep. Ind.* Vol. I. p. 398, and Plate. Darśi (now Madras Museum) first plate only of a great-grandson of the [Pallava] Mahārāja Virakōrohavarman, issued from Daśanapura.

623.—*South-Ind. Inscr.* Vol. II. No. 72, p. 341, and Plate. Vallam cave Tamil inscription, recording the foundation of a temple by Skandasēna, the son of Vasantapriyārāja, a vassal of Paḍappiḍugu<sup>10</sup> Lalitāśkura Śatrumalla Guṇabhara Mahēndrapōtarāja (i.e., probably, the Pallava Mahēndravarmān I.).

624.—*Ep. Ind.* Vol. IV. p. 153, and Plate. Mahēndravāḍi inscription of Guṇabhara (Mahēndra), (i.e., probably, the Pallava Mahēndravarmān I.).

<sup>1</sup> For the seal see *Ep. Ind.* Vol. VI. Plate facing p. 294.

<sup>2</sup> Plates II. to viii. are numbered with numerical symbols. The alphabet closely resembles that of No. 1014.

<sup>3</sup> These numbers are denoted by numerical symbols.

<sup>4</sup> The (eight) plates are numbered with numerical symbols.— See also *Ep. Ind.* Vol. II. p. 482.

<sup>5</sup> This is the name of the village granted; the inscription was edited from Sir W. Elliot's impressions. The plates are numbered with numerical symbols.

<sup>6</sup> The inscription records a grant to a temple founded by a *Śaḍpati* Viṣṇuvarman. See the same name above, in Nos. 609 and 614.

<sup>7</sup> See *Ind. Ant.* Vol. XXX. p. 215, No. 2.

<sup>8</sup> See below, No. 634 and No. 681 F.

<sup>9</sup> Read *śāka-pakṣā*.

<sup>10</sup> I.e. 'the thunderbolt which cannot be split.'



625.— *South-Ind. Inscr.* Vol. I. Nos. 33 and 34, p. 29 f., and Plate x. facing Vol. II. p. 340; *Ep. Ind.* Vol. I. p. 59 f. Trichinopoly cave inscriptions of the Pallava Guṇabhara (Śatyaśaṁdha, Śatrumalla, Puruṣhōttama), (i.e., probably, the Pallava Mahēndravarman I.).

626.— *Ep. Ind.* Vol. VI. p. 320, and Plate. Śīyamaṅgalam cave inscription of Lalitāṅkura (i.e., probably, the Pallava Mahēndravarman I.), recording the construction of a temple called Avanibhājana-Pallavōśvara.

627.— *Ind. Ant.* Vol. IX. p. 100, and Plate; *PSOOL* No. 38. Bādāmi fragmentary rock inscription of the time of the Pallava [Narasimh]avishṇu (? , i.e. Narasimhavarman I. ?):—  
(L. 1).— . . . [saṁ]vatsarē śtmanō rājya-varaḥ cha varddhamānē tra[yōdāśē] .

The fragment contains the epithet or *bīruḍa* Mahāmalla,<sup>1</sup> and the name Vātāpi.

628.— *South-Ind. Inscr.* Vol. I. No. 151, p. 148; Vol. II. Plates xi. and xii. Kāraṁ Sanskrit<sup>2</sup> and Tamil plates of the Pallava king Paramēśvaravarman I. (who defeated [the W. Chalukya] Vikramāditya [I.]), the son of Mahēndravarman II., and grandson of Narasimhavarman I. (who defeated [the W. Chalukya] Pulakēśin [II.]);<sup>3</sup> recording a grant made at the request of the Pallava lord (Pallav-ādhirāja) Vidyāvinīta.— The historical part of the grant is preceded by a mythical genealogy of Pallava (the supposed founder of the Pallava race) whose descent is derived from the god Brahman.

629.— *South-Ind. Inscr.* Vol. I. Nos. 24-26, p. 12 ff. Conjeeveram inscriptions of the Pallava Rājasimha (Ātyantakāma, Śrībhara, Raṇajaya), (i.e. Narasimhavarman II.), the son of Ugradaṇḍa Paramēśvara (i.e. Paramēśvaravarman I.) who destroyed the city of Raṇarasaika (i.e. the W. Chalukya Vikramāditya I.).<sup>4</sup>

630.— *South-Ind. Inscr.* Vol. I. No. 31, p. 24. Panamalai inscription of the Pallava Rājasimha (i.e. Narasimhavarman II.), consisting of one verse which is identical with the last verse of *South-Ind. Inscr.* Vol. I. No. 24, above, No. 629.

631.— *South-Ind. Inscr.* Vol. I. Nos. 29 and 30, p. 23 f. Conjeeveram inscriptions of Raṇgapatākā, the queen of the Pallava Narasimhaviṣṇu (i.e. Rājasimha, Narasimhavarman II.).

632.— *South-Ind. Inscr.* Vol. I. No. 27, p. 22. Conjeeveram inscription of the Pallava Mahēndra (i.e. Mahēndravarman III.), the son of Rājasimha (i.e. Narasimhavarman II.), who was the son of Lōkāditya (i.e. Paramēśvaravarman I.) who defeated Raṇarasaika (i.e. the W. Chalukya Vikramāditya I.).<sup>5</sup>

633.— *Madras Christian College Magazine* of August 1890. Conjeeveram Tamil inscription of the 18th year of the reign of [the Pallava] Nandipōttaraiyaṇ (i.e. Nandivarman).<sup>7</sup>

634.— *South-Ind. Inscr.* Vol. II. No. 74, p. 365; *Ind. Ant.* Vol. VIII. p. 274, Plates. Udayēndiram plates<sup>8</sup> of the 21st year (of the reign) of the Pallava Nandivarman-chandra who was of the Pūchān family and lord of Vilvalapura:—  
(L. 37).— tasya-aiva Nandivarmanō(ṇa) śkaviṁśati-saṁkhyāṁ pūrayati saṁvatsarē.

<sup>1</sup> See Dr. Fleet's *Dynasties*, p. 323.

<sup>2</sup> Compare above, No. 20, note.

<sup>3</sup> The Sanskrit part is called a *prastāvi*, the name of the author of which, if it was given, is broken away.

<sup>4</sup> Compare above, No. 20.

<sup>5</sup> See Dr. Fleet's *Dynasties*, p. 329, and above, No. 20, note.

<sup>6</sup> See above, No. 629.

<sup>7</sup> See above, No. 49.

<sup>8</sup> The inscription on these plates (numbered with numeral figures), if genuine, is a copy, made at a later date, of two inscriptions, one of Nandivarman, and one of the Chōja king Parantaka I.



Mythical genealogy from Brahman to Pallava. In his race, *Sinhavishnu*; his son *Mahēndravarmān* [I.]; his son *Narasimhavarman* [I.] (conquered *Vallabharāja*, i.e. the W. Chalukya *Pulakēsin* II.); his son *Mahēndravarmān* [II.]; his son *Paramēśvaravarman* [I.] (defeated *Vallabha*, i.e. the W. Chalukya *Vikramāditya* I.); his son *Narasimhavarman* [II.]; his son *Paramēśvaravarman* [II.]; his son<sup>1</sup> *Nandivarman*.—*Udayachandra* slew the Pallava king *Chitramāya*; defeated the *Śabara* king *Udayana*,<sup>2</sup> and the *Nishāda* chief *Prithivivāghra*; and subjected the district of *Vishpurāja* (i.e. the E. Chalukya *Vishnupardhana* III.) to the Pallava.

The inscription ends<sup>3</sup> with the same Tamil endorsement as No. 621 above, of the 26th year of king *Parakēsarivarman* who took *Madirai*, i.e. the *Chōja* king *Parāntaka* I.

635.—*South-Ind. Inscr.* Vol. II. No. 73, p. 346, and Plates. *Kāśākūṭi* Sanskrit<sup>4</sup> and Tamil plates of the 22nd year of the reign of the Pallava *Mahārāja Nandivarman Pallavamalla* (also called *Kshatriyamalla* and *Śrīdhara*), recording a grant made at the request of his prime-minister *Brahmaśrīrāja* (*Brahmayavarāja*):—

(L. 79).—*sāmrājya-saṁvatsarē dvāviṁśe* [va]rttamānē.

Mythical genealogy from Brahman to *Aśōkavarman*. After him came the Pallava kings among whom were *Skandavarman*, *Kalindavarman*, *Kāpagōpa*, *Vishpugōpa*, *Vīrakūroha*, *Vīrasimha*, *Sinhavarman*, *Vishpusimha*, and others. Then came *Sinhavishnu* (called *Avanisimha*); after him, *Mahēndravarmān* [I.]; his son *Narasimhavarman* [I.] (conquered *Vātāpi*);<sup>5</sup> his son *Mahēndravarmān* [II.]; then, *Paramēśvarapōtavarmān* (i.e. *Paramēśvaravarman*) [I.]; his son *Narasimhavarman* [II.]; his son *Paramēśvarapōtavarmān* (i.e. *Paramēśvaravarman*) [II.]. At the time of the inscription his kingdom was ruled by *Nandivarman* (*Nandipōtarāja*, *Nandin*), who was descended from *Sinhavishnu*'s younger brother *Bhimavarman*, between whom and *Nandivarman* there intervened the Pallava rulers *Buddhavarman*, *Ādityavarman*, *Gōvindavarman*, and *Nandivarman*'s father *Hirapya* (whose wife was *Rōhiṇī*).

636.—*Ep. Ind.* Vol. IV. p. 137, and Plate facing p. 142. *Pañchapāṇḍavamalai* Tamil inscription, recording that the image, near which it is, was caused to be engraved in the 50th year (of the reign) of *Nandippōttarāśar* (*Nandipōtarāja*), (i.e. the Pallava *Nandivarman*).

637.—*South-Ind. Inscr.* Vol. I. Nos. 1-16, p. 2, and Plate x. facing Vol. II. p. 340. *Māmallapuram* *Dharmarāja-Ratha* inscriptions containing *śīrasas* of a Pallava king *Narasimha*.

638.—*South-Ind. Inscr.* Vol. I. Nos. 17-20, p. 4 ff., and facsimile of No. 17 on Plate x. facing Vol. II. p. 340. *Māmallapuram* inscriptions of a Pallava king *Atyantakāma*, a successor of *Narasimha*.

639.—*South-Ind. Inscr.* Vol. I. Nos. 21-23, p. 6 ff. *Śālvānkuppam* inscriptions of a Pallava king *Attrapachanda*.

640.—*South-Ind. Inscr.* Vol. I. No. 28, p. 23. *Conjeeveram* inscription describing a temple as 'the temple of the holy *Nityavinītēvara*' (founded by a Pallava king *Nityavinīta*?).

641.—*South-Ind. Inscr.* Vol. I. No. 32, p. 26. *Amarāvati* (now *Madras Museum*) pillar inscription<sup>6</sup> of a Pallava king *Sinhavarman* [II.]; mentions Pallava's son *Mahēndravarmān*, his son *Sinhavarman* [I.], his son *Arkavarman*, *Ugravarman*, *Sinhavishnu*'s son *Nandivarman*, and *Sinhavarman* [II.].—The inscription opens with an invocation of *Buddha* and with a mythical genealogy from Brahman to Pallava.

<sup>1</sup> But see No. 635.

<sup>2</sup> Possibly the *Udayana* of *North. Inscr.* No. 614 ff.

<sup>3</sup> The preceding Sanskrit part is called a *prastāvi*, composed by *Paramēśvara*, the son of *Chandradēva*, of the family of *Mēdhāvin*.

<sup>4</sup> The Sanskrit part, called a *prastāvi*, was composed by *Trivikrama*.

<sup>5</sup> See below, No. 680.

<sup>6</sup> The inscription is read from the bottom upwards; compare above, No. 5.—In the first verse the author appears to have imitated a verse of *Bāṇa*'s *Kādambarī*.



642.—*Ep. Ind.* Vol. VII. p. 26. Tanḍalam Tamil rock inscription<sup>1</sup> of the 10th year (of the reign) of Śatti (Śakti), the king of the Kādavas, i.e. Pallavas, recording the building of a sluice:—

‘In (the year) twice five (i.e. ten), which was engraved on palm-leaves, from the year when (the name of) Śatti, the king of the Kādavas, was entered on a gold leaf.’<sup>2</sup>

643.—*Mysore Inscr.* No. 115, p. 212; *PSOI.* No. 226. Nandi (Bhōga-Nandi) Kanarese inscription of a Pallava Nōjambādhirāja.<sup>3</sup>

644.—*Ep. Ind.* Vol. V. p. 51, and Plate. Rāyakōṭa (formerly Sir W. Elliot's, now British Museum?) Sanskrit and Tamil plates<sup>4</sup> of the 14th year (of the reign) of [the Gaṅga-Pallava] Skandaśishya (king Vijaya-Skandaśishyavikramavarman), recording a grant made at the request of (his feudatory) Mahāvali-Vānarāja.<sup>5</sup>

Mythical genealogy from Brahman to Aśvatthāman; his son (?) by a Nāga woman was the Adhīrāja Skandaśishya; in his family was born the Skandaśishya who issued this grant.

645.—*Ep. Ind.* Vol. IV. p. 360, and Plate. Kil-Muṭṭugūr (now Madras Museum) Tamil memorial stone of the 3rd year (of the reign) of king Vijaya-Narasimhavarman.

646.—*Ep. Ind.* Vol. IV. p. 178, and Plate facing p. 182. Kil-Muṭṭugūr (now Madras Museum) Tamil inscription of the 18th year (of the reign) of king Vijaya-Narasimhavarman.

647.—*Ep. Ind.* Vol. VII. p. 23, and Plate. Baḍgavādi Tamil memorial stone of the 24th year (of the reign) of king Vijaya-Narasimhavarman, recording the death of a servant of a Bāṇa chief named Skanda (Skanda-Bāpādhīrāja).

648.—*Ep. Ind.* Vol. VI. p. 321, and Plate. Śiyamaṅgalam Tamil cave inscription of the 3rd year (of the reign) of king Vijaya-Nandivikramavarman,<sup>6</sup> recording the building of a *maṇḍapa* by a certain person with the permission of a Gaṅga chief named Nērguṭṭi, who must have been subordinate to Vijaya-Nandivikramavarman.

649.—*South-Ind. Inscr.* Vol. III. No. 43, p. 93. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription<sup>7</sup> of the 17th year<sup>8</sup> (of the reign) of king Vijaya-Nandivikramavarman, recording a grant which was made at the request of Māvali-Vānarāja alias Vikkiramādittē-Vānarāja (i.e., according to Dr. Hultzsch, probably the Bāṇa king Vikramāditya I. of No. 663).

650.—*South-Ind. Inscr.* Vol. I. No. 108, p. 130. Notice of a Śaduppēri (near Vāḷār) fragmentary Tamil inscription of the 52nd year (of the reign) of king Vijaya-Nandivikramavarman.<sup>9</sup>

651.—*South-Ind. Inscr.* Vol. III. No. 42, page 91, and Plate. Tiruvallam Tamil rock inscription of the 62nd year (of the reign) of king Vijaya-Nandivikramavarman,<sup>10</sup> while the

<sup>1</sup> According to Dr. Hultzsch perhaps of about the second half of the 9th century A.D.

<sup>2</sup> “This seems to refer to some custom observed at the coronation of a king.”

<sup>3</sup> See Dr. Fleet's *Dynasties*, p. 332.

<sup>4</sup> The alphabet according to Dr. Hultzsch is more developed than that of Nos. 626 and 635, but more archaic than that of No. 670.

<sup>5</sup> An hereditary designation of the Bāṇa chiefs.

<sup>6</sup> Identical with Nandivarman, the father of Vijaya-Nripateṅgaravarman in No. 652.

<sup>7</sup> The inscription professes to be a copy of a stone inscription which existed before the *maṇḍapa* of the temple had been pulled down and re-erected.

<sup>8</sup> For another inscription of the 17th year of the same king see below, under *Addenda*.

<sup>9</sup> For inscriptions of the 9th and 47th years of the same king see *South-Ind. Inscr.* Vol. I. Nos. 124 and 125, p. 133.



glorious Māvall-Vāparāya (or Mahāvali-Vāparāya), born from the family of Mahābali, . . . was ruling the Vaṇḍavaḷi (i.e. 'the Telugu road') twelve-thousand."

652.—*Ep. Ind.* Vol. IV. p. 180. Notice of the Bāhār Sanskrit and Tamil plates of the 8th year of the reign of king Vijaya-Nripataṅgavarman.<sup>1</sup>—Mythical genealogy from Brahman to Pallava; in his family, Vimala, Koṅkaṇika and other kings; after them, Dantivarman;<sup>2</sup> his son Nandivarman, married Śaṅkhā<sup>3</sup> of the Rāshtrakūṭa family; their son Nripataṅgadēva.

653.—*Ep. Ind.* Vol. IV. pp. 182 and 183, and Plate. Two Āmbār Tamil memorial stone inscriptions of the 26th year (of the reign) of king Vijaya-Nripataṅgavikramavarman, recording the death of servants of Pirudi-Gaṅgaraiyar (i.e., according to Dr. Hultzsch, perhaps the W. Gaṅga king Prithivipati I. in No. 670).

654.—*Ep. Ind.* Vol. VII. p. 25, and Plate. Hebbipi Tamil memorial stone inscription of the 12th year (of the reign) of king Vijaya-Īśvaravarman, recording the death of a hero who was killed by a Bāṇa chief named Kārōniri (Kārōniri-Bāparāja).

655.—*Ep. Ind.* Vol. VII. p. 24, and Plate. Two Hanumantapuram Tamil memorial stone inscriptions of the 17th year (of the reign) of king Vijaya-Īśvaravarman, recording the death of two heroes in the service of Kāṭṭirai<sup>4</sup> (i.e. 'the king of the forest,' a title of the Pallavas).

656.—*South-Ind. Inscr.* Vol. I. No. 53, p. 78; *Ep. Ind.* Vol. VII. p. 194, and Plate. Sōḷapuram (near Vēlūr) incomplete Tamil inscription of the 23rd year (of the reign) of king Vijaya-Kampa-vikramavarman.<sup>5</sup>

657.—*South-Ind. Inscr.* Vol. III. No. 8, p. 13. Ukkal (Viṣṇu temple) Tamil inscription<sup>6</sup> of the 10th year (of the reign) of Kampavarman.<sup>7</sup>

658.—*South-Ind. Inscr.* Vol. III. No. 5, p. 9, and Plate. Ukkal (Viṣṇu temple) Tamil inscription<sup>8</sup> of the 15th year (of the reign) of Kampavarman.

659.—*South-Ind. Inscr.* Vol. III. No. 47, p. 99. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription,<sup>9</sup> recording a gift by Vāṇa-mahādēvi (i.e. 'the great queen of the Bāṇa'), the daughter of Pratipati-Arniyar,<sup>10</sup> the son of Koṅḡuṇi-dharmamahārāja, the supreme lord of Kuṇḷapuram,<sup>11</sup> alias Śrinātha, the glorious Śivamahārāja—<sup>12</sup>Perumāṇaḍigal, (and) the great queen of Vāṇavidyādharaṛāya alias Vāparāya (i.e. the Bāṇa king Vāṇavidyādhara<sup>12</sup>), born from the family of Mahābali.

660.—*South-Ind. Inscr.* Vol. III. No. 48, p. 100. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription,<sup>13</sup> recording a gift by Kundavvaiyār alias Vāṇa-mahādēvi (i.e. 'the great

<sup>1</sup> For other plates (which cannot be traced now) of the 6th year of his reign see Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 30, No. 209.—For inscriptions of the 21st year see below, under *Addenda*.

<sup>2</sup> Perhaps identical with the Dantiga in No. 62.

<sup>3</sup> Perhaps a daughter of the Rāshtrakūṭa Amōghavaraha I. Nripataṅga; see above, No. 63 ff.

<sup>4</sup> Compare *Addenda*, above, No. 642.

<sup>5</sup> He was perhaps a brother of Vijaya-Nripataṅgavikramavarman in Nos. 653 and 652 above; see *Ep. Ind.* Vol. VII. p. 196.—For an inscription of the 8th year of Vijaya-Kampa see below, under *Addenda*.

<sup>6</sup> According to Dr. Hultzsch, the archaic alphabet of these inscriptions "proves that Kampavarman must be anterior to the Chōḷa occupation of Tondai-naḍḍalam. A stone inscription of the 9th year of the same king is quoted in the unpublished Madras Museum plates of Parakāśavarman alias Uttama-Chōḷadēva."

<sup>7</sup> Probably identical with king Vijaya-Kampavikramavarman, above, No. 656.

<sup>8</sup> The inscription professes to be a copy of an earlier stone inscription.

<sup>9</sup> I.e., according to Dr. Hultzsch, the W. Gaṅga Prithivipati I., the son of Śivamāra II., in No. 670.

<sup>10</sup> A mistake of the copyist for Kuṇḷapuram. Compare Nos. 660, 708 and 724.

<sup>11</sup> I.e. Śivamāra II. For Śivamāra I. see above, No. 123.

<sup>12</sup> I.e., according to Dr. Fleet and Dr. Hultzsch, the Bāṇa king Vikramāditya I. of No. 663; see also No. 661.

<sup>13</sup> The inscription was copied from an earlier stone inscription.



queen of the Bāpa'), the daughter of Pratipati-Araiyar, the son of Koṅṅuivarma-dharma-mahārāja, the supreme lord of Nipupilapura,<sup>1</sup> alias Śrīnātha, the glorious Śivamahārāja-Perumāṇaḍiga], (and the queen of) Vāṇavidyādhara-rāja alias Vāparāya (i.e. the Bāpa king Vāṇavidyādhara), born from the family of Mahābali.<sup>2</sup>

661.—*South-Ind. Inscr.* Vol. III. No. 46, p. 98. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription, recording a gift by the queen of Vāṇavidyādhara-Vāparāya, born from the family of Mahābali.<sup>3</sup>

662.—*Ind. Ant.* Vol. X. p. 39, No. II., and Plate; *Mysore Inscr.* No. 164, p. 305. Gūlgānpode Sanskrit and Kanarese memorial stone of the reign of the Bāpa king Vikramāditya Jayamēru, surnamed Bāpavidyādhara (i.e. Vikramāditya I).<sup>4</sup>

663.—*Ep. Ind.* Vol. III. p. 75, and Plate. Udayēndiram fragmentary plates of the Bāpa king Vikramāditya II. Vijayabāhu.

The Asura Bali; his son Bāpa; in his lineage, Bāpādhirāja. When he and many other Bāpa princes had passed away, there was in this family Jayanandivarman, who ruled the land west of the Andhra country. His son Vijayāditya [I.]; his son Malladēva Jagadākamalla; his son Bāpavidyādhara; his son Prabhumēru; his son Vikramāditya [I.]; his son Vijayāditya [II.] Puṅṇavippavargaṇḍa; his son Vikramāditya [II.] Vijayabāhu (was a friend of Kṛishṇarāja<sup>5</sup>).

664.—*Ś. 810.*—*South-Ind. Inscr.* Vol. III. No. 44, p. 95. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription,<sup>6</sup> dated " (during the reign of some) Mahāvali-Vāparāja, [born from the family of Mahābali] . . . in the Śaka year eight hundred and ten."

665.—*South-Ind. Inscr.* Vol. III. No. 45, p. 96. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription<sup>7</sup> of the reign of some Mahāvali-Vāparāja, born from the family of Mahābali.

666.—*Ind. Ant.* Vol. X. p. 39, No. I., and Plate; *Mysore Inscr.* No. 163, p. 304. Gūlgānpode Kanarese memorial stone of the reign of some Mahāvali-Bāparasa, born in the family of Mahāvali.

667.—*Ep. Ind.* Vol. IV. p. 142, and Plate. Vallimalai Kanarese inscription<sup>8</sup> (in Grantha characters), recording that the image below which it is engraved represents a pupil of the spiritual preceptor of Bāparāja (or 'a king of the Bāpa family').

668.—*Ś. 261.*—*Ind. Ant.* Vol. XV. p. 175. Muḍiyanūr (spurious<sup>9</sup>) plates of the 23rd year (of the reign) of the Bāpa king Śrīvadhūvallabha Malladēva-Nandivarman, ruler of the seven and a half lakh country in the Āndhra maṇḍala; issued from Āvanyapura:—

(L. 23).—*Śkashaṣṭyuttara-dvayaśatē Śak-ābdah pravarddhamān-ātmanah trayōviṃśati varttamāna-Viḷambi-saṁvatsarē Kārttikā(ka)-śuklapakahē trayōdaśyāḥ Sōmavārē Āsvinyāḥ nakṣatrē.*

The date is irregular; see *ibid.* Vol. XXIV. p. 10, No. 167.

The inscription mentions the Dānava Mahābali, Nandivarman, and his son Vijayāditya.

<sup>1</sup> A mistake of the copyist for Kuvāḷapura.

<sup>2</sup> See No. 659.

<sup>3</sup> See No. 663.

<sup>4</sup> I.e. 'the disgrace of vainglorious (kings)'; compare below, No. 698.

<sup>5</sup> I.e., probably, the Rāshtrakūṭa Kṛishṇarāja II.; see above, No. 82 ff.

<sup>6</sup> The inscription was copied from an earlier stone inscription.

<sup>7</sup> The inscription apparently was copied from an earlier stone inscription.

<sup>8</sup> Immediately above this inscription is another, short inscription in the Kanarese alphabet and language, recording that the image below which it is engraved was founded by (the Jaina preceptor) Ajjaṇḍi (Āryanandin); see *Ep. Ind.* Vol. IV. p. 141, and Plate. The same personage (named Ajjanandi, the pupil of Hilechandra) is mentioned in another Kanarese inscription, *ibid.* p. 142, and Plate facing p. 140.

<sup>9</sup> See *Ind. Ant.* Vol. XIX. p. 221, No. 47. — The record is, at least in part, a palimpsest.



669.—Sholinghur Sanskrit and Tamil partly mutilated rock inscription of the 9th year (of the reign) of [Parakéśarivarman, i.e. the Chôla king Parāntaka I.], recording a grant which was executed by his feudatory Hastimalla Vira-Chôla (i.e. the Gaṅga-Bāpa Prithivipati II.), 'the king of the people of Paṇivai.'—See below, No. 681.

670.—*South-Ind. Inscr.* Vol. II. No. 76, p. 382, and Plate. Udayēndiram Sanskrit and Tamil plates, recording a grant by the Gaṅga-Bāpa king Prithivipati II. Hastimalla (Śembiyan Māvali-Vāparāyar), 'lord of Paṇivipuri, lord of Nandi,' made with the permission, and in the 15th year (of the reign), of his sovereign, the Chôla king Parāntaka I. (king Parakéśarivarman who took Madirai).<sup>1</sup>

Genealogy of Parāntaka I.; see below, No. 685.

Genealogy of Prithivipati II.: In the Gaṅga family, which was descended from the sage Kapva, and which obtained increase through the might of Simhanandin, there was at Kuvaḷālapura Koṅkaṇi; in his lineage (in which were Viṣṇugôpa, Hari, Mādhava, Durvinita, Bhūvikrama,<sup>2</sup> etc.) was the son of Śivamāra [II.],<sup>3</sup> Prithivipati [I.] Aparājita (saved king Diṇḍi's sons Iriga and Nāgadanta, the one from [the Rāṣṭrakūṭa] Amoghavarsha [I.], the other from death; defeated the Pāṇḍya Varaguṇa); his son Mārasimha [I.]; his son Prithivipati [II.] Hastimalla (was made by Parāntaka I. lord of the Bāpas).

671.—*Ep. Ind.* Vol. III. p. 80, and Plate in *Ind. Ant.* Vol. IX. p. 47. Udayēndiram second and fifth plates<sup>4</sup> only of Vira-Chôla (i.e. the Gaṅga-Bāpa king Prithivipati II. Hastimalla), the subordinate of Parakéśarivarman (i.e. the Chôla king Parāntaka I.).<sup>5</sup>

#### M.—The Chôlas.<sup>6</sup>

672.—*South-Ind. Inscr.* Vol. I. No. 85, p. 116. Conjeeveram (Kailāsanātha temple) Tamil inscription of the 4th year (of the reign) of king Parakéśarivarman (perhaps<sup>7</sup> identical with Vijayālaya, the grandfather of Parāntaka I.).

673.—*South-Ind. Inscr.* Vol. I. No. 148, p. 141. Conjeeveram (Kailāsanātha temple) fragmentary Tamil inscription of the 15th year (of the reign) of king Parakéśarivarman (perhaps identical with Vijayālaya, the grandfather of Parāntaka I.).

674.—*South-Ind. Inscr.* Vol. III. No. 11, p. 17. Ukkaḷ (Viṣṇu temple) Tamil inscription of the 16th year (of the reign) of king Parakéśarivarman (perhaps identical with Vijayālaya, the grandfather of Parāntaka I.).

675.—*Ep. Ind.* Vol. V. p. 42, and Plate. Śuohindram (Sthāpūnātha temple) Tamil inscription of the 34th year (of the reign) of king Parakéśarivarman (perhaps identical with Vijayālaya, the grandfather of Parāntaka I.).

676.—*South-Ind. Inscr.* Vol. I. No. 84, p. 116. Conjeeveram (Kailāsanātha temple) Tamil inscription of the 3rd year<sup>8</sup> (of the reign) of king Bājakéśarivarman (perhaps<sup>9</sup> identical with Āditya I., the father of Parāntaka I.).

677.—*South-Ind. Inscr.* Vol. III. No. 27, p. 50. Maṇimaṅgalam (Rājagôpāla-Perumāḷ temple) Sanskrit and Tamil inscription of the 6th year (of the reign) of king Bājakéśarivarman (perhaps identical with Āditya I., the father of Parāntaka I.).

<sup>1</sup> Compare *Ep. Ind.* Vol. IV. p. 222.

<sup>2</sup> Compare above, No. 108 ff.

<sup>3</sup> For Śivamāra I. see No. 123.

<sup>4</sup> The plates are marked with the Tamil numerals 2 and 5.

<sup>5</sup> See *Ep. Ind.* Vol. IV. p. 223.—Compare below, No. 681; also above, No. 109.

<sup>6</sup> These include some Telugu-Chôlas, Nos. 880—888.

<sup>7</sup> See *South-Ind. Inscr.* Vol. III. p. 17, note 4; and below, No. 712.—See also under *Addenda*.

<sup>8</sup> For a fragmentary Conjeeveram Tamil inscription of the same year of Bājakéśarivarman, see *South-Ind. Inscr.* Vol. I. No. 147, p. 140.

<sup>9</sup> See *ibid.* Vol. III. p. 2, note 4; and below, No. 712.



678.—*South-Ind. Inscr.* Vol. III. No. 13, p. 20. Ukkal (Vishnu temple) unfinished Tamil inscription of the 122nd day of the 17th year (of the reign) of king Rājakēsarivarman (perhaps identical with Āditya I., the father of Parāntaka I.).

679.—*South-Ind. Inscr.* Vol. III. No. 1, p. 2, and Plate. Ukkal (Vishnu temple) Tamil inscription of the 23rd year (of the reign) of king Rājakēsarivarman (perhaps identical with Āditya I., the father of Parāntaka I.).

680.—*Ep. Ind.* Vol. III. p. 279, and Plate. Tirukkaḷukkuṇṇam (Vēdagiriśvara temple) Tamil inscription of the 27th year (of the reign) of king Rājakēsarivarman (perhaps identical with Āditya I., the father of Parāntaka I.); recording the renewal of a grant which had been made by a [Pallava] king Skandaśiśhya (i.e., probably, Skandavarman) and confirmed by the king Naraśiṅgappōttaraiyar who took Vātāpi (i.e. Naraśiṃhavarman I.).<sup>1</sup>

681.—*Ep. Ind.* Vol. IV. p. 223. Sholinghur Sanskrit<sup>2</sup> and Tamil partly mutilated rock inscription of the 9th year (of the reign) of [Parakēsarivarman, i.e. the Chōḷa king Parāntaka I.], recording a grant which was executed by his feudatory Hastimalla Vira-Chōḷa (i.e. the Gaṅga-Bāṇa king Prithivīpati II.).—See above, No. 669.

In the race of the Sun, Āditya [I.]; his son Vira-Nārāyaṇa Parāntaka [I.], conferred the title of 'lord of the Bāṇas' on Prithivīpati [II.] Hastimalla Vira-Chōḷa of the Gaṅga lineage.

682.—Udayēndiram second and fifth plates only of Vira-Chōḷa (i.e. the Gaṅga-Bāṇa Prithivīpati II. Hastimalla), the feudatory of Parakēsarivarman (i.e. the Chōḷa king Parāntaka I.).—See above, No. 671.

683.—*Ep. Ind.* Vol. III. p. 281, and Plate. Tirukkaḷukkuṇṇam (Vēdagiriśvara temple) Tamil inscription of the 13th year (of the reign) of king Parakēsarivarman who took Madirai (i.e. the Chōḷa king Parāntaka I.).

684.—*South-Ind. Inscr.* Vol. I. Nos. 82 and 83, pp. 113 and 114. Two Conjeeveram (Kailāsanātha temple) Tamil inscriptions of the 15th year (of the reign) of king Parakēsarivarman who took Madirai (i.e. the Chōḷa king Parāntaka I.).

685.—Udayēndiram plates (above, No. 670), recording a grant by the Gaṅga-Bāṇa king Prithivīpati II. Hastimalla, made in the 15th year (of the reign) of his sovereign, king Parakēsarivarman who took Madirai (i.e. the Chōḷa king Parāntaka I.).

Genealogy of Parāntaka I.: From Brahman through the Sun to Śibi; in his race (in which there were Kōḷkilji, Chōḷa, Karikāla, Kōchchaṅkan and other kings) there was Vijayālaya; his son Āditya [I.]; his son Vira-Nārāyaṇa (Saṃgrāma-Rāghava, Parakēsarī, Parāntaka [I.]) uprooted two Bāṇa kings, defeated the Vaidumba, and the Pāṇḍya Rājasiṃha, etc.—For the rest see above, No. 670.

686.—Tamil endorsement of the 26th<sup>3</sup> year (of the reign) of king Parakēsarivarman who took Madirai (i.e. the Chōḷa king Parāntaka I.), in the Udayēndiram (spurious) plates of the Pallava Nandivarman and the Udayēndiram plates of the Pallava Nandivarman Pallavamalla; above, Nos. 621 and 634.

687.—*Ep. Ind.* Vol. IV. p. 179, and Plate. Kīl-Muṭṭuṅṅūr (now Madras Museum) Tamil memorial stone of the 29th year (of the reign) of king Parakēsarivarman who took Madirai (i.e. the Chōḷa king Parāntaka I.).

688.—*Ep. Ind.* Vol. IV. p. 179, and Plate facing p. 360. Kīl-Muṭṭuṅṅūr (now Madras Museum) Tamil inscription of the 32nd year (of the reign) of king Parakēsarivarman who

<sup>1</sup> See above, No. 635.

<sup>2</sup> The Sanskrit part of this 'prastuti' was composed by Kumāra.

<sup>3</sup> For inscriptions of the 23rd and 28th years see below, under *Addenda*.



took Madirai (i.e. the Chôla king Parāntaka I.), on a stone set up to mark the spot at which a tiger had been killed by an inhabitant of Makkuṭṭūr (i.e. the modern Kīl-Muttugūr).

689.—*South-Ind. Inscr.* Vol. II. No. 75, p. 375. Uyyakopḍāṅ-Tirumalai (Ujjiṅvanātha temple) Tamil pillar inscription of the 34th year (of the reign) of king Parakēsarivarman who took Madirai (i.e. the Chôla king Parāntaka I.), recording donations by the queen of Pirāntakan-Kaṇḍarādittadēvar (i.e. Gaṇḍarādityavarman, the second son of Parāntaka I.).

690.—*South-Ind. Inscr.* Vol. III. No. 12, p. 19, and Plate. Ukkal (Viṣṇu temple) Tamil inscription of the 37th year (of the reign) of king Parakēsarivarman who took Madirai (i.e. the Chôla king Parāntaka I.).

691.—*Ep. Ind.* Vol. VII. p. 1, No. 55. Date of a Kūram (Kēśava-Perumāḷ temple) Tamil inscription of the 40th year (of the reign) of king Parakēsarivarman who took Madirai and entered Iḷam (i.e. the Chôla king Parāntaka I.):—

'In the fortieth year . . . at night on the day of Rôhini, which corresponded to a Saturday and to the ninth *tēthi* of the second fortnight of the month of [Karkāṣa]ka in this year.'

Between A.D. 900 and 985 the date would be correct only for Saturday, 24th July A.D. 919 [in Ś. 841], and Saturday, 25th July A.D. 946 [in Ś. 868].

692.—*Ep. Ind.* Vol. V. p. 43, and Plate. Śuohindram (Sthāṇunātha temple) Tamil inscription of the month of Kumbha of the 40th year (of the reign) of king Parakēsarivarman who took Madirai and Iḷam (i.e. the Chôla king Parāntaka I.).

693.—*South-Ind. Inscr.* Vol. I. No. 145, p. 140. Conjeeveram (Kailāsanātha temple) fragmentary Tamil inscription of the reign of king Parakēsarivarman who took Madirai (i.e. the Chôla king Parāntaka I.).

694.—*South-Ind. Inscr.* Vol. III. No. 14, p. 21. Ukkal (Viṣṇu temple) Tamil inscription of the 4th year (of the reign) of king Parakēsarivarman<sup>1</sup> who took the head of Vira-Pāṇḍya.<sup>2</sup>

695.—*Ep. Ind.* Vol. IV. p. 331. Karikal Tamil inscription of the 5th year (of the reign) of king Rājakēsarivarman who took Madirai.<sup>3</sup>

696.—*South-Ind. Inscr.* Vol. III. No. 49, p. 102. Tiruvallam (Bilvanāthēśvara temple) incomplete Tamil inscription of the 7th year (of the reign) of king Rājārājakēsarivarman (i.e. the Chôla king Rājārāja I.):—

'In the 7th year . . . on the day of an eclipse of the moon at the equinox which corresponded to (the day of) Rēvati and to a full-moon *tēthi* of the month of Aippaṣi in this very year.'

[Ś. 913]: 26th September A.D. 991; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. IV. p. 66, No. 1.

The inscription records a visit to the temple by a certain Gaṇḍarāditya, son of Madhurāntaka. —According to Dr. Hultzsch, he perhaps was an (otherwise unknown) son of Madhurāntaka, the son of Gaṇḍarāditya and immediate predecessor of Rājārāja I.; compare below, No. 712.

697.—*South-Ind. Inscr.* Vol. III. No. 50, p. 103. Another Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 7th year (of the reign) of king Rājārājakēsarivarman (i.e. the Chôla king Rājārāja I.).

<sup>1</sup> According to Dr. Hultzsch, this king may be identified with Āditya II. surnamed Karikāla, the elder brother of Rājārāja I. (see below, No. 712).—But Āditya II. would be expected to be a Rājakēsarivarman.

<sup>2</sup> According to Dr. Hultzsch "this phrase implies that the king, while seated on the throne, placed his feet on the crown of the Pāṇḍya king;" see *South-Ind. Inscr.* Vol. III. p. 215, note 4.

<sup>3</sup> By Dr. Hultzsch identified with the "Madhurāntaka who, according to the large Leyden grant (below, No. 712), was the son of Gaṇḍarāditya [the second son of Parāntaka I.] and ruled between Āditya II. and Rājārāja I."—But that Madhurāntaka would be expected to be a Parakēsarivarman.

<sup>4</sup> The accession of Rājārāja I. took place between (approximately) the 25th June and the 25th July A.D. 985; see *Ep. Ind.* Vol. VII. p. 6.



698.—*Ep. Ind.* Vol. IV. p. 139. Pañchapāṇḍavamalai Tamil Jaina rock inscription of the 8th year (of the reign) of king Rājārājakēśarivarman (i.e. the Chōla king Rājārāja I.), containing an order of the Lāṭarāja Vira-Chōla, the son of Puṅgalvippavargaṇḍa.<sup>1</sup>

699.—*Ep. Ind.* Vol. V. p. 44, and Plate. Śuchindram (Sthāpanātha temple) Tamil inscription of the 10th<sup>3</sup> year (of the reign) of king Rājārājakēśarivarman (i.e. the Chōla king Rājārāja I.), dated 'in the month of Karkāṭaka with which (this) year began.'

700.—*South-Ind. Inscr.* Vol. I. No. 146, p. 140. Conjeeveram (Kailāsanātha temple) fragmentary Tamil inscription of the 12th year (of the reign) of king Rājārājakēśarivarman who destroyed the ships (at) Kāndaḷūr-Śālai; (i.e. the Chōla king Rājārāja I.).

701.—*South-Ind. Inscr.* Vol. III. No. 2, p. 4, and Plate. Ukkal (Viṣṇu temple) Tamil inscription of the 13th year (of the reign) of king Rājārājakēśarivarman who destroyed the ships (at) Śālai;<sup>2</sup> (i.e. the Chōla king Rājārāja I.).

702.—*South-Ind. Inscr.* Vol. III. No. 3, p. 5. Ukkal (Viṣṇu temple) Tamil inscription of the 14th year (of the reign) of king Rājārājakēśarivarman who, having destroyed the ships (at) Śālai,<sup>3</sup> conquered Vēṅgai-nāḍu (Vēṅgai-nāḍu), Gaṅga-pāḍi, Taḍiya-vaḷi (Taḍigai-pāḍi) and Nuḷamba-pāḍi; (i.e. the Chōla king Rājārāja I.).

703.—*Ep. Ind.* Vol. V. p. 45, and Plate. Śuchindram (Sthāpanātha temple) Tamil inscription of the month of Vriśchika of the 14th year (of the reign) of king Rājārājakēśarivarman who, having destroyed the ships (at) Kāndaḷūr-Śālai, conquered Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍiga-vaḷi (Taḍigai-pāḍi) and Vēṅgai-nāḍu; (i.e. the Chōla king Rājārāja I.).

704.—*South-Ind. Inscr.* Vol. III. No. 19, p. 29. Mēlpāḍi (Sōmanāthēśvara temple) Tamil inscription of the 14th year (of the reign) of the glorious Mummudi-Chōḷadēva<sup>4</sup> (alias) king Rājārāja Rājakēśarivarman who . . . was pleased to destroy the ships (at) Kāndaḷūr-Śālai, conquered Gaṅga-pāḍi, Nuḷamba-pāḍi, Taḍiya-pāḍi (Taḍigai-pāḍi), Vēṅgai-nāḍu and Kuḍamalai-nāḍu (i.e. Malabar), and deprived the Śēliyas (i.e. Pāṇḍyas) of (their) splendour; (i.e. the Chōla king Rājārāja I.).

705.—*Ep. Ind.* Vol. V. p. 45, and Plate. Śuchindram (Sthāpanātha temple) Tamil inscription of the 15th year (of the reign) of king Rājārājakēśarivarman, described as in No. 704; (i.e. the Chōla king Rājārāja I.):—

'In the year fifteen . . . on the day of Pūrva-Bhadrpadā, . . . Tuesday, three evenings having expired of the month of Kanyā.'

[S. 921]: Tuesday, 29th August A.D. 999; see *ibid.* p. 48, No. 25.

706.—*Ep. Ind.* Vol. V. p. 197. Date of a Maṇimaṅgalam (Vaikuṇṭha-Perumā) temple) Tamil inscription of the 15th year (of the reign) [of the Chōla king Rājārāja I.]:—

'In the 15th year . . . on the day of Hasta, which corresponded to a Thursday and to the tenth tithi of the first fortnight of the month of Rishabha.'

[S. 922]: 15th May A.D. 1000;<sup>5</sup> but the day was a Wednesday, not a Thursday.

707.—*Ep. Ind.* Vol. V. p. 46, and Plate. Shērmādēvi (Rāmasvāmin temple) unfinished Tamil inscription of the 15th year (of the reign) of king Rājārājakēśarivarman, described as in No. 704; (i.e. the Chōla king Rājārāja I.).

<sup>1</sup> I.e. 'the disgrace of valinglorious (kings)'; compare above, No. 693.

<sup>2</sup> For inscriptions of the 9th and 11th years see below, under *Addenda*.

<sup>3</sup> I.e. Kāndaḷūr-Śālai.

<sup>4</sup> I.e. 'the Chōla king (who wears) three crowns,' viz. those of the Chōla, Pāṇḍya and Chēra kingdoms.—But compare Dr. Fleet in *Ep. Ind.* Vol. VI. p. 51, note 4.

<sup>5</sup> That the above is the proper equivalent of the date follows from the fact that Rājārāja's reign commenced between the 25th June and the 25th July A.D. 985; see above, No. 696, note.



708.—*South-Ind. Inscr.* Vol. III. No. 51, p. 104. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 16th year (of the reign) of king Rājārāja Rājakesarivarman (i.e. the Chōla king Rājārāja I.).—To the conquests enumerated in No. 704 the inscription adds those of Kollam and Kalingam.

The inscription records the sale of some land to "Śaṅkarādēva, (the son of) Koṅguṇivarma-dharmamahārāja, the supreme lord of Nipunilapura,<sup>1</sup> Śrinātha, the glorious Śivamahārāja-Tiruvaiyan," who granted it to a temple.

709.—*South-Ind. Inscr.* Vol. III. No. 6, p. 9. Ukkal (Viṣṇu temple) Tamil inscription of the 1[7]th year (of the reign) of king Rājārāja Rājakesarivarman (i.e. the Chōla king Rājārāja I.).—The conquests enumerated are the same as in No. 708.

710.—*South-Ind. Inscr.* Vol. III. No. 52, p. 106. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 20th year (of the reign) of king Rājārāja Rājakesarivarman *alias* the glorious Rājārājadēva (i.e. the Chōla king Rājārāja I.).—To the conquests enumerated in No. 708 the inscription adds that of Īḷa-maṇḍalam.

The inscription records the gift of a lamp by a chief of the Vaidumba family.

711.—*South-Ind. Inscr.* Vol. I. No. 66, p. 94. Tirumalai Tamil rock inscription of the 21st year (of the reign) of king Rājārājakesarivarman *alias* the glorious Rājārājadēva [I.].<sup>2</sup>—The conquests enumerated are the same as in No. 710.

712.—*Archæol. Surv. of South. India.* Vol. IV. p. 206. The large Sanskrit<sup>3</sup> and Tamil Leyden grant<sup>4</sup> (on 21 plates) of the 21st year of the reign of Rājārāja Rājāśraya Rājakesarivarman (i.e. the Chōla king Rājārāja I.).

Mythical genealogy from the Sun to Chōla; then Rājakesarin and Parakesarin (after whom the kings of this family are alternately called Rājakesarin and Parakesarin); in their family there were Suraguru Rājendra Mṛityujit, Vyāghrakētu, Pañchapa, Karikāla, Kōchchaṭṭakappān and Kōkkilli. Then, Vijayālaya; his son Āditya [I.]; his son Parāntaka [I.]; he had three sons, Rājāditya, Gaṇḍarāditya, and Arimjaya; Gaṇḍarāditya's son was Madhurāntaka; Arimjaya's son, Parāntaka [II.]; his two sons were Āditya [II.] Karikāla and Rājārāja [I.].—The succession from Vijayālaya to Rājārāja I. was: 1, Vijayālaya; 2, Āditya [I.]; 3, Parāntaka [I. Parakesarivarman]; 4, Rājāditya (conquered [the Rāshtrakūṭa] Kṛishṇarāja [III.],<sup>5</sup> but fell in battle); 5, Gaṇḍarāditya (Gaṇḍarādityavarman); 6, Arimjaya; 7, Parāntaka [II.]; 8, Āditya [II.] Karikāla (while a boy, played sportively in battle with Vira-Pāṇḍya); 9, Madhurāntaka; 10, Rājārāja [I. Rājakesarivarman] (conquered [the W. Chālukya Iṇṇabedāṅga] Satyāśraya<sup>6</sup> and others).

713.—§. 928.—*Ep. Carn.* Vol. III. p. 149, No. 44. Kaliyūr Kanarese inscription consisting of praises of Apramēya, 'lord of Kotta-maṇḍala,' a general and minister under Rājārājadēva [I.] :—

(L. 1).—Sa(śa)kanṇipakāl-āḍṭa-saṁvatsaraśataṅga[\*] 928neya? [Par]ābhava-saṁvatsarada Chaitra-māśada bahuḷa-paṇchamiyum-Ādityav[ā\*]rad-andu.

The date is irregular; see *Ep. Ind.* Vol. IV. p. 67, No. 2.

<sup>1</sup> "A mistake for Kuvalālapura." Compare below, No. 724, and above, Nos. 659 and 660. See also No. 108 E.

<sup>2</sup> The inscription also gives Arumōji as a surname of Rājārāja.

<sup>3</sup> The Sanskrit *prafasti* was composed by Nandankriyapa.

<sup>4</sup> The inscription will soon be properly edited. Its object is to record the grant of a village to a Buddhist temple at Negapatam, commenced to be built by Chōlāmapivarman, king of Kaṭāha (or, in Tamil, Kikāram, apparently some portion of Lower Burma or of the Indo-Chinese peninsula), and completed by his son Māravijayōttuṅgarvarman. See Mr. Venkayya's *Report* for 1898-99, p. 17.

<sup>5</sup> Compare above, No. 96.

<sup>6</sup> See above, No. 146 E.

<sup>7</sup> This is Dr. Fleet's reading of the year of the date, from an impression sent to him by Dr. Hultzsch.



Apram̐ya is said "to have defeated the Poysala (Hoysala) minister Nāgaṇṇa; and to have slain . . . the Hoysala leaders Mañjaga, Kāliga (or ? Kāli-Gaṭga), Nāgavarṇma."

714.—*South-Ind. Inscr.* Vol. III. No. 9, p. 14. Ukkal (Viṣṇu temple) Tamiḻ inscription of the 143rd day of the 24th year (of the reign) of king Rājārājakēśarivarman *alias* the glorious Rājārājadēva [I.], containing an order which was issued by the king at (his capital) Tañjāvūr on the 124th day of the 24th year of his reign.—To the conquests enumerated in No. 710 the inscription adds that of the seven and a half *lakṣas* of Iraṭṭa-pāḍi (Iraṭṭa-pāḍi).

715.—*South-Ind. Inscr.* Vol. I. Nos. 40 and 41, pp. 64 and 67. Two Māmallapuram Tamiḻ inscriptions of the 25th and 26th years (of the reign) of king Rājārāja Rājakēśarivarman *alias* the glorious Rājārājadēva [I.].—The conquests enumerated are the same as in No. 714.

716.—*South-Ind. Inscr.* Vol. II. Nos. 1-6, 24-35, 37-39, 42, 44-53, 55, 56, 59, 63-66, 69, 70 and 57, with Plates of Nos. 1 and 29. Forty-one Tanjore (Rājārājēśvara temple) Tamiḻ inscriptions of king Rājakēśarivarman *alias* the glorious Rājārājadēva [I.], engraved by his order of the 20th day of the 26th year (of his reign), that the gifts made by himself, by his elder sister (Kundavaiyār, the daughter of Parāntaka II. and queen of Vallavaraiyar Vandyadēvar, Nos. 2 and 6), his queens (Lōkamahādēvi, No. 34, Chōjamahādēvi, Nos. 42 and 46, Abhimānavalli, No. 44, Trailōkyamahādēvi, No. 48, Pañchavanmahādēvi, Nos. 51 and 53) and others (such as the commander of his army Kṛishṇa Rāma, Nos. 31 and 39) should be recorded on the walls of the Tañjāvūr temple.—The conquests enumerated in No. 1 and others are the same as in No. 714. No. 1 specially mentions the conquest of Satyāśraya (*i.e.* the W. Chālūkyā Iṣivabēḍaṅga Satyāśraya).<sup>1</sup>

717.—*Ś. 934.—Ep. Carn.* Vol. III. p. 78, No. 140; *Ep. Ind.* Vol. IV. p. 68, No. 3. Balmuri (Agasthēśvara temple) Kanarese inscription of the 28th year (of the reign) of Rājārājadēva (Rājārājakēśarivarman *alias* Rājārājadēva [I.]):—

'In the twenty-eighth year . . . the Paridhāvin year . . . the Śaka year 934 . . . at the Uttarāyana-samkrānti in the month of Pauṣa of this year.'

The date would correspond to the 23rd December A.D. 1012, but contains no details for verification.

718.—*South-Ind. Inscr.* Vol. III. Nos. 15-17, p. 23 ff., and Plate of No. 17. Three Mēlpāḍi (Chōlēśvara temple) Tamiḻ inscriptions of the 29th year (of the reign) of king Rājārājakēśarivarman<sup>2</sup> *alias* the glorious Rājārājadēva [I.].—The conquests enumerated are the same as in No. 714.

719.—*South-Ind. Inscr.* Vol. III. No. 4, p. 7. Ukkal (Viṣṇu temple) Tamiḻ inscription of the 29th year (of the reign) of king Rājakēśarivarman *alias* the glorious Rājārājadēva [I.].—To the conquests enumerated in No. 714 is added that of twelve thousand ancient islands of the sea.

720.—*Ep. Ind.* Vol. V. p. 47, and Plate. Shērmādēvi (Rāmasvāmin temple) unfinished Tamiḻ inscription [of Rājārājakēśarivarman, *i.e.* the Chōḷa king Rājārāja I.].—The conquests enumerated are the same as in No. 708.

721.—*South-Ind. Inscr.* Vol. II. No. 60, p. 245. Tanjore (Rājārājēśvara temple) Tamiḻ inscription, recording donations made until the 2nd year (of the reign) of the lord, the glorious Rājēndra-Chōḷadēva (*i.e.* the Chōḷa king Rājēndra-Chōḷa I.).<sup>3</sup>

<sup>1</sup> Nos. 1 and 31 open with a Sanskrit *śloka*.

<sup>2</sup> See above, No. 712.

<sup>3</sup> No. 17 has *Rājārāja-Rājakēśarivarman*.

<sup>4</sup> The accession of Rājēndra-Chōḷa I. took place between (approximately) the 26th November A.D. 1011 and the 7th July A.D. 1012; see *Ep. Ind.* Vol. VII. p. 7.



722.—*South-Ind. Inscr.* Vol. II. Nos. 7, 8, 40, 41, and 43. Five Tanjore (Rājārājēśvara temple) Tamil inscriptions, recording donations made until (and in) the 3rd year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I].—The donations recorded in Nos. 7 and 8 were made by Kundavaiyār, the elder sister of Rājārāja I.; see above, No. 716.

723.—*Ep. Ind.* Vol. V. p. 47, and Plate. Shērmādēvi (Rāmasvāmin temple) Tamil inscription of the 3rd year (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I].<sup>1</sup>

724.—*South-Ind. Inscr.* Vol. III. No. 53, p. 108. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 3rd year (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I].

The inscription records the sale of some land to "Sōmanātha, (the son of) Koṅguivarmadharmamahārāja, the supreme lord of Nipūṇilapura,<sup>2</sup> Śrinātha, the glorious Śivamahārāja, the Vaidumba Śaṅkarādēva."

725.—*South-Ind. Inscr.* Vol. III. No. 10, p. 16. Ukkal (Viṣṇu temple) Tamil inscription of the 4th year (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I].

726.—*South-Ind. Inscr.* Vol. III. No. 54, p. 109. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 4th year (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I].

727.—*South-Ind. Inscr.* Vol. II. No. 9, p. 90. Tanjore (Rājārājēśvara temple) Tamil inscription of the 6th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I], who conquered Iḍaiturai-nāḍu, Vanavāsi, Koḷippākkai, the camp of Maṇṇai (Maṇṇaiḱkaḍagam or Maṇṇaiḱkaḍakkam), the crown of the king of Iḷam, . . . the crown of Sundara and the pearl-necklace of Indra which the king of the South (i.e. the Pāṇḍya) had previously given to that (king of Iḷam), the whole Iḷa-maṇḍalam, the crown *etc.* of the (king of) Kōraja, and many ancient islands.

728.—*Ś. 943\**.—*Ep. Carn.* Vol. IV. p. 115, No. 16. Bejatūru (Bāpēśvara temple) Kanarese inscription of the 9th year of the reign of the glorious Muḍigoṇḍa-Rājendra-Chōla (i.e. the Chōla king Rājendra-Chōla I.) :—

Thursday, the moon being in Makara, the *wakṣatra* being Uttaraśhāḍhā, during the full-moon *tithi* of the month of Āshāḍha in the Raudra year (which corresponded to) the nine-hundred-and-forty-third year of the Śaka years,—in the ninth year of the reign . . .

Thursday, 7th July A.D. 1020; see *Ep. Ind.* Vol. VI. p. 20, No. 32.

729.—*South-Ind. Inscr.* Vol. III. No. 18, p. 27. Mēlpāḍi (Chōlēśvara temple) Tamil inscription of the 9th year (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I].—To the conquests enumerated in No. 727 the inscription adds those of the crown of pure gold which Paraśurāma had deposited at Śāṇḍimattiva, of the seven and a half lakṣas of Iḷaṭṭa-pāḍi (Iraṭṭa-pāḍi, Raṭṭa-pāḍi) of Jayasinha (i.e. the W. Chālukya Jayasinha II.)<sup>3</sup> who was defeated at Muṇḍangi,<sup>4</sup> and of the principal great mountains (which contained) the nine treasures (of Kuvēra).

<sup>1</sup> Certain names in this inscription suggest that Rājendra-Chōla I. had the *śiroda* Nigarill-Chōla, i.e. 'the unequalled Chōla.' Probably he also was called Uttama-Chōla; see *South-Ind. Inscr.* Vol. III. p. 14.

<sup>2</sup> "A mistake for Kovalālapura." Compare above, No. 708.

<sup>3</sup> Compare above, No. 152.

<sup>4</sup> Some inscriptions have *Muṇḍangi*.



730.—*South-Ind. Inscr.* Vol. I. No. 42, p. 68. Māmallapuram Tamil inscription of the 9th year (of the reign) of the glorious Rājendra-Chōladēva<sup>1</sup> (i.e., probably, the Chōla king Rājendra-Chōla I.).

731.—*Ś. 943\**.—*Ep. Carn.* Vol. III. p. 204, No. 134. Nandigunda (Mallēdēva temple) Kanarese inscription [of the Chōla king Rājendra-Chōla I.] :—

(L. 1).—Sa(śa)ka-varisham 943ne[ya] Randra-samvatsarada Phālguna-māsa[da] su(śu)kla-[pa]kham Budhavāram puṇṇame Uttara-nakshatram sōma-grahapad-andu.

Wednesday, 1st March A.D. 1021; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. IV. p. 68, No. 4.

The inscription records the conquests enumerated in No. 729.

732.—*South-Ind. Inscr.* Vol. II. Nos. 10-19, and 54. Eleven Tanjore (Rājārājēvara temple) Tamil inscriptions of the 10th year<sup>2</sup> (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōladēva [I.].—The conquests enumerated are the same as in No. 729.

733.—*South-Ind. Inscr.* Vol. I. Nos. 67 and 68, pp. 98 and 100. Two Tirumalai Tamil rock inscriptions of the 12th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I.].—To the conquests enumerated in No. 729 the inscriptions add those of Śakkara-kōttam (Chakrakōtta), Madura-maṇḍalam, Nāmapaikkōṇai, Pañchappalli, Māṇṇi-dēsam, the treasures of Indiradag (Indraratha ?)<sup>3</sup> of the race of the Moon (whom he defeated in the hall at Ādinagar), Oḍḍa-vishayam, Kōṭalaik-nāḍu, Tanḍabutti (Daṇḍabhukti) of Dharmapāla, Takkapalāḍam (Dakṣiṇa-Lāṭa) of Rapaśūra, Vaṅgāla-dēsam of Gōvindaśandra, elephants *etc.* of Mahipāla,<sup>4</sup> Uttiralāḍam (Uttara-Lāṭa), and the Gaṅgā.

734.—*South-Ind. Inscr.* Vol. II. No. 20, p. 106, and Plates. Tanjore (Rājārājēvara temple) Tamil inscription of the 242nd day of the 19th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I.].—After recording the conquests enumerated in No. 733, the inscription adds that the king, having despatched many ships and caught Saṁgrāma-vijayōttuṅgavarman, the king of Kaḍāram,<sup>5</sup> took his treasures *etc.*, Śrīvishayam,<sup>6</sup> Pappai, Malaiyūr, Māyirūḍiṅgam (surrounded by the sea), Ilāṅgāśōgam (i.e. Laṅkāśōka), Pappālam,<sup>6</sup> Mēvilimbaṅgam, Valaippandūru, Talaittaikkōlam, Mādamāliṅgam, Ilāmuri-dēsam, Nakkavāram (i.e. the Nicobar Islands),<sup>7</sup> and Kaḍāram.

735.—*Ś. 954*.—*Ep. Carn.* Vol. III. p. 208, No. 164. Suttūru (Sōmēśvara temple) Kanarese inscription of the 31st (really 21st) year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōladēva [I.], who took the Eastern country, the Gaṅgā, and Kaḍāram :—

(L. 3).—Sa(śa)ka-var[sha] 9[54]neya Āṅgira-samvatsarada Kārttika-māsa . . [rp]nam[ī] tale-devasam-āge bidige Sōmavāra Rōhiṇi-nakshatradal.

Monday, 23rd October A.D. 1032; see *Ep. Ind.* Vol. IV. p. 69, No. 5, and Vol. VI. p. 22.

<sup>1</sup> The published text has *Vī[ra\*]-Rājendra*, but the above is in accordance with a correction communicated to me by Dr. Hultzsch.

<sup>2</sup> Nos. 12 and 13 have: "After (the harvest of) *paṭṭa* in the tenth year."

<sup>3</sup> For an Indraratha who probably was a contemporary of Rājendra-Chōla I., see *North. Inscr.* No. 340.

<sup>4</sup> Perhaps the Pāla king Mahipāla I.; compare *ibid.* No. 59.

<sup>5</sup> See Mr. Venkayya's *Report* for 1893-99, p. 17, and compare above, No. 712, note. See also *South-Ind. Inscr.* Vol. III. p. 194 f.

<sup>6</sup> [This is the reading of an inscription at Kaṇḍiyūr (No. 23 of 1895). According to l. 80 of the large *Leyden* grant, Śrīvishaya was the country ruled over by the king of Kaṭāha or Kaḍāram.—E. H.]

<sup>7</sup> Read *paṇṇāmi*(?).



736.—*Ś. 955.*—*Ep. Carn.* Vol. IV. p. 115, No. 17. Beṣṭāru (Bāpśēvara temple) Kanarese inscription of the 22nd year (of the reign) of king Parakēsarivarman *alias* the glorious Rājendra-Chōḷadēva [I.], who took the Eastern country, the Gaṅgā, and Kaḍāram :—

(L. 5).—Sa(śa)kanṇipakāḷ-ātīta-saṁvatsara-śataṅga[?]\*955ya Śrīmukha-saṁvatsarada Mārggaśīra-su(śu)ddha-pāḍivam=Māl-Ārkkad-aṁdu.

Sunday, 25th November A.D. 1033; <sup>1</sup> see *Ep. Ind.* Vol. VI. p. 21, No. 33.

737.—*Ś. 959.*—*Ep. Carn.* Vol. IV. p. 130, No. 104. Aṅkanāthapura (Arkeśvara temple) Kanarese inscription of the 26th<sup>2</sup> year (of the reign) of the glorious Muḍigoṇḍa-Gaṅgegoṇḍa-Rājendra-Chōḷadēva (*i.e.* the Chōḷa king Rājendra-Chōḷa I.) :—

(L. 1).—Sha(śa)ka-varishaṁ 959neya I(ṇ)śvara-shatsamirada<sup>3</sup> Āsaḍa-māssada Kīlāshṭavaya Shāti-naktra Sommayarada [a]nda.

The date is irregular; see *Ep. Ind.* Vol. VI. p. 21, No. 34.

738.—*Ep. Ind.* Vol. IV. p. 218, No. 15. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the [3]2nd (*really* 22nd) year (of the reign) of Jayaṅgoṇḍa-Chōḷa, the king Rājakēsarivarman *alias* the lord, the glorious Rājādhirājadēva (*i.e.* the Chōḷa king Rājādhirāja I.) :—

'In the [3]2nd (*really* 22nd) year . . . on the day of Śrāvapa, which corresponded to a Thursday in the month of Vṛiśchika in this year.'

[*Ś. 961*] : Thursday, 22nd November A.D. 1039.

739.—*Ep. Ind.* Vol. IV. p. 216, No. 12. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 26th year (of the reign) of king Rājakēsarivarman, surnamed Jayaṅgoṇḍa-Chōḷa, *alias* the lord, the glorious Rājādhirājadēva [I.] :—

'In the [2]6th year . . . at night on the day of Uttara(-Phalgunī), which corresponded to a Wednesday in the month of Mīna in this year.'

[*Ś. 965*] : Wednesday, 14th March A.D. 1044.

740.—*Ep. Ind.* Vol. IV. p. 217, No. 13. Date of a Tiruppaṅgili (Nīlivanēśvara temple) Tamil inscription of the 27th year (of the reign) of Jayaṅgoṇḍa-Chōḷa, the king Rājakēsarivarman *alias* the lord, the glorious Rājādhirājadēva [I.] :—

'In the [2]7th year . . . on the day of Mūla, which corresponded to a Wednesday and to the ninth *tithi* of the second fortnight of the month of Kumbha.'

[*Ś. 966*] : Wednesday, 13th February A.D. 1045.

741.—*South-Ind. Inscr.* Vol. III. No. 28, p. 53. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 29th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājādhirājadēva, surnamed Jayaṅgoṇḍa-Chōḷa; (*i.e.* the Chōḷa king Rājādhirāja I.) :—

'In the 29th year . . . on the day of Śrāvapa, which corresponded to a Wednesday and to the second *tithi* of the first fortnight of the month of Dhānu.'

[*Ś. 968*] : Wednesday, 3rd December A.D. 1046; but the *tithi* which ended on this day was the third, not the second *tithi* of the bright half; see *Ep. Ind.* Vol. IV. p. 217, No. 14.

The inscription mentions among those conquered by Rājādhirāja: the three allied kings of the South Mānābharaṇa, Vira-Kāraḷa, and Sundara-Pāṇḍya; [the W. Chālukyas] Āhavamalla (Sōmēśvara I.),<sup>4</sup> Vikki (*i.e.* Vikramāditya VI) and Vijayāditya (*i.e.* Viṣṇuvar-dhana Vijayāditya); Śāṅgamayaṅ; the kings of Ceylon Vikramabāhu, Vikrama-Pāṇḍya.

<sup>1</sup> Ordinarily this day would fall in the month Paṇḍya; but see *Ep. Ind.* Vol. VI. p. 21, note 2.

<sup>2</sup> For an inscription of the 31st year see below, under *Addenda*.

<sup>3</sup> Read *-samvatsarada Āśvāḍha-māsada Kāḍḍaṅṇiṅṇu Sēḷi-sakṣataraś Śāmadraḍ-aṁdu*.

<sup>4</sup> The accession of Rājādhirāja I. took place between (approximately) the 15th March and the 3rd December A.D. 1018; see *Ep. Ind.* Vol. VII. p. 7.

<sup>5</sup> See above, No. 159 E.



Vīra-Śālāmāgaṇ, and Śrīvallabha-Madanarāja; and also, in the northern region, Gaṇḍar-Dinakaraṇ (Gaṇḍarāditya ?), Nāraraṇ (Nārāyaṇa), Kaṇṇavadi (Gaṇapati), and Madisūḍaraṇ (Madhusūdana).<sup>1</sup>

742.—Ś. 970\*.—*Ep. Ind.* Vol. V. p. 207, and Plate. Mīṇḍigaḷ (Sōmēśvara temple) Kanarese inscription of the 30th year (of the reign) of king Rājākēsarivarman *alias* the lord, the glorious Rājādhirājadēva [I.] (who took the head<sup>2</sup> of the glorious Vīra-Pāṇḍya and the Sāle of Sōrama i.e. the Chēra king),<sup>3</sup> and of his *Daṇḍandāyaka* Appimayya *alias* Rājēndra-Chōḷa-Brahmamārāya :—

(L. 1).—Sa(śa)ka-varisha 970nā yī Sabbajitu-saṁvatsaradal . . . śrī-Rājādhirājadēva[r\*]ggū yāṇḍu muvattaneya; see *ibid.* Vol. IV. p. 216, No. 11.

743.—Ś. 975.—*Ep. Carn.* Vol. IV. p. 131, No. 114. Kōḷagāḷa (Māri temple) Kanarese inscription of the 35th year (of the reign) of the glorious Rājādhirājadēva [I.] :—

(L. 1).— . . . [35]āvaṇḍu [Sa]kha-va[ri]śaḥ<sup>4</sup> 975[ne]ya Vijayōśchaiva-saṁvatsara[da] Jēṣṭha-māsada sukla-pakṣadā tra[yō\*]daśī Ādityavārad-andu.

Probably Sunday, 23rd May A.D. 1053; but the *tithi* which ended on this day was the 3rd, not the 13th *tithi* of the bright half; see *Ep. Ind.* Vol. VI. p. 22, No. 35.

744.—*South-Ind. Inscr.* Vol. III. No. 55, p. 112. Tīrūvallaṁ (Bīṇanāthēśvara temple) incomplete Tamil inscription of the 3rd year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva (i.e. the Chōḷa king Rājēndradēva).<sup>5</sup>—The inscription mentions Rājēndradēva's elder brother (*vis.* Rājādhirāja I.) and refers to the conquest of Iraṭṭa-pāḍi, the setting-up of a pillar of victory at Kollāpuram, and the defeat of (the W. Chālūkyā) Āhavamalla (Sōmēśvara I.) at Koppam.

745.—*South-Ind. Inscr.* Vol. III. No. 29, p. 59. Maṇimāṅgalaṁ (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 82nd day of the 4th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva :—

'On the 8[2]nd day of the fourth year . . . on the day of Rōhiṇī, which corresponded to a Thursday and to the eighth *tithi* of the second fortnight of the month of Simha in this year.'

[Ś. 977]: Thursday, 17th August A.D. 1055;<sup>6</sup> see *Ep. Ind.* Vol. VI. p. 24, No. 38.

The inscription opens with a list of relatives on whom the king conferred certain titles. It gives a detailed account of the defeat of the Śaḷukki (i.e. W. Chālūkyā) Āhavamalla Sōmēśvara I.) at Koppam. It also records the despatch of an army to Ceylon, where the Kālīṅga king Vīra-Śālāmāgaṇ was decapitated and the two sons of the Ceylon king Mānābharaṇa were taken prisoners.

746.—*South-Ind. Inscr.* Vol. I. No. 127, p. 134, and Vol. II. p. 304, C. Viriñchipuram (Mārgasabāyēśvara temple) Tamil inscription of the 5th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva, who defeated (the W. Chālūkyā) Āhavamalla (Sōmēśvara I.) at Koppam.

<sup>1</sup> The introduction states that Rājādhirāja appointed seven relatives to be governors over the Chēra, Chālūkyā, Pāṇḍya and Gaṅga countries, Ceylon, the Pallava country and Kanyakubja. In the expedition to the north he destroyed the palace of the Chālūkyā at Kampīli; compare above, No. 171.

<sup>2</sup> See above, p. 115, note 2.

<sup>3</sup> No. 741 above states that the king destroyed the ships of the Chēra king at Kāṇḍajūr-Śāḷaḷ.

<sup>4</sup> Read *śaka-varishah* . . . . . *Jyēṣṭha-māsada tula-*.

<sup>5</sup> The accession of Rājēndradēva took place on (approximately) the 25th May A.D. 1052; see *Ep. Ind.* Vol. VII. p. 7.

<sup>6</sup> On this date the *tithi* of the date (which was the *Jyauṣṭhama* or *Kṛtiṣṭha-dakṣaṇa*) commenced 14 h. 20 m. after mean sunrise.



747.—*Ś. 979.*—*Ep. Ind.* Vol. VI. p. 215, and Plate. Bejatūru Kanarese inscription of the 6th year of the reign of the glorious Chōla king Rājēndradēva, recording the self-immolation<sup>1</sup> of a Śōdra's wife after her husband's death; (composed by Malla):—

'When the glorious Chōla king had taken possession of the whole earth,—(he,) Rājēndradēva, the slayer of crowds of proud enemies,—(and) was renowned, when six years (of his reign) had passed, and when one said: "the Śaka year in (its) extent (is) ninety-seven and nine" (and when) the (oyello) year (was) the well-known Hēmalambi, the auspicious month indeed Kārttika (and) the day of the dark (half) the twelfth (*tīthi*), a Monday.'

Monday, 27th October A.D. 1057; see *ibid.* p. 23, No. 36.

748.—*South-Ind. Inscr.* Vol. II. No. 67, p. 306.<sup>2</sup> Tanjore (Rājarājēvara temple) Tamil inscription of the 6th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva, who defeated (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Koppam.

749.—*South-Ind. Inscr.* Vol. III. No. 21, p. 39. Karuvūr (Paśupatiśvara temple) Tamil inscription of the 9th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndradēva, who defeated (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Koppam.

750.—*South-Ind. Inscr.* Vol. III. No. 22, p. 41. Karuvūr (Paśupatiśvara temple) Tamil inscription of the 9th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājēndra-Chōladēva (i.e. the Chōla king Rājēndradēva).—The historical introduction is the same as in No. 749.

751.—*Ś. 984.*—*Ep. Carn.* Vol. IV. p. 131, No. 115; *Ep. Ind.* Vol. VI. p. 23, No. 37. Gujjeppanahundi Kanarese memorial stone of the 12th (*really* 11th) year (of the reign) of king Rājakēsarivarman (!) *alias* the lord, the glorious Rājēndradēva:—

'In the twelfth year . . . during the full-moon *tīthi* of the month of Phālguna in the . . . year (which was) the Śaka year 984.'

The introduction mentions Rājēndradēva's elder brother (viz. Rājādhirāja I.), the setting-up of a pillar of victory at Kollāpuram, and the defeat of (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Koppam.

752.—*South-Ind. Inscr.* Vol. III. No. 56, p. 113. Tiruvallam (Bilvanāthēśvara temple) incomplete Tamil inscription of the 2nd year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Rājamahēndradēva (i.e. the Chōla king Rājamahēndra).<sup>3</sup>

753.—*South-Ind. Inscr.* Vol. III. No. 20, p. 33. Karuvūr (Paśupatiśvara temple) Tamil inscription (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Virarājēndradēva (i.e. the Chōla king Virarājēndra I.), recording a grant which was to take effect "from (the year) which was opposite to the 3rd year" (of the king's reign).<sup>4</sup>—The inscription records, amongst other things, the defeat of (the W. Chālukya) Āhavamalla (Sōmēśvara I.) and his two sons Vikkalag (i.e. Vikramāditya VI.) and Siṅgaṇag (i.e. Jayasimha III.)<sup>5</sup> at Kūḍalaśaṅgamam.

<sup>1</sup> This "is not identical with the so-called suttee (*saṭi*) of Brāhmagical usage."

<sup>2</sup> *Ibid.* the introductions are given of seven other inscriptions of the 3rd, 5th and 9th years of Rājēndradēva; three of them state that Rājēndradēva set up a pillar of victory at Kollāpuram.—For another inscription of the 6th year see below, under *Addenda*.

<sup>3</sup> By Dr. Hultzsch provisionally placed between Rājēndra and Virarājēndra I. "Perhaps Rājamahēndra was a son and temporary co-regent of Rājēndra."

<sup>4</sup> For inscriptions of the 4th, 5th, 6th and 7th years see below, under *Addenda*. The inscription No. 755 mentions "the year which was opposite to the seventh (of the reign) of the emperor Śrī-Virarājēndradēva."  
—For the name of Virarājēndra's queen see below, No. 765.

<sup>5</sup> Compare above, No. 176.



754.—*South-Ind. Inscr.* Vol. III. No. 30, p. 65. Maṣimaṅgalaṃ (Rājagōpāla-Perumā temple) Tamil inscription of the 5th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Virarājēndradēva [I.] :—

‘In the fifth year . . . on the day of Uttara (-Phalgunī), which corresponded to a Monday and to the fourteenth *tithi* of the second fortnight of the month of Kanyā in this year.’

Between A.D. 1054 and 1069 the only day for which this date would be correct is Monday, 10th September A.D. 1067 [in Ś. 989]; see *Ep. Ind.* Vol. VII. p. 9.

The first portion of the historical introduction agrees with that of No. 753. The subsequent portion, among other things, relates the sham coronation (of Vikramāditya VI.) as Vallabha (*i.e.* W. Chālukya king), and records the bestowal of the country of Vāṅgi on Vijayāditya (*i.e.* the E. Chālukya Vijayāditya VI.).

755.—*South-Ind. Inscr.* Vol. III. No. 57, p. 115. Tiruvallam (Bilvanāthēvara temple) Tamil inscription of the 200th day of the 3rd year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Adhirājēndradēva (*i.e.* the Chōḷa king Adhirājendra).<sup>2</sup>—The inscription mentions his queen (by the title) Ulagamujududaiyār (*i.e.* ‘the mistress of the whole world’).

756.—*South-Ind. Inscr.* Vol. III. No. 64, p. 133. Tiruvorriyār (Ādhipuriēvara temple) Tamil inscription of the 2nd year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Rājendra-Chōḷadēva [II.], who captured elephants at Vayirāgaram (Vajrākara), conquered the king of Dhārā at Chakrakōṭṭa, and took possession of the Eastern country;<sup>3</sup> (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I.).<sup>4</sup>

757.—*South-Ind. Inscr.* Vol. III. No. 65, p. 135. Tiruvālaṅgāḍu (Vaṭāraṇyēvara temple) Tamil inscription of the 2nd year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Rājendra-Chōḷadēva [II.], described as in No. 756; (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I.).

758.—*South-Ind. Inscr.* Vol. III. No. 68, p. 137. Kōlār (Kōlāramma temple) damaged Tamil inscription of the 2nd year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Rājendra-Chōḷadēva [II.], described as in No. 756; (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I.).

759.—*South-Ind. Inscr.* Vol. III. No. 67, p. 139. Sōmaṅgalaṃ (Saundararāja-Perumā temple) Tamil inscription of the 3rd year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Rājendra-Chōḷadēva [II.], described as in No. 756; (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I.).

760.—*South-Ind. Inscr.* Vol. III. No. 77, p. 172. Kāvāntaṇḍalaṃ (Lakshminārāyaṇa temple) incomplete Tamil inscription of the 4th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Rājendra-Chōḷadēva [II.], described as in No. 756; (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I.) :—

‘In the 4th year . . . on a Thursday which corresponded to (the day of) Śrāvāṇa and to the sixth *tithi* of the first fortnight of the month of Vriśchika in this year.’

[Ś. 995]: Thursday, 7th November A.D. 1073;<sup>5</sup> see *Ep. Ind.* Vol. VII. p. 1, No. 56.

<sup>2</sup> See *South-Ind. Inscr.* Vol. III. pp. 123 and 122; and above, Nos. 571 and 572.

<sup>3</sup> By Dr. Hultzsch provisionally placed between Virarājendra I. and Kulōttuṅga-Chōḷa I.—The inscription refers to some transactions of the year which was opposite to the seventh year (of the reign) of the emperor Śri-Virarājēndradēva.

<sup>4</sup> *I.e.*, perhaps, the country of Vāṅgi.

<sup>5</sup> The accession of Kulōttuṅga-Chōḷa I. took place between (approximately) the 14th March and the 8th October A.D. 1070; see *Ep. Ind.* Vol. VII. p. 7.—Compare also above, No. 571.

<sup>6</sup> On this day the *tithi* of the date commenced 1 h. 33 m. after mean sunrise.



761.—*South-Ind. Inscr.* Vol. III. No. 68, p. 141.<sup>1</sup> Conjeeveram (Pāṇḍava-Perumā) temple) Tamil inscription of the 5th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Kulōttuṅga-Chōḷadēva [I].

The inscription refers to the king's victories, gained while he was heir-apparent, at Chakrakōṭṭa and Vayirāgaram (Vajrākara); it then states that he vanquished the king of Kuntala, crowned himself as king of the country on the banks of the Kāvēri, and decapitated an unnamed king of the South.

762.—*Ś. 998.*—*Ep. Ind.* Vol. VI. p. 220, and p. 278, No. 39. Date of a Chēbrōlu Telugu inscription of the 7th year of the reign of the asylum of the whole world, the glorious Vishnuvardhana-mahārāja (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I.) :—

(L. 1).—Śakha(ka)-varshambhu 998aśmīti Nala-śam(sam)vatsara śrāhi . . . pravarddha-māna-vijayarāja-śam(sam)vatsara[śhlu] 7nēpḍu . . . . . Māgha-māsamuna punnamayū Su(śu)kravāramuna sōmagrahana-nimittamunana-.

Friday, 10th February A.D. 1077; a lunar eclipse, visible in India; but the day was the full-moon day of Phālguna, not of Māgha.

763.—*South-Ind. Inscr.* Vol. III. No. 78, p. 174. Perumbār (Tāndōṅṛīśvara temple) Tamil inscription of the 11th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Kulōttuṅga-Chōḷadēva [I].—To the account given in No. 761 the inscription adds that the king defeated Vikkalan (*i.e.* the W. Chālukya Vikramāditya VI.) and conquered Gaṅga-maṇḍalam and Śiṅgaṇam.<sup>2</sup>

764.—*South-Ind. Inscr.* Vol. III. No. 69, p. 144. Tirukkajukkunṅam (Vēdagiriśvara temple) Tamil inscription of the 14th and 15th years (of the reign) of king Rājakesarivarman *alias* the Chakravartin, the glorious Kulōttuṅga-Chōḷadēva [I].—After the account given in No. 763 the inscription states that the king invaded the Pāṇḍya country, destroyed the forest in which the five Pañchavas (*i.e.* Pāṇḍyas) had sought refuge, "subdued the south-western portion of the peninsula as far as the Gulf of Mannār, the Podiyil mountain (in the Tinnevely district), Cape Comorin, Kōṭṭāṅṅu, the Sahya (*i.e.* the Western Ghāṭa) and Kuḍamalai-nāḍu (*i.e.* Malabar)."

765.—*South-Ind. Inscr.* Vol. II. No. 58, p. 232. Tanjore (Rājarājēśvara temple) apparently unfinished Tamil inscription of the 15th<sup>3</sup> year (of the reign) of king Rājakesarivarman *alias* the Chakravartin, the glorious Kulōttuṅga-Chōḷadēva [I].—The historical account is the same as in No. 764. The inscription gives the name (Arumōḷi-Nāḍṇaiyār) of the queen of Virarājēndradēva I.<sup>4</sup>

766.—Tēki plates of the E. Chālukya Chōḍagaṅga Rājarāja of Vāṅḡl, of the 17th year of the reign (of Kulōttuṅga-Chōḷa I.); see above, No. 571.

767.—*South-Ind. Inscr.* Vol. III. No. 70, p. 149. Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 18th year (of the reign) of king Rājakesarivarman *alias* the Chakravartin, the glorious Kulōttuṅga-Chōḷadēva [I].—The historical introduction is the same as in No. 764.

768.—*South-Ind. Inscr.* Vol. II. No. 77, p. 391. Conjeeveram Tamil inscription of the 20th year (of the reign) of the glorious Kulōttuṅga-Chōḷadēva [I].—The inscription mentions the king's consort (by the title) Bhuvanamuḷudaiyā (*i.e.* 'the mistress of the whole world').

769.—*South-Ind. Inscr.* Vol. III. No. 71, p. 152.<sup>1</sup> Kilappaḷuvār (Vaṭamūḷēśvara temple) Tamil inscription of the 20th year (of the reign) of king Rājakesarivarman *alias* the

<sup>1</sup> See *Ind. Ant.* Vol. XXI. p. 281.

<sup>2</sup> According to Dr. Hultzsch this seems to refer to the dominions of Vikramāditya's younger brother Jayasimha III.—Instead of Śiṅgaṇam No. 777 has Koṅgaṇa-dīḷam (the Koṅkaṇa country).

<sup>3</sup> For an inscription of the 16th year see below, under *Addenda*.

<sup>4</sup> See above, No. 753 f.



*Tribhuvanaachakravartin*, the glorious **Kulottuṅga-Chōḷadēva** [I.].—The historical introduction<sup>1</sup> is the same as in No. 764.

770.—*Archæol. Surv. of South. India*, Vol. IV. p. 224. The small Tamil Leyden grant<sup>2</sup> (on three plates) of the 20th year (of the reign) of king **Rājakesarivarman** *alias* the *Chakravartin*, the glorious **Kulottuṅga-Chōḷadēva** [I.].

771.—Chellūr plates of the E. Chālukya **Vira-Chōḍa** of Vēṅḡl, of the 21st year of the reign (of **Kulottuṅga-Chōḍa I.**); see above, No. 572.

772.—Pithāpuram plates of the E. Chālukya **Vira-Chōḍa** of Vēṅḡl, of the 23rd year of the reign (of **Kulottuṅga-Chōḍa I.**); see above, No. 573.

773.—*South-Ind. Inscr.* Vol. III. No. 59, p. 120. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 23rd year (of the reign) of **Kulottuṅga-Chōḷadēva** [I.], recording a gift by a Gaṅga chief (Nīlagaṅga ?) for the benefit of his daughter who was the consort of prince **Vira-Chōḷadēva** (i.e., according to Dr. Hultzsch, **Vira-Chōḍa**, the son of **Kulottuṅga-Chōḷa I.** and viceroy of Vēṅḡl).<sup>3</sup>

774.—*South-Ind. Inscr.* Vol. III. No. 58, p. 119. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 26th year (of the reign) of king **Rājakesarivarman** *alias* the *Chakravartin*, the glorious **Kulottuṅga-Chōḷadēva** [I.].—The inscription refers to the defeat of (the W. Chālukyas) **Vikkalan** and **Śīngagan** (i.e. **Vikramāditya VI.** and **Jayasimha III.**). It also mentions the king's consort (by the title) **Bhūṣanamajududaiyā** (i.e. 'the mistress of the whole world').

775.—*South-Ind. Inscr.* Vol. III. No. 72, p. 156.<sup>4</sup> Tiruviḍaimarudūr (Mahalingasvamin temple) Tamil inscription of the 172nd day of the 26th year (of the reign) of king **Rājakesarivarman** *alias* the *Chakravartin*, the glorious **Kulottuṅga-Chōḷadēva** [I.].—To the account given in No. 764 the inscription adds the conquest of **Kaliṅga-maṇḍalam**. It also mentions the king's three queens **Dinachintāmaṇi**, **Ēḷisai-Vallabhi**, and **Tyāgavalli**.

776.—*Ep. Ind.* Vol. V. p. 106. Tiruvorriyūr (Ādhiparīśvara temple) inscription of the 30th year (of the reign) of **Jayadhara** (i.e. the Chōḷa king **Kulottuṅga-Chōḷa I.**):—  
(L. 1).—Triṇḍat(t)-samē Jayadharasya tu va[r]ttamānē.

777.—*South-Ind. Inscr.* Vol. III. No. 73, p. 160. Chōḷapuram (Chōḷēśvara temple) incomplete Tamil inscription of the 180th day of the 30th year (of the reign) of king **Rājakesarivarman** *alias* the *Chakravartin*, the glorious **Kulottuṅga-Chōḷadēva** [I.], recording a grant made by himself from his palace at **Kāśchipuram**.—The historical introduction agrees on the whole with that of No. 775; but of the queens **Dinachintāmaṇi** is omitted.

778.—*South-Ind. Inscr.* Vol. II. No. 78, p. 392. Conjeeveram Tamil inscription of the 34th year (of the reign) of the Chōḷa king **Kulottuṅga-Chōḷadēva** [I.].—The introduction of this inscription is identical with that of No. 768.

779.—S. 1030 (for 1028).—*Ep. Carn.* Vol. III. p. 191, No. 51; *Ep. Ind.* Vol. IV. p. 70, No. 6. Sindhuvali (Śaṅkarēśvara temple) Tamil inscription of the 37th year of the reign of the glorious **Kulottuṅga-Chōḷadēva** [I.]:—

'In the Vyaya year which corresponded to the Śaka year one thousand and thirty, (and) in the thirty-seventh year of the reign . . . .'

<sup>1</sup> The inscription mentions a man who had the title 'Virudarājabhayavikara' which was a surname of **Kulottuṅga-Chōḷa I.** himself.

<sup>2</sup> The grant will soon be properly edited.

<sup>3</sup> See above, Nos. 771 and 772.

<sup>4</sup> See *Ind. Ant.* Vol. XXI. p. 282.



780.— *Ep. Ind.* Vol. V. p. 104, and Plate. Tiruvengāḍu (Śrēṭāṭṭanyēśvara temple) inscription of the 39th year of the reign of the glorious Kulōttuṅga-Chōḷa [I.] :—

(L. 1).— . . . avati vasumatim śr[ī]-Kulōttuṅga-Chōḷō . . . tan-nava-ttrimśa-varshā.

781.— *South-Ind. Inscr.* Vol. III. No. 74, p. 163. Conjeeveram (Pāṇḍava-Perumāl temple) Tamil inscription of the 39th year (of the reign) of king Rājakēsarivarman *alias* the lord, the glorious Kulōttuṅga-Chōḷadēva [I.]— The historical introduction is the same as in No. 761.

782.— *South-Ind. Inscr.* Vol. III. No. 75, p. 165,<sup>1</sup> and Plate. Tirukkalukkugram (Vēdagiriśvara temple) Tamil inscription of the 42nd year (of the reign) of . . . the Chakravartin, the glorious Kulōttuṅga-Chōḷadēva [I.]— The historical introduction is the same as in No. 777.

783.— Ś. 1035.— *Ep. Carn.* Vol. III. p. 190, No. 44. Ēchiganahalli (Sōmēśvara temple) Kanarese inscription of the reign of the glorious Kulōttuṅga-Chōḷadēva [I.] :—

(L. 1).— Sa(sa)k[a-va]rishaṁ 1035neya Jaya-saṁvatsarada Pā(phā)lguna-māsada aparapakshaṁ pā[ḍi]va Ādityavāraṁ Hasta-nakshatraṁ.

Sunday, 22nd February A.D. 1114; but the Jovian year was Vijaya, not Jaya; see *Ep. Ind.* Vol. IV. p. 72, No. 9.

784.— *Ep. Ind.* Vol. V. p. 105. Chidambaram (Naṭarāja temple) Tamil inscription of the 44th year (of the reign) of Jayadhara (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I., originally named Rājendra-Chōḷa [II.]), recording donations by Kundavai Ālvār, the daughter of (the E. Chālukya) Rājarāja [I.] and younger sister of the Tribhuvanachakravartin Kulōttuṅga-Chōḷa [I.] :—

'In the year forty-four (of the reign) of Jayadhara . . . at the time (of the rising o the sign) Rishabha, on the day of Rōhiṇī, which corresponded to a Friday in the month during which (the sign) Mīna was shining.'

[Ś. 1035] : Friday, 13th March A.D. 1114; see *ibid.* Vol. IV. p. 70, No. 7.

The second portion of the inscription states that a stone which the king of Kambōja had given to Rājendra-Chōḷa (*i.e.* Kulōttuṅga-Chōḷa I.) by order of the latter was inserted into the wall of a hall in front of the shrine.

o c 785.— *Ep. Ind.* Vol. IV. p. 70, No. 8. Date of an Ālaṅguḍi (Āpatanāyēśvara temple) Tamil inscription of the 45th year (of the reign) of king Rājakēsarivarman *alias* the Tribhuvanachakravartin, the glorious Kulōttuṅga-Chōḷadēva [I.] :—

'In the 45th year . . . on the day of Uttar[āṣāḍhā], which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tūlā.'

[Ś. 1036] : Thursday, 8th October A.D. 1114.

786.— Ś. 1036.— *Ep. Ind.* Vol. VI. p. 220, and p. 279, No. 40. Date of a Drākshārāma (Bhīmēśvara temple) Telugu inscription of the 45th year of the reign of the asylum of the whole world, the glorious Viṣṇuvardhana-mahārāja (*i.e.* the Chōḷa king Kulōttuṅga-Chōḷa I.) :—

(L. 1).— Śaka-va[r\*]aṣambulu 1036 . . . [pra]varddhamāna-vijayarāja-divya-saṁvatsa 45 Dhanu-māsamaṇa śukla-pa[kṣama]na śkāda[ś]iyu Budhavāramu nāḍu uttarāyana-vyatiyipāta-nimittamaṇa.

Perhaps Wednesday, 9th December A.D. 1114;<sup>2</sup> but this was not the day of the Uttarāyana-saṁkrānti (which took place on the 24th December).

<sup>1</sup> Compare *Ind. Ant.* Vol. XXI. p. 266.

<sup>2</sup> Read *vyatipāta*.

<sup>3</sup> On this day the *tithi* of the date commenced 7 h. 52 m. after mean sunrise.

787.—*Ś. 1037.*—*Ep. Ind.* Vol. VI. p. 222. Bhimavaram (Nārāyaṇasvāmin temple) Sanskrit and Telugu pillar inscription of the 45th year of the reign of king Parāntaka . . . the asylum of the whole world, the glorious Vishṇuvardhana-mahārāja (i.e. the Chōḷa king Kulōttuṅga-Chōḷa I.) :—

(L. 11).— Sarvaśalokāśraya-śrī-Vishṇuvarddhana-mahārājula pravarddhamāna-vijayarājya-samvatsaramūḷu 45ga śrāhi Sa(śa)ka-va[r\*]shambulu 1037gaṇḍi(ṇṭi) Chaitra-vishuvusaṅkrānti-mi[mitta]muna.<sup>1</sup>

788.—*South-Ind. Inscr.* Vol. III. No. 76, p. 168. Śīraṅgam (Jambukēśvara temple) Tamil inscription of the 47th year (of the reign) of king Rājakesarivarman *alias* the Tribhuvanachakravartin, the glorious Kulōttuṅga-Chōḷadēva [I.]—The historical introduction is the same as in No. 777.

789.—*Ep. Ind.* Vol. V. p. 48, No. 26. Date of a Maṇḍārguḍi (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 48th year (of the reign) of king Rājakesarivarman *alias* the Tribhuvanachakravartin, the glorious Kulōttuṅga-Chōḷadēva [I.] :—

'In the 48th year . . . on the day of Ārdra, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Makara.'

[*Ś. 1039*] : Monday, 7th January A.D. 1118.

790.—*South-Ind. Inscr.* Vol. III. No. 31, p. 71. Maṇḍārgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 48th year (of the reign) of king Rājakesarivarman *alias* the Tribhuvanachakravartin, the glorious Kulōttuṅga-Chōḷadēva [I.] :—

'In the [48]th year . . . on the day of Śatabhishaj, which corresponded to a Friday and to the second *tithi* of the first fortnight of the month of Kumbha.'

[*Ś. 1039*] : Friday, 25th January A.D. 1118; see *Ep. Ind.* Vol. IV. p. 262, No. 20.

The inscription mentions the king's consort (by the title) Ulagudaiyāl (i.e. 'the mistress of the world').

791.—*South-Ind. Inscr.* Vol. III. No. 32, p. 74. Another Maṇḍārgalam (Rājagōpāla-Perumāḷ temple) mutilated Tamil inscription of the 48th year (of the reign) of the Tribhuvanachakravartin, the glorious Kulōttuṅga-Chōḷadēva [I.]

The date of this inscription is the same as that of No. 790, except that the twelfth is wrongly quoted instead of the second *tithi*; see *Ep. Ind.* Vol. V. p. 198, No. 28.

792.—*Ś. 1040.*—*Ep. Ind.* Vol. VI. p. 221, No. 9. Date of a Drākshārāma (Bhīmēśvara temple) Sanskrit and Telugu inscription of the 250th day of the reign of the Mahārājādhirāja<sup>2</sup> Vishṇuvardhana, the Tribhuvanachakravartin, the glorious Kulōttuṅga-Chōḷadēva [I.] :—

(L. 3).— Śā[k]-ābdē vyōma-vēd-āmba[ra-śaśi]-ga[ṇi]tē . . . Śaka-va[r\*]shambulu 104[0]ḡḡa . . . [rā\*]jya-divya-samvata 49yagu śr[ā\*]hi dinamulu 250 . . . uttarāyana-samkr[ā\*]m[ti-ni]mtittamuna.<sup>3</sup>

793.—*South-Ind. Inscr.* Vol. I. No. 155, p. 168; *Ep. Ind.* Vol. V. p. 103, and Plate. Chidambaram inscription of the glorious Kulōttuṅga-Chōḷa [I.], who subdued the five Pāṇḍyas, burnt the fort of Kōṭṭāra, and crushed the army of the Kērajas.<sup>4</sup>

794.—*Ep. Ind.* Vol. IV. p. 263, No. 21. Date of a Tiruviḍaimarudūr (Mahalingasvāmin temple) Tamil inscription of the 4th year (of the reign) of king Parakesarivarman *alias* the

<sup>1</sup> The date would correspond to the 24th March A.D. 1115, but does not admit of verification.

<sup>2</sup> The inscription gives many more titles and names of the king.

<sup>3</sup> Read *varmullamuna*.

<sup>4</sup> Compare above, No. 764.



*Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva** (i.e. the Chôla king **Vikrama-Chôla**):—

'In the 4th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Rishabha.'

[§. 1044]: Monday, 1st May A.D. 1122; see *ibid.* Vol. VII. p. 3.

795.—*South-Ind. Inscr.* Vol. II. No. 68, p. 310. Tanjore (Rājarājēśvara temple) Tamil inscription of the 4th year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**.—The historical introduction records that in his youth the king put to flight the Teliṅga Vimaṇ (Bhima)<sup>1</sup> of Kuḷam and burnt the country of Kaliṅga, stayed in Vēṅgai-maṇḍalam, conquered the North and then proceeded to the South, where he crowned himself (as Chôla king). The inscription mentions his queens **Mukkōkkilāṇṇāḍi**<sup>2</sup> and **Tyāgapatākā**.

796.—*South-Ind. Inscr.* Vol. III. No. 33, p. 75. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) damaged Tamil inscription of the 4th year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**.—The historical introduction, so far as it is preserved, agrees with that of No. 795.

797.—*Ep. Ind.* Vol. IV. p. 263, No. 22. Date of a Tiruvengāḍu (Śvētāmbyēśvara temple) Tamil inscription of the 5th year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

'In the 5th year . . . on the day of Ādrā, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Siṃha.'

[§. 1044]: Monday, 31st July A.D. 1122; see *ibid.* Vol. VII. p. 3.

798.—*Ep. Ind.* Vol. VII. p. 3, No. 57. Date in a Tiruvārūr (Tyāgarāja temple) Tamil inscription of the 5th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

'In the fifth year . . . on a Thursday which corresponded to (the day of) Maghā and to the fifth *tithi* of the first fortnight of the month of Mithuna.'

[§. 1045]: Thursday, 31st May A.D. 1123.

799.—*Ep. Ind.* Vol. IV. p. 73, No. 10. Another date in the same Tiruvārūr (Tyāgarāja temple) Tamil inscription, of the 340th day of the 5th year (of the reign) of king **Parakēsarivarman** *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva**:—

'In the fifth year . . . on the three-hundred-and-fortieth day, which was (the day of) Hasta, a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna.'

[§. 1045]: Sunday, 3rd June A.D. 1123; but the *tithi* which ended on this day was the 8th, not the 7th; see *ibid.* Vol. VII. p. 4.

800.—§. 1049.—*Ep. Ind.* Vol. VI. p. 225. Chēbrōlu (Kēśavaśvāmin temple) Telugu inscription of the 9th year of the reign of the Chôla **Mahārājādhirāja Tribhuvanachakravartin Vikrama-Chôla**, recording a grant by the **Mahāmāṇḍalēśvara Nambaya**,<sup>3</sup> 'lord of the town of Kollipākā,' of the Durjaya family:—

(L. 12).— . . . pravardda(rddha)māna-vijayarājya-saṁvatsarambulu 9agunē[ṇṭi] Sa(śa)ka-[va]rshambulu 1049agu Shla(Pla)va-saṁvatsara Jēṣṭha-māsa sōmagrabana(ṇa)-nimityamma.

<sup>1</sup> The accession of Vikrama-Chôla took place on (approximately) the 29th June A.D. 1118; see *Ep. Ind.* Vol. VII. p. 8.

<sup>2</sup> According to Dr. Hultzsch apparently one of the Nāyakas of Ellora.—Compare below, No. 833.

<sup>3</sup> Compare below, Nos. 801 and 812.

<sup>4</sup> For an inscription of the same Nambaya (Nambirāja. Nambha) of §. 1053 (for 1054) see *Ep. Ind.* Vol. VI. p. 234; for one of his son Tralōkyamalla of §. 1061 (for 1062) *ibid.* p. 225; the name of Nambaya's father most probably was Malla.

<sup>5</sup> Wrong for *Plavāṅga*.

<sup>6</sup> Read *Jyēṣṭha* or *Jyāishṭha*.

27th May A.D. 1127; a lunar eclipse, visible in India; see *Ep. Ind.* Vol. VI. p. 280, No. 42, and Vol. VII. p. 3.

801.— *South-Ind. Inscr.* Vol. III. No. 80, p. 187. Conjeeveram (Araḷāḷa-Perumāḷ temple) Tamil inscription of the 9th year (of the reign) of king Parakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōḷadēva**.—The introduction mentions the conquest of Kaliṅga, and the king's queen Mukkōkkilānaḍi.<sup>1</sup>

802.— The Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 15th year of the reign of king Parakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōḷadēva** (below, No. 805), records gifts made by him—

'in the tenth year (of his reign, in) the month Śittirai, on a Sunday which corresponded to (the day of) Hasta (on) the thirteenth *tithi* of the fortnight of the auspicious waxing moon.'

[§. 1050]: Sunday, 15th April, or Saturday, 14th April A.D. 1128;<sup>2</sup> see *Ep. Ind.* Vol. VII. p. 3, No. 59.

803.— *Ep. Ind.* Vol. VII. p. 170, No. 64. Date of a Tirumāṇikūḷi (Vāmanapurīśvara temple) Tamil inscription of the 11th year (of the reign) of king Parakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōḷadēva** :—

'In the eleventh year . . . on the day of Viśākhā, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of . . . .'<sup>3</sup>

[§. 1050]: Wednesday, 19th December A.D. 1128.

804.— *Ep. Ind.* Vol. VII. p. 4, No. 58. Date of a Kōvilāḍi (Divyaḷjūānēśvara temple) Tamil inscription of the 11th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōḷadēva** :—

'In the 11th year . . . on the day of Punarvasu, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Makara.'

[§. 1050]: Saturday, 5th January A.D. 1129.

805.— *South-Ind. Inscr.* Vol. III. No. 79, p. 182. Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 15th year (of the reign) of king Parakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōḷadēva**.—The historical introduction agrees with that of No. 795. The inscription mentions two of the king's queens, Tyāgapatākā and Dharaḡimmaḷudūḍaiyāḷ (i.e. 'the mistress of the whole earth').

(For a date of the 10th year in the same inscription see above, No. 802.)

806.— *Ep. Ind.* Vol. VII. p. 171, No. 65. Date of an Uḍaiyārkōyil (Karavandīśvara temple) Tamil inscription of the 15th year (of the reign) of king [Parakēsa]rivarman *alias* the *Tribhuvanachakravartin*, the glorious **Vikrama-Chōḷadēva** :—

'In the 15th year . . . [on the day of] . . . ., which corresponded to a Thursday and to the . . . . [*tithi*] of the second fortnight of the month of Simha.'

807.— *Ep. Ind.* Vol. VI. p. 228. Śevilimēḍu (Kailāsanātha temple) inscription of the 16th year (of the reign) of king **Vikrama-Chōḷadēva**, surnamed **Akalaṅka** and **Tyāgavārākara** :—

(L. 2).—Śrīmad-Vikra[ma]-Chōḷadēva-nripatēr-vva[rabē] śubhē shōḍaśē . . . Vaiśākha-māsē-parē [i\*] pakshē s-Ottara-Chandravāra-viditē kālē.

[§. 1050]: Monday, 16th April A.D. 1134; see *ibid.* Vol. VI. p. 279, No. 41, and Vol. VII. p. 3.

<sup>1</sup> Compare Nos. 795 and 812.

<sup>2</sup> In the original date either the *asāḍatra* or the week-day is quoted incorrectly.

<sup>3</sup> The month was that of Dhanu.

<sup>4</sup> I.e. Tyāgamaṇḍa; compare above, No. 576.



808.—**Ś. 1054** (for 1057).—*Ep. Ind.* Vol. VI. p. 281, No. 43. Date of a Nidubrôlu Telugu inscription of the 17th year of the reign of the *Tribhuvanachakravartin*, the glorious **Vikrama-Chôladêva** :—

(L. 63).— vijayartîja-samvatsarambulu pa[d]iyêd-aganêmda Śaka-varabambulu 1054-ganêmtti Vaisākha-suddha-tṛtīyayau<sup>1</sup> Guruvāramu nāndu.

[**Ś. 1057**] : Thursday, 18th April A.D. 1135; see *ibid.* Vol. VII. p. 5.

809.—**Ś. 1058** (for 1065).—Chellûr plates of the reign of **Kulôttuṅga-Chôla II.**, the son of **Vikrama-Chôla**; above, No. 574 (the date of which corresponds to the 24th March A.D. 1143).

810.—*South-Ind. Inscr.* Vol. III. No. 34, p. 77. Maṣimaṅgalam (Rājagôpāla-Perumāl temple) Tamil inscription of the 8th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva** (i.e., probably, the Chôla king **Kulôttuṅga-Chôla II.**).—The inscription records the grant of a piece of land which had been purchased in the 13th year (of the reign) of **Vikrama-Chôladêva**.

811.—*South-Ind. Inscr.* Vol. I. No. 89, p. 126. Notice of a Māmallapuram Tamil inscription of the 14th year (of the reign) of king **Rājakesarivarman** alias the glorious **Kulôttuṅga-Chôladêva** (i.e., probably, the Chôla king **Kulôttuṅga-Chôla II.**).

812.—*South-Ind. Inscr.* Vol. III. No. 35, p. 79. Maṣimaṅgalam (Rājagôpāla-Perumāl temple) Tamil inscription of the 8th<sup>2</sup> year (of the reign) of king **Parakesarivarman** alias the *Tribhuvanachakravartin*, the glorious **Rājarājadêva** (i.e. the Chôla king **Rājarāja II.**).—The inscription mentions the king's consort (under the name or title) **Mukkôkkilāṇḍigal**.<sup>3</sup>

813.—Supplied by Dr. Hultzsch.<sup>4</sup> Date of a Conjeeveram (Ēkāmraṇātha temple) Tamil inscription of the 15th year (of the reign) of king **Parakesarivarman** alias the *Tribhuvanachakravartin*, the glorious **Rājarājadêva** (i.e. the Chôla king **Rājarāja II.**):<sup>5</sup>—

'In the fifteenth year . . . on the day of Purnavasu, which was a Thursday and the fourteenth *tithi* of the first fortnight of the month of Tai.'

814.—*South-Ind. Inscr.* Vol. III. No. 85, p. 209. Tirumāṅgikūḷi (Vāmanaperiśvara temple) Tamil inscription of the 3rd year (of the reign) of king **Parakesarivarman** alias the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva** (i.e. the Chôla king **Kulôttuṅga-Chôla III.**),<sup>6</sup> who was pleased to be seated together with (his queen) **Bluvanamaladuḍaiyāl** (i.e. 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold :—

'In the third year . . . on the day of Aśvini, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Simha.'

[**Ś. 1102**] : 12th August A.D. 1180; but the day was a Tuesday, not a Monday; see *Ep. Ind.* Vol. VII. p. 171, No. 66.

815.—*Ep. Ind.* Vol. VII. p. 171, No. 67. Date of a Giḍaṅgil (Bhaktaparādhiśvara temple) Tamil inscription of the 3rd year (of the reign) of king **Parakesarivarman** alias the *Tribhuvanachakravartin*, the glorious **Kulôttuṅga-Chôladêva** [III.] :—

'In the 3rd year . . . on the day of Aśvini, which corresponded to a Wednesday which was the twenty-seventh solar day of the month of Simha.'

The date is irregular.

<sup>1</sup> Read *-tṛtīyaya*.

<sup>2</sup> For an inscription which quotes the third year of apparently **Rājarāja II.**, see below, under *Addenda*.

<sup>3</sup> Compare above, Nos. 795 and 801.

<sup>4</sup> Compare *South-Ind. Inscr.* Vol. III. p. 79, and note 4.

<sup>5</sup> The inscription opens with the same panegyrical introduction as No. 812.

<sup>6</sup> The accession of **Kulôttuṅga-Chôla III.** took place between (approximately) the 8th June and the 8th July

A.D. 1178; see *Ep. Ind.* Vol. VII. p. 8.

816.— *Ep. Ind.* Vol. VII. p. 172, No. 68. Date of a Tiramānikuḷi (Vāmanapurīśvara temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Virarājendra-Chōḷadēva (i.e. the Chōḷa king Kulōttuṅga-Chōḷa III.) :—

'In the seventh year . . . on the day of Śatabbishaḥ, which was the fourteenth *tithi*; of the first fortnight and a Wednesday, which was the twenty-sixth solar day of the month of Siṁha.'

[§. 1106]: Wednesday, 22nd August A.D. 1184.

817.— *Ep. Ind.* Vol. IV. p. 264, No. 23. Date of a Tiruvengāḍu (Śvētāranyēśvara temple) Tamil inscription of the 8th year (of the reign) of king Parakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōḷadēva [III.] :—

'In the eighth year . . . on the day of Anurādhā, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Karkāṭaka.'

[§. 1107]: Monday, 8th July A.D. 1185.<sup>1</sup>

818.— *South-Ind. Inscr.* Vol. III. No. 60, p. 121. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 8th<sup>2</sup> year (of the reign) of Kulōttuṅga-Chōḷadēva [III.], dated 'from the month of Māsi;' recording a grant by Miṇḍan Attimallan Śambuvārāyaṇ of the Śēṅgēṇi family.

819.— *South-Ind. Inscr.* Vol. I. No. 132, p. 136. Notice of a Viriñchipuram Tamil inscription of the 10th (?) year (of the reign) of the *Tribhuvanachakravartin* Kōṇērimēṇkoṇḍa<sup>3</sup> Kulōttuṅga-Chōḷadēva (i.e. the Chōḷa king Kulōttuṅga-Chōḷa III.),<sup>4</sup> recording a grant by the Śēṅgēṇi chief mentioned in No. 820.

820.— *South-Ind. Inscr.* Vol. III. No. 61, p. 121. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription of the 11th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kōṇērimēṇkoṇḍa<sup>5</sup> Kulōttuṅga-Chōḷadēva (i.e. the Chōḷa king Kulōttuṅga-Chōḷa III.), recording a grant by the Śēṅgēṇi chief Ammaiappan Kaṇṇuḍaipperumāṇ *alias* Vikrama-Śōḷa-Śambuvārāyaṇ.

821.— *South-Ind. Inscr.* Vol. III. No. 36, p. 82. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 12th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōḷadēva [III.], who was pleased to take Madurai, Iḷam, and the crowned head of the Pāṇḍya.<sup>6</sup>—

'In the 12th year . . . on the day of Chitrā, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Dhannu.'

[§. 1111]: Monday, 4th December A.D. 1189; but the *tithi* of the date ended 0 h. 51 m. *before* mean sunrise of this day; see *Ep. Ind.* Vol. IV. p. 220, No. 19.

822.— *Ep. Ind.* Vol. VII. p. 6, No. 60. Date of a Sōmaṅgalam (Sōmanāthēśvara temple) Tamil inscription of the 14th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōḷadēva [III.], who was pleased to take Madurai and Iḷam :—

'In the 14th year . . . on a day which was Thursday, (the day of) Pushya, and the first *tithi* of the first fortnight of the month of Makara.'

[§. 1113]: Thursday, 2nd January A.D. 1192.<sup>7</sup>

<sup>1</sup> The *tithi* of the date was either a current *tithi* or a *prathamā-śaśomi*.

<sup>2</sup> For inscriptions of the 9th and 11th years see below, under *Addenda*.

<sup>3</sup> Compare Kōṇērimēṇkoṇḍa, 'the unequalled among kings'; on this title see *South-Ind. Inscr.* Vol. II. p. 110.

<sup>4</sup> See *ibid.* Vol. III. p. 121.

<sup>5</sup> See No. 819.

<sup>6</sup> Compare above, p. 115, note 2.

<sup>7</sup> In the original date the first fortnight is wrongly quoted instead of the second.



823.—*Ep. Ind.* Vol. IV. p. 265, No. 24. Date of a Kaḍappēri (Śvētāranyēśvara temple) Tamil inscription of the 16th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōḷadēva [III.] :—

'In the sixteenth year . . . on the day which was a Saturday and (the day of) Mūla and a fourth *tithi* and the tenth solar day of the month of Āni.'

[S. 1116] : Saturday, 4th June A.D. 1194; but the *tithi* which ended on this day was a 14th, not a 4th *tithi*.

824.—*Ep. Ind.* Vol. VII. p. 172, No. 69. Date of a Tirunaḷḷār (Darbhāranyēśvara temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōḷadēva [III.], who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya :—

'In the 17th year . . . on the day of Uttara-Bhadrapadā, which corresponded to a Monday and to the second *tithi* of the first fortnight of the month of Kumbha.'

[S. 1116] : Monday, 13th February A.D. 1195.<sup>1</sup>

825.—*Ep. Ind.* Vol. VII. p. 172, No. 70. Date of a Tiruveppainallār (Kṛipāpurīśvara temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōḷadēva [III.], who was pleased to take Madurai and the crowned head of the Pāṇḍya :—

'In the 17th year . . . on the day of Rōhiṇī, which corresponded to a Thursday and to the thirteenth *tithi* of the second fortnight of the month of Mithuna.'

[S. 1117] : Thursday, 8th June A.D. 1195.

826.—*Ep. Ind.* Vol. VII. p. 173, No. 71. Date of a Kōvilveppi (Ikshupurīśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōḷadēva [III.], who was pleased to take Madurai and the crowned head of the Pāṇḍya :—

'In the nineteenth year . . . on the day of Hasta, which corresponded to a Monday and to the ninth *tithi* of the first fortnight of the month of Kanyā.'

[S. 1118] : Monday, 2nd September A.D. 1196; but the *nakṣatra* is irregular.

827.—*South-Ind. Inscr.* Vol. III. No. 88, p. 217. Śrīraḡgam (Raḡganātha temple) incomplete Tamil<sup>2</sup> inscription of the 19th year (of the reign) of king Parakēsarivarman, who was pleased to be seated together with (his queen) Bhuvanamuḷaduḍaiyār (*i.e.* 'the mistress of the whole world') on the thrones of heroes (which consisted of) pure gold, *alias* the *Tribhuvanachakravartin*, the glorious Kulōttuṅga-Chōḷadēva [III.], who, having taken Madurai, was pleased to take the crowned head of the Pāṇḍya :—

'In the 19th year . . . on the day of Pushya, which corresponded to a Tuesday and to the fifth *tithi* of the second fortnight of the month of Vṛiśchika.'

[S. 1118] : Tuesday, 12th November A.D. 1196; see *Ep. Ind.* Vol. IV. p. 219, No. 17.

The inscription notices an expedition into the North, at the end of which the king entered Kachchi (*i.e.* Conjeeveram). It then states that he defeated the son of [Vira-]Pāṇḍya, took Madurai and bestowed it on Vikrama-Pāṇḍya, and that he took the crowned head of Vira-Pāṇḍya who had revolted again and given battle at Neṭṭūr. It further relates that he pardoned the Pāṇḍya (apparently Vira-Pāṇḍya), and the Chēra king, who seems to be identical with a person subsequently mentioned as Vira-Kēraja.

828.—*Ep. Ind.* Vol. VII. p. 173, No. 72. Date of a Tirumāṇḱuḷi (Vāmaṇapurīśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious

<sup>1</sup> Compare above, p. 115, note 2.

<sup>2</sup> On this day the *tithi* of the date commenced 1 h. 55 m. after mean sunrise.

<sup>3</sup> The inscription contains one verse in Sanskrit.

**Kulōttuṅga-Chōladēva [III.]**, who, having taken Madurai, was pleased to take also the crowned head of the Pāṇḍya :—

‘In the nineteenth year . . . on the day of Hasta, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight, which was the sixth solar day of the month of Rishabha.’

[S. 1116]: Wednesday, 30th April A.D. 1197.

829.—S. 1119.—*Ep. Ind.* Vol. IV. p. 219, No. 16. Date of a Nellore (Raṅganāyaka temple) Tamil inscription of the 19th (*really* 20th) year of the reign of the glorious **Kulōttuṅga-Chōladēva [III.]**, who took Madurai and Īlam and was pleased to take the crowned head of the Pāṇḍya :—

‘In the year Piṅgala (which corresponded to) the Śaka year one thousand one hundred and nineteen, (and) in the nineteenth year (of the reign) . . . [on the day of] Rēvatī and a Friday which was the fifteenth solar day of the month of Vṛiśchika.’

Friday, 21st November A.D. 1197; but this was the 25th, not the 15th day of the month of Vṛiśchika.

830.—*Ep. Ind.* Vol. V. p. 199, No. 31. Date of a Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 20th year (of the reign) of the *Tribhuvanachakravartin* **Kulōttuṅga-Chōladēva [III.]**, who was pleased to take Madurai and the crowned head of the Pāṇḍya :—

‘In the 20th year . . . on the day of Svāti, which corresponded to a Thursday and to the tenth *tithi* of the first fortnight of the month of Vṛiśabha.’

The date is irregular.

831.—*Ep. Ind.* Vol. VII. p. 174, No. 73. Date of a Tirumāṇikūḷi (Vāmanapurīśvara temple) Tamil inscription of the 21st year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōladēva [III.]**, who was pleased to take Madurai, Īlam, and the crowned head of the Pāṇḍya :—

‘In the 21st year . . . on the day of Maghā, which corresponded to a Wednesday and to the tenth *tithi* of the first fortnight of the month of Mēsha.’

[S. 1121]: Wednesday, 7th April A.D. 1199.

832.—*Ep. Ind.* Vol. VII. p. 174, No. 74. Date of a Tirumāṇikūḷi (Vāmanapurīśvara temple) Tamil inscription of the 21st year (of the reign) of king Parakēsarivarman *alias* the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōladēva [III.]**, who, having taken Madurai and Īlam, was pleased to take also the crowned head of the Pāṇḍya :—

‘In the 21st year . . . on the day of Hasta, which corresponded to a Saturday and to the thirteenth *tithi* of the first fortnight of the month of Rishabha.’

[S. 1121]: Saturday, 10th April A.D. 1199; but this day fell in the month of Mēsha, not of Rishabha.

833.—*Ep. Ind.* Vol. VI. p. 333. Kambayanallūr (Dēśināthēśvara temple) Tamil inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Kulōttuṅga-Chōladēva [III.]**, recording a grant by Viṭṭugāḍaḷagiya-Perumāḷ,<sup>1</sup> the king of Tagaḍar<sup>2</sup> and (son of) Rājārāja-Adigaṇ,<sup>3</sup> to Nāgai-Nāyaka of Kuḷaṇ (i.e. Kuḷam<sup>4</sup> or Kuḷaṇār, the modern Ellore).

<sup>1</sup> See below, No. 834.

<sup>2</sup> I.e. Tagaḍār, the modern Dharmapuri, the head-quarters of a tāluka in the Salem district.

<sup>3</sup> I.e. Rājārāja, the lord of Adigaḷ (the modern Tiruvadi near Cuddalore).

<sup>4</sup> Compare above, No. 795.



834.—*South-Ind. Inscr.* Vol. I. No. 75, p. 106 (see also No. 76, p. 107); *Ep. Ind.* Vol. VI. p. 332. Tirumalai (near Pôlûr) Sanskrit and Tamil inscription, recording the restoration of images of a Yaksha and a Yakshi, which had been set up by the Kêrala (or Chêra, Vañji<sup>1</sup>) king Yavanikâ (or, in Tamil, Eligi), by his descendant Vyâmuktaśravapôjjvala (in Tamil, Vidugâdalagiya-Perumâi),<sup>2</sup> the lord of Takatâ (in Tamil, Tagadai) and son of the Adhika prince Râjarâja (in Tamil, Adigan<sup>3</sup> Vagan).

835.—*South-Ind. Inscr.* Vol. III. No. 23, p. 43. Karuvûr (Paśupatiśvara temple) Tamil inscription of the 23rd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva, who was pleased to take Îlam, Madurai, the crowned head of the Pâḍya, and Karuvûr, — the *Tribhuvanachakravartin* Kônêri[nmai]koṇḍâp;<sup>4</sup> (i.e. the Chôla king Kulôttuṅga-Chôla III.).

836.—*South-Ind. Inscr.* Vol. III. No. 24, p. 45. Karuvûr (Paśupatiśvara temple) Tamil inscription of the 25th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva [III.], who was pleased to take Îlam, Madurai, the crowned head of the Pâḍya, and Karuvûr.

837.—*Ep. Ind.* Vol. VI. p. 281, No. 44. Date of a Conjeeveram (Ēkâmrânâtha temple) Tamil inscription of the 27th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva [III.], who was pleased to take Madurai and the crowned head of the Pâḍya:—

'In the 27th year . . . on the day of Anurâdhâ, which corresponded to a Thursday and to the eleventh day of the month of Vaigâsi in this year.'

[§. 1127]: Thursday, 5th May A.D. 1205.

The inscription<sup>5</sup> mentions "the supreme lord of Kuvalâlapura, he who was born from the Gaṅga family, Śiyagaṅga Amarâbharagaṅga *alias* Tiruvêgambam-nâiyan."<sup>6</sup>

838.—*South-Ind. Inscr.* Vol. III. No. 37, p. 84. Maçimaṅgalam (Râjagôpâla-Perumâi temple) Tamil inscription of the 28th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva [III.], who was pleased to take Madurai and the crowned head of the Pâḍya.

839.—*Ep. Ind.* Vol. V. p. 198, No. 29. Date of a Maçimaṅgalam (Dharmêśvara temple) Tamil inscription of the 29th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Kulôttuṅga-Chôladêva [III.], who was pleased to take Madurai, Îlam, and the crowned head of the Pâḍya:—

'In the 2[9]th year . . . on the day of Mṛigaśirâha, which corresponded to a Wednesday and to the seventh *tithi* of the first fortnight of the month of Mîna.'

[§. 1126]: Wednesday, 7th March A.D. 1207.

840.—*Ep. Ind.* Vol. IV. p. 220, No. 18. Date of a Tirumalayâḍi (Vaidyanâtha temple) Tamil inscription of the 34th year (of the reign) of king Parakêśvarīvarman *alias* the *Tribhuvanachakravartin*, the glorious Tribhuvanaviradêva, who took Madurai, Îlam, Karuvûr, and the crowned head of the Pâḍya; (i.e. the Chôla king Kulôttuṅga-Chôla III.):—

'In the 34th year . . . on the day of Śravana, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Kanyâ.'

[§. 1123]: Monday, 19th September A.D. 1211.

<sup>1</sup> The traditional capital of the Chêra kingdom.

<sup>2</sup> See above, No. 833.

<sup>3</sup> I.e. the lord of Adigan. — Compare Adigan, below, No. 937, and Adiyama, above, e.g. No. 415, note.

<sup>4</sup> See above, No. 819.

<sup>5</sup> See *South-Ind. Inscr.* Vol. III. p. 122, and note 9.

<sup>6</sup> Compare below, No. 841.

841.—*South-Ind. Inscr.* Vol. III. No. 62, p. 122. Tiruvallam (Bilvanāthésvara temple) Tamil inscription of the [3]4th year (of the reign) of Kulōttuṅga-Chōladēva [III.].—The inscription records a gift by Ariyapillai, the queen of (the Gaṅga chief) Amarābharapa-Śiyagaṅga, mentioned in No. 837.

842.—*Ep. Ind.* Vol. V. p. 199, No. 30. Date of an Uttaramallūr (Vaikunṭha-Perumā temple) Tamil inscription of the 37th year (of the reign) of the Tribhuvanachakravartin Tribhuvanaviradēva, who was pleased to take Madurai, Iḷam, Karuvūr, and the crowned head of the Pāṇḍya; (i.e. the Chōla king Kulōttuṅga-Chōla III.):—

‘In the 37th year . . . on the day of Hasta, which corresponded to a Sunday and to the ninth *tithi* of the first fortnight of the month of Mithuna.’

[Ś. 1137]: Sunday, 7th June A.D. 1215.

843.—*Ep. Ind.* Vol. VII. p. 174 f., Nos. 75 and 76. Two dates of a Māgarai (Tirumallésvara temple) Tamil inscription of the 4th and 5th years (of the reign) of the Tribhuvanachakravartin, the glorious Rājarājadēva (i.e. the Chōla king Rājarāja III.):—

‘In the fourth year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the fifth *tithi* of the second fortnight of the month of Mithuna.’

[Ś. 1142]: Monday, 22nd June A.D. 1220.

‘In the 5th year . . . on the day of Aśvini, which corresponded to a Wednesday and to the fifth *tithi* of the second fortnight of the month of Simha.’

[Ś. 1142]: Wednesday, 19th August A.D. 1220.<sup>2</sup>

844.—*Ep. Ind.* Vol. VII. p. 175, No. 77. Date of a Kōvilvēṇṇi (Ikahnpuriśvara temple) Tamil inscription of the year opposite the 6th (i.e. the 7th year of the reign) of the Tribhuvanachakravartin, the glorious Rājarājadēva [III.]:—

‘In the year which was opposite the 6th year . . . on the day of Uttarāshāḍhā, which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tulā.’

[Ś. 1144]: Thursday, 13th October A.D. 1222.

845.—*Ep. Ind.* Vol. VII. p. 175, No. 78. Date of a Kīl-Kāśākudī (Ādiyappaṅ temple) Tamil inscription of the 10th year (of the reign) of Rājarājadēva [III.]:—

‘In the tenth year . . . on the day of Śravishtā, which corresponded to a Tuesday and to the eighth *tithi* of the second fortnight of the month of Mēṣa.’

[Ś. 1145]: Tuesday, 21st April A.D. 1226.

846.—*South-Ind. Inscr.* Vol. III. No. 38, p. 85. Maṇimaṅgalam (Rājagōpāla-Perumā temple) Tamil inscription of the 13th year (of the reign) of Rājarājadēva [III.].

847.—*Ep. Ind.* Vol. VII. p. 167. Tiruvēndipuram (Dēvanāyaka-Perumā temple) Tamil inscription of the year opposite the 15th year (i.e. the 16th year of the reign) of the Tribhuvanachakravartin, the glorious Rājarājadēva [III.]:—

The inscription records that, when the *Pratāpa-chakravartin*, the Hoysāga (Hoysala) Viranārasimhadēva (i.e. Narasimha II., above, Nos. 434 and 435), heard that Kōpperuñjīṅga<sup>3</sup> held Rājarāja [III.] captive at Śēndamaṅgalam, he started from Dōrasamudra, conquered the Mahara<sup>4</sup> kingdom and seized its king; and that then his *Daṇḍandayakas* Appaṅa and Samudra-

<sup>1</sup> The accession of Rājarāja III. took place between (approximately) the 23rd June and the 12th August A.D. 1215; see *Ep. Ind.* Vol. VII. p. 169.

<sup>2</sup> As the *tithi* of the date, the 5th, commenced on this day 10 h. 36 m. after mean sunrise, it has probably been quoted erroneously instead of the 4th.

<sup>3</sup> In other inscriptions he is called a Kāḍava or Pallava (compare above, No. 642). For an account of inscriptions of his, from which it appears that, originally a Chōla feudatory, he became an independent king in A.D. 1243, see *Ep. Ind.* Vol. VII. p. 163 ff.

<sup>4</sup> Elsewhere called the Makara or Magara kingdom; compare above, No. 424.



Goppaya by his orders continued the campaign (in the course of which, amongst others, Parākramabāhu, the king<sup>1</sup> of Īlam, was killed), advanced against Śēdamāṅgalam, forced Kōpperuṅgiṅga to release the Chōla king, and accompanied the latter to his dominions.

848.—*Ep. Ind.* Vol. VI. p. 281, No. 45. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the year opposite the 16th year (i.e. the 17th year of the reign) of king Rājakesarivarman *alias* the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

'In the year opposite the 16th year . . . on the day of Śravaṇa, which corresponded to a Saturday and to the tenth *tithi* of the first fortnight of the month of Kanyā.'

[S. 1154] : Saturday, 25th September A.D. 1232.

849.—*Ep. Ind.* Vol. VI. p. 282, No. 46. Date of a Conjeeveram (Ēkāmrānātha temple) Tamil inscription of the 17th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

'In the 17th year . . . on the day of Aśvinī and a Tuesday in the first fortnight of the month of Makara.'

[S. 1154] : Tuesday, 18th January A.D. 1233.

850.—*South-Ind. Inscr.* Vol. III. No. 41, p. 87. Maṇimaṅgalam (Dharmēśvara temple) Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

'In the 18th year . . . on the day of Rēvatī, which corresponded to a Tuesday and to the second *tithi* of the second fortnight of the month of Siṃha.'

[S. 1155] : Tuesday, 23rd August A.D. 1233 ; see *Ep. Ind.* Vol. VI. p. 282, No. 47.

851.—*South-Ind. Inscr.* Vol. III. No. 39, p. 86. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

'In the 18th year . . . on the day of Dhanishṭhā, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight of the month of Dhannu.'

[S. 1155] : Wednesday, 7th December A.D. 1233 ; see *Ep. Ind.* Vol. VI. p. 282, No. 48.

852.—*South-Ind. Inscr.* Vol. III. No. 40, p. 86. Maṇimaṅgalam (Rājagōpāla-Perumāḷ temple) Sanskrit and Tamil inscription of the 18th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

'In the 18th year . . . on the day of Śravaṇa, which corresponded to a Monday and to the first *tithi* of the first fortnight of the month of Makara.'

[S. 1155] : Monday, 2nd January A.D. 1234 ; see *Ep. Ind.* Vol. VI. p. 283, No. 49.

853.—*Ep. Ind.* Vol. VI. p. 283, No. 50. Date of a Tiruvorriyūr (Ādhipurīśvara temple) Tamil inscription of the 19th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

'In the 19th year . . . on a Sunday which corresponded to (the day of) Uttara-Bhadrpadā and to the third *tithi* of the first fortnight of the month of Siṃha.'

[S. 1156] : either Sunday, 30th July, or Sunday, 13th August, A.D. 1234, probably the latter.<sup>2</sup>

854.—*South-Ind. Inscr.* Vol. I. No. 74, p. 105. Tirumalai Tamil inscription of the 20th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.], recording a donation by Attimallap Śambukula-Perumāḷ<sup>3</sup> *alias* Rājagambhīra-Śambuvarāyaṇ.<sup>4</sup>

<sup>1</sup> According to Dr. Hultzsch, perhaps a prince of Ceylon.

<sup>2</sup> In the original date either Uttara-Bhadrpadā has been wrongly quoted instead of Uttara-Phalgunī, or the first fortnight instead of the second. Compare above, Nos. 480 and 604.

<sup>3</sup> I.e. the Perumāḷ of the Śambu race.

<sup>4</sup> Compare below, No. 866.

855.— *Ep. Ind.* Vol. VI. p. 284, No. 51. Date of a Tiruvengāḍu (Śvētāranyēśvara temple) Tamil inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

'In the 22nd year . . . on the day of Uttara-Bhadrapadā, which corresponded to a Tuesday and to the fourth *tithi* of the second fortnight of the month of Mīna.'

[S. 1159] : Tuesday, 16th March A.D. 1238; but the *tithi* which ended on this day was a 14th, not a 4th *tithi*.

856.— S. 1160\*.— *South-Ind. Inscr.* Vol. I. Nos. 59 and 60,<sup>1</sup> pp. 87 and 88. Two Poygai (near Virūchipuram) Tamil inscriptions of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.], recording donations by the Śeṅgēpi chief Virāśani-Ammaiyappan Aḷagiya-Śōḷa alias Edirili-Śōḷa-Śambuvarāyan :—

'[In the month of] Tai of the twenty-second year . . . which was current during the Śaka year one thousand one hundred and sixty.'

857.— *Ep. Ind.* Vol. VI. p. 284, No. 52. Date of a Maṅṅārguḍi (Rājagōpāla-Perumāḷ temple) Tamil inscription of the year opposite the 22nd year (i.e. the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

'In the year which was opposite the twenty-second year . . . on the day of Pūrvā-shāḍhā, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Mīna.'

[S. 1160] : Monday, 28th February A.D. 1239.

858.— *Ep. Ind.* Vol. VI. p. 284, No. 53. Date of a Maṅṅārguḍi (Kailāsanātha temple) Tamil inscription of the year opposite the 22nd year (i.e. the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

'In the year which was opposite the twenty-second year . . . on the day of Uttara-shāḍhā, which corresponded to a Wednesday and to the tenth *tithi* of the second fortnight of the month of Mīna :—

[S. 1160] : Wednesday, 2nd March A.D. 1239.

859.— *Ep. Ind.* Vol. VI. p. 285, No. 54. Date of a Maṅṅārguḍi (Kailāsanātha temple) Tamil inscription of the year opposite the 22nd year (i.e. the 23rd year of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.] :—

'In the year which was opposite the twenty-second year . . . on the day of Dhanishṭhā, which corresponded to a Friday and to the thirteenth *tithi* of the second fortnight of the month of Mīna.'

[S. 1160] : Friday, 4th March A.D. 1239.<sup>2</sup>

860.— S. 1161.— *South-Ind. Inscr.* Vol. I. Nos. 61 and 62,<sup>3</sup> pp. 89 and 90. Two Poygai (near Virūchipuram) Tamil inscriptions of the 24th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājārājadēva [III.], recording donations by Virāśani-Ammaiyappan Aḷagiya-Śōḷa alias Edirili-Śōḷa-Śambuvarāyan :—

'From the month of Tai of the twenty-fourth year . . . which was current during the Śaka year one thousand one hundred and sixty-one.'

<sup>1</sup> Of No. 60 only the date remains.

<sup>2</sup> Compare below, Nos. 860 and 862.

<sup>3</sup> On this day the *tithi* of the date commenced 5 h. 57 m. after mean sunrise.

<sup>4</sup> *Ibid.* No. 63, p. 90, is a short Tamil inscription referring to the gift of the village of Puttūr, which is also recorded in Nos. 61 and 62.— No. 62 is a duplicate of No. 61.

<sup>5</sup> Compare Nos. 856 and 862.



861.—*South-Ind. Inscr.* Vol. I. No. 150, p. 143. Conjeevaram (Rājasimhavarṁśēvara temple) Tamil pillar inscription of the 26th year (of the reign) of the *Tribhuvanachakravartin* Rājārājādēva [III].

862.—*Ś.* 1185.—*South-Ind. Inscr.* Vol. I. No. 64, p. 91. Poygai (near Viriñchipuram) Tamil inscription of the 28th year (of the reign) of the glorious Rājārājādēva [III.], recording donations by the Śaṅgēpi chief Virāṣani-Ammaṣappan Aḷagiya-Śōḷan alias Eḍirili-Śōḷa-Śambuvarāyan:<sup>1</sup>—

‘From the month of Karkāṭaka of the 28th year . . . which was current after the Śaka year one thousand one hundred and sixty-five.’

863.—*Ep. Ind.* Vol. VII. p. 175, No. 79. Date of an Uḍaiyārkkōyil (Karavandīvēvara temple) Tamil inscription of the 3rd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōḷādēva (i.e. the Chōḷa king Rājendra-Chōḷa III.):<sup>2</sup>—

‘In the 3rd year . . . on the day of Rōhiṇi, which corresponded to a Saturday and to the fifth *tithi* of the first fortnight of the month of Mīna.’

[*Ś.* 1171]: Saturday, 20th March A.D. 1249.<sup>3</sup>

864.—*Ep. Ind.* Vol. VII. p. 176, No. 80. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōḷādēva [III.], . . . . . the hostile rod of death to the Kannariga (i.e. Karkāṭaka) king, he who had drowned the power of the Kali (age) in the ocean, the hero's anklets on whose feet were put on by the hands of Vira-Sōmēśvara<sup>4</sup> . . . . . :—

‘In the 7th year . . . on the day of Chitrā, which corresponded to a Wednesday and to the eighth *tithi* of the second fortnight of the month of Makara.’

[*Ś.* 1174]: Wednesday, 25th December A.D. 1252.<sup>5</sup>

865.—*Ep. Ind.* Vol. VII. p. 177, No. 83. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the year opposite the 7th (i.e. the 8th year of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōḷādēva [III.], the hostile rod of death of (his) uncle Sōmēśvara:<sup>6</sup>—

‘In the year which was opposite the seventh year . . . on the day of Aśvini, which corresponded to a Monday and to the fifth *tithi* of the first fortnight of the month of Vṛ̥ṣchika.’

The date is irregular.

866.—*Ś.* 1180.—*South-Ind. Inscr.* Vol. I. No. 78, p. 108. Paḍavēḍu (Ammaṣappēvara temple) Tamil inscription of Rājagambhira Śambuvarāyan:<sup>7</sup>—

‘To-day, which is (the day of) Rēvatī and Monday, the seventh lunar day of the former half of the month of Karkāṭaka,<sup>8</sup> which was current after the Śaka year one thousand one hundred and eighty.’

The day may be Monday, 8th July A.D. 1258,<sup>9</sup> but if so, the *nakṣatra* is irregular; see *Ind. Ant.* Vol. XXIV. p. 16, No. 195.—During the month of Karkāṭaka of the given year the moon was in Rēvatī on Monday, 22nd July A.D. 1258, but the *tithi* which ended on this day was the 5th of the dark half.

<sup>1</sup> Compare above, Nos. 856 and 860.

<sup>2</sup> The accession of Rājendra-Chōḷa III. took place between (approximately) the 21st March and the 8th May A.D. 1245.

<sup>3</sup> On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

<sup>4</sup> See above, No. 436.

<sup>5</sup> This was the day of the Makara-(Uttarāṣṇa)-sankrānti.

<sup>6</sup> See above, No. 864.

<sup>7</sup> Compare above, No. 854.

<sup>8</sup> Here the name of the Jovian year appears to have been omitted.

<sup>9</sup> On this day the *tithi* of the date commenced 3 h. 59 m. after mean sunrise.

867.—*Ep. Ind.* Vol. VII. p. 176, No. 81. Date of a Maṅṅarṅuḍi (Rājagōpāla-Perumāḷ temple) Tamil inscription of the 21st year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōladēva [III.] :—

'In the 21st year . . . on the day of Rōhiṇī, which corresponded to a Wednesday and to the eleventh *tithi* of the second fortnight of the month of Karkāṭaka.'

[*Ś.* 1186] : Wednesday, 30th June A.D. 1266.

868.—*Ep. Ind.* Vol. VII. p. 177, No. 82. Date of a Maṅṅarṅuḍi (Aṇṇāmalainātha temple) Tamil inscription of the 22nd year (of the reign) of the *Tribhuvanachakravartin*, the glorious Rājendra-Chōladēva [III.] :—

'In the 22nd year . . . on the day of Viśākhā, which corresponded to a Sunday and to the fourteenth *tithi* of the first fortnight of the month of Rishabha.'

[*Ś.* 1189] : Sunday, 8th May A.D. 1267.

869.—*Ś.* 1236.—*Ep. Ind.* Vol. III. p. 70. Tiruvallam (Bilvanāthēśvara temple) inscription of Vira-Champa, surnamed Nidrāvasānavijayin, the son of a Chōla king :—

(L. 4).—Tuṅgaśrīka-Śakābda-bhā[ṇi] samayē.

870.—*Ś.* 1236.—*Ep. Ind.* Vol. III. p. 71. Tiruvattiyār (Aruḷāja-Perumāḷ temple) inscription of Champa (i.e. Vira-Champa), the son of Vira-Chōla; (composed by Champa's minister Vanabhid) :—

(L. 1).—Tuṅgaśrīka-śaran-mitē Śaka-nripē.

871.—*South-Ind. Inscr.* Vol. I. No. 52, p. 77. Gāṅganūr (near Vēlūr) Tamil inscription of the 17th year (of the reign) of the *Sakalādākachakravartin* Veṅṇumankonḍa<sup>1</sup> Sambuvarāya :—

'On the day of Rōhiṇī, which corresponds to Monday, the first lunar day of the former half of the month of Rishabha of the Pramāthin year, (which was) the 17th year (of the reign) . . . .'

[Pramāthin=*Ś.* 1261] : Monday, 10th May A.D. 1339; see *Ind. Ant.* Vol. XXII. p. 137, No. 4.

872.—*South-Ind. Inscr.* Vol. I. No. 90, p. 126. Notice of a Māmallapuram Tamil inscription of apparently the 5th year of the reign of [Rāja]nārāyaṇa Sambuvarāya.<sup>2</sup>

873.—*South-Ind. Inscr.* Vol. I. No. 70, p. 102. Tirumalai Tamil inscription of the 12th year (of the reign) of Rājanārāyaṇa Sambuvarāja.

874.—*Ś.* 1403.—*Ep. Ind.* Vol. III. p. 72, and Plate. Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the *Mahāmaṇḍalēśvara* Vālaka-Kāmaya *alias* Akkalarāja,<sup>3</sup> 'lord of Uṇṇiyūr':—

'At the auspicious time of Mahāmagam (Mahāmāgha), (when) Jupiter (was in) Simha, on the day of Magam (Maghā), which corresponded to a Sunday and to the full-moon *tithi* of the first fortnight of the month of Kumbha of the Plava *sakavatsara*, which was current after the Śaka year 1403.'

Sunday, 3rd February A.D. 1482; see *Ind. Ant.* Vol. XXIV. p. 205, note 56, and Vol. XXV. p. 270.

<sup>1</sup> See below, No. 870.

<sup>2</sup> I.e. 'he who took the earth by conquest.'

<sup>3</sup> According to Mr. Venkayya, *Report for 1899-1900*, p. 34, his accession took place in Śaka-sakavat 1259.—For a Virūchhipuram Tamil inscription which mentions the *Sakalādākachakravartin* Rājanārāyaṇa Sambuvarāja, see *South-Ind. Inscr.* Vol. I. No. 128, p. 135.

<sup>4</sup> He claims to be a successor of the Chōla dynasty. According to Mr. Krishnaswami he probably was a dependent of one of the last kings of the first Vijayanagara dynasty.

<sup>5</sup> Now a suburb of Trichinopoly.



875.—*South-Ind. Inscr.* Vol. III. No. 26, p. 47. Karuvûr (Paśupatiśvara temple) Tamil inscription of **Kopērimēlkoṇḍāp**,<sup>1</sup> dated "on the four-hundred-and-thirty-eighth (1) day" of the 23rd year (of his reign). Since the king settled certain temple servants in a quarter which was called **Vira-Śōḷaṅ-Tirumaḍai**vilāgam after his own name, it follows that his actual name was **Vira-Chōḷa**.

876.—*South-Ind. Inscr.* Vol. II. No. 61, p. 246, and Plate. Tanjore (Rājārājēśvara temple) Tamil inscription of the *Tribhuvanachakravartin* **Kōṇēriṅmaikoṇḍāp**, dated on the 334th day of the second year (of his reign).

877.—*South-Ind. Inscr.* Vol. II. No. 21, p. 111. Tanjore (Rājārājēśvara temple) Tamil inscription of the *Tribhuvanachakravartin* **Kōṇēriṅmaikoṇḍāp**, dated on the seventh day of the year opposite the fifth year (of his reign).

878.—*South-Ind. Inscr.* Vol. III. No. 25, p. 47. Karuvûr (Paśupatiśvara temple) Tamil inscription of the *Tribhuvanachakravartin*, the glorious **Kōṇēriṅmaikoṇḍāp**, containing an order which was to take effect from the month of Āḍi of the 15th (year of his reign).

879.—*South-Ind. Inscr.* Vol. II. No. 22, p. 113. Tanjore (Rājārājēśvara temple) Tamil inscription of the *Tribhuvanachakravartin* **Kōṇēriṅmaikoṇḍāp**, dated on the sixty-fourth day of the thirty-fifth year (of his reign).

880.—**Ś. 1127.**—*Ep. Ind.* Vol. VII. p. 153. Conjeeveram (Arulāḷa-Perumāḷ temple) inscription of (the **Telugu-Chōḷa**)<sup>2</sup> **Tammusiddha** or **Tammusiddhi**, recording a grant which was made at Nellûr,<sup>3</sup> at the time of his coronation:—

(L. 20).—śārayōgyō Śāk-ābdō.

After a number of mythical ancestors, the inscription mentions (in the solar race) Kalikāla; in his race, Madhurāntaka Pottappi-Chōḷa (founded the town of Pottappi in the Andhra country); in his family, Vetta (Betta) [I.]. In his family was king Siddhi; his younger brother Vetta (Betta) [II.]; his eldest son Dāyabhlma; his younger brother Ērasiddhi; had three sons, Manmasiddhi, Vetta (Betta) [III.] (who did not reign), and Tammusiddhi (described as the son of Gaṇḍagopāla [Ērasiddhi] and Śrīdēvi).

881.—**Ś. 1129.**—*Ep. Ind.* Vol. VII. p. 123. Tiruvālaṅgāḍu (Vatāraṇyēśvara temple) inscription of **Tammusiddha** or **Tammusiddhi**:—

(L. 18).—Śāk-ābdō dhirayāyini.

Genealogy substantially as in No. 880, but the names Pottappi and Vetta are here given as Pottapi and Betta. After Pottapi-Chōḷa the inscription mentions Tiluṅgavidya, while it omits Vetta (Betta) [I.]. The name Manmasiddhi is also given as Manmasiddha.

882.—**Ś. 1129.**—*Ep. Ind.* Vol. VII. p. 126. Tirupplāṭṭir (Vāchīśvara temple) inscription of **Tammusiddha** or **Tammusiddhi**:—

(L. 57).—Śāk-ābdō dhirayāyini.

Genealogy, with some omissions, generally as in No. 881; but the inscription mentions Nallasiddhi as an elder brother of Ērasiddhi.

883.—**Ś. 1129.**—*Ep. Ind.* Vol. VII. p. 149. Tiruvorriyūr (Ādhiparīśvara temple) inscription of **Tammusiddha** or **Tammusiddhi**:—

(L. 24).—Śāk-ābdō dhirayāyini.

This inscription, like No. 880, after Pottappi-Chōḷa, introduces Betta [I.], as an ancestor of Tiluṅgavidya (see No. 881), here called Tiluṅgabijja. Otherwise it generally agrees with Nos. 881 and 882.

<sup>1</sup> I group together here five inscriptions, Nos. 875-879, of kings mentioned under this title (for which see above, No. 819). Their exact identification is doubtful, and it is even uncertain whether they are all Chōḷa kings.

<sup>2</sup> Compare Mr. Venkayya's *Report* for 1899-1900, p. 17.

<sup>3</sup> *I.e.* the modern Nellore.

884.—*South-Ind. Inscr.* Vol. III. No. 63, p. 123. Tiruvallam (Bilvanāthēśvara temple) Tamil inscription, recording a remission of taxes from the 3rd year (of the reign) of (the Telugu-Chōḍa<sup>1</sup>) Vijaya-Gaṇḍagōpālādēva,<sup>2</sup> made by Aḷagiya-Pallavaṅ (*alias*) Edirili-Śōḷa-Śambu-varāyaṅ.<sup>3</sup>

885.—Supplied by Dr. Hultzsch. Date of a Conjeeveram (Aruḷāḷa-Perumāḷ temple) Tamil inscription<sup>4</sup> of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Vijaya-Gaṇḍagōpālādēva :—

‘In the 7th year . . . on the day of Śatabhishaj, which corresponded to a Monday and to the twelfth *tithi* of the first fortnight of the month of Tūḷā.’

[Ś. 1178]: Monday, 2nd October A.D. 1256.

886.—Ś. 1187.—*Ind. Ant.* Vol. XXI. p. 122. Date of a Conjeeveram (Aruḷāḷa-Perumāḷ temple) Tamil inscription of the 15th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Vijaya-Gaṇḍagōpālādēva :—

‘In the 15th year . . . which corresponded to the Śaka year 1187, on the day of Rōhipi, which corresponded to Saturday, the thirteenth *tithi* of the second fortnight of the month of Mithuna.’

Saturday, 13th June A.D. 1265; see *ibid.* Vol. XXII. p. 220.

887.—Ś. 1187.—*Ind. Ant.* Vol. XXI. p. 122. Date<sup>5</sup> of a Conjeeveram (Aruḷāḷa-Perumāḷ temple) Tamil inscription of the 16th year (of the reign) of the *Tribhuvanachakravartin*, the glorious Vijaya-Gaṇḍagōpālādēva :—

‘In the 1[6]th year . . . which corresponded to the Śaka year 1187, on the day of Uttara-Bhadrapadā, which corresponded to Saturday, the third *tithi* of the second fortnight of the month of Siṁha.’

Saturday, 1st August A.D. 1265; see *ibid.* Vol. XXII. p. 220.

888.—*Ep. Ind.* Vol. V. p. 123, note. Notice of Madras Museum plates<sup>6</sup> of a Chōḷa<sup>7</sup> chief named Śrikanṭha.—The inscription gives the following line of chiefs, who are said to belong to the family of the Chōḷa Karikāla: Sundarananda, Navarāma, Ereyamma, Vijayakāma, Virārjuna, Agraṇipidugu, Kōkili, Mahēndravarmān, Eḷajōḷa, Nripakāma, Divākara, and Śrikanṭha.

#### N.—The Pāṇḍyas of Madhurā.<sup>8</sup>

889.—*Ep. Ind.* Vol. VI. p. 302, No. 2. Date of a Tirnevelly (Nellaiyappar temple) Tamil inscription of the year opposite the 13th (*i.e.* the 14th) year (of the reign) of the glorious [Pāṇḍya] king Jaṭavarman *alias* the *Tribhuvanachakravartin*, the glorious Kulaśēkharādēva :<sup>9</sup>—

‘In the year opposite the thirteenth year . . . on the day of Pūrvāśāḍhā, which corresponded to a Thursday, and to the tenth *tithi* of the second fortnight, and to the fourth solar day of the month of Mīna.’

[Ś. 1125]: Thursday, 26th February A.D. 1204.<sup>10</sup>

<sup>1</sup> See Mr. Venkayya's *Report* for 1899-1900, p. 20.

<sup>2</sup> The accession of Vijaya-Gaṇḍagōpāla took place between (approximately) the 14th June and the 1st August A.D. 1256.—Compare also below, No. 904.

<sup>3</sup> Compare above, Nos. 856, 860 and 862.

<sup>4</sup> No. 47 of the Government Epigraphist's collection for 1899.

<sup>5</sup> In *Ind. Ant.* Vol. XXI. p. 122, the same date is given from a Conjeeveram (Ēkāmranātha temple) Tamil inscription of the same king; but in it the *śaṣṭhī* Uttaraśāḍhā is wrongly quoted instead of Uttara-Bhadrapadā.

<sup>6</sup> See Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 24, No. 174.

<sup>7</sup> According to Mr. Venkayya, *Report* for 1899-1900, p. 21, a Telugu-Chōḍa.

<sup>8</sup> For Pāṇḍya feudatories of the W. Chālukyas see above, p. 26, note 1. *d.*

The accession of Jaṭavarman Kulaśēkhara took place between (approximately) the 27th February and the 29th November A.D. 1190.

<sup>10</sup> On this day the *tithi* of the date commenced 3 h. 33 m. after mean sunrise.



890.—*Archæol. Surv. of South. India*, Vol. IV. p. 21; facsimiles of 5 plates in *Ind. Ant.* Vol. VI. p. 142. The larger Tiruppāvaṇam Sanskrit<sup>1</sup> and Tamil grant (on 11 plates) of the 25th year (of the reign) of the glorious [Pāṇḍya] king Jātavarman alias the Tribhuvanachakravartin, the glorious Kulaśēkharadēva, surnamed Rājagambhiradēva :—

(Plate i. a, line 4 f.).—*nijē vatsarē pañchavimśē chaṇḍāmsāv-āṭṭa-Chāpē Kanakapati-tithau kṛishṇapakṣh-Ārkivāra-Svāti-yōgē.*

(Plate v. b, line 2 f.).—‘the day of Svāti, which corresponded to a Saturday, and to the eleventh *tithi* of the second fortnight, and to the fourth solar day of the month of Dhanu, in the twelfth year opposite the thirteenth.’

[§. 1136]: Saturday, 29th November A.D. 1214; see *Ep. Ind.* Vol. VI. p. 301, No. 1.

The introductory lines indicate that the Pāṇḍya lords were descended from the Moon.

891.—*Ep. Ind.* Vol. VI. p. 304, No. 6. Date of a Tirukkāṭṭappalli (Agnīśvara temple) Tamil inscription of the 7th year (of the reign) of king Māravarman alias the Tribhuvanachakravartin Sundara-Pāṇḍyadēva [I.] who presented the Chōḷa country :—

‘In the 7th year . . . on the auspicious occasion of the Rishabha (*lagna*) on the day of Pushya, which corresponded to . . . and to the ninth *tithi* of the first fortnight of the month of Mina.’

[§. 1145]: [Monday], 13th March A.D. 1223.<sup>2</sup>

892.—*Archæol. Surv. of South. India*, Vol. IV. p. 43, No. 29. Tirupparaṅkunṅam Tamil cave inscription of the 325th day of the 7th year (of the reign) of the glorious king Māravarman alias the Tribhuvanachakravartin, the glorious Sundara-Pāṇḍyadēva [I.] who was pleased to present the Chōḷa country.<sup>3</sup>

893.—*Ep. Ind.* Vol. VI. p. 303, No. 5. Date of a Śrīraṅgam (Raṅganātha temple) Tamil inscription of the 9th year (of the reign) of the glorious king Māravarman alias the Tribhuvanachakravartin, the glorious Sundara-Pāṇḍyadēva [I.] who was pleased to present the Chōḷa country :—

‘In the ninth year . . . on the day of Viśākhā, which corresponded to a Friday and to the third *tithi* of the second fortnight of the month of Mēsha.’

[§. 1147]: Friday, 28th March A.D. 1225.

894.—*Archæol. Surv. of South. India*, Vol. IV. p. 37, and facsimile in *Ind. Ant.* Vol. VI. p. 143. The Tiruppāvaṇam Sanskrit<sup>4</sup> and Tamil supplementary grant (on one plate) of the 11th year (of the reign) of [Māravarman] Sundara-Pāṇḍyadēva [I.] who presented the Chōḷa country.<sup>5</sup>

895.—*Ep. Ind.* Vol. VI. p. 302, No. 3. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 17th (i.e. the 19th) year (of the reign) of the glorious king Māravarman alias the Tribhuvanachakravartin, the glorious Sundara-Pāṇḍyadēva [I.] who was pleased to take the Chōḷa country and to perform the anointment of heroes at Muḍikopḍasōlapuram :—

‘In the year opposite the year opposite the seventeenth year . . . on the day of Uttaraśāḍhā, which corresponded to a Monday, and to the tenth *tithi*, and to the seventh solar day of the month of Purattādi in this year.’

[§. 1156]: Monday, 4th September A.D. 1234.

896.—*Ep. Ind.* Vol. VI. p. 303, No. 4. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 17th (i.e. the 19th) year (of the reign) of the

<sup>1</sup> Only the first five lines are in Sanskrit.

<sup>2</sup> The accession of Māravarman Sundara-Pāṇḍya I. took place between (approximately) the 29th March and the 4th September A.D. 1216.

<sup>3</sup> But the *tithi* of the date had ended 0 h. 21 m. before moon sunrise of this day.

<sup>4</sup> See *Ind. Ant.* Vol. XXI. p. 344, note 6.

<sup>5</sup> Only one verse at the end of the grant is in Sanskrit.

<sup>6</sup> See *Ind. Ant.* Vol. XXI. p. 344, note 7.

glorious king *Māra-varman* alias the *Trībhuvanachakravartin*, the glorious *Sundara-Pāṇḍya-dēva* [I.] who was pleased to take the Chōla country and to perform the anointment of heroes at Muḍikonda[śōlapuram]:—

'In the year opposite the year opposite the 17th year . . . on the day of Pūrva-Bhadrpadā, which corresponded to a Monday, and to the first *tithi* of the first fortnight, and to the twenty-seventh solar day of . . .'<sup>1</sup>

[S. 1156]: Monday, 19th February A.D. 1235.<sup>2</sup>

897.—*Ep. Ind.* Vol. VI. p. 305, No. 10. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 11th year (of the reign) of king *Māra-varman* alias the *Trībhuvanachakravartin*, the glorious *Sundara-Pāṇḍya-dēva* [I.]:—

'In the eleventh year . . . on the day of Hasta, which corresponded to Sunday, the first solar day of the month of Vaigāsi.'

[S. 1171]: Sunday, 25th April A.D. 1249.

898.—*Ep. Ind.* Vol. VI. p. 304, Nos. 7 and 8. Date of two Tinnevely (Nellaiyappar temple) Tamil inscriptions of the year opposite the year opposite the 11th (i.e. the 13th) year (of the reign) of the glorious king *Māra-varman* alias the *Trībhuvanachakravartin*, the glorious *Sundara-Pāṇḍya-dēva* [II.]:—

'In the year opposite the year opposite the eleventh year . . . on the day of Anurādhā, which corresponded to a Wednesday, and to the tenth *tithi* of the second fortnight, and to the twenty-fourth solar day of the month of Makara.'

[S. 1172]: Wednesday, 18th January A.D. 1251.

899.—*Ep. Ind.* Vol. VI. p. 305, No. 9. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the year opposite the year opposite the 11th (i.e. the 13th) year (of the reign) of the glorious king *Māra-varman* alias the *Trībhuvanachakravartin*, the glorious *Sundara-Pāṇḍya-dēva* [II.]:—

'In the year opposite the year opposite the eleventh year . . . on the day of Aśvini, which corresponded to a Wednesday, and to the ninth *tithi* of the second fortnight, and to the nineteenth solar day of the month of Mīna.'

[S. 1173]: Wednesday, 14th June A.D. 1251; but the day fell in the month of Mithuna, not of Mīna.<sup>4</sup>

900.—*Ep. Ind.* Vol. VI. p. 306, No. 11. Date of a Tiruvaiyāru (Pañchanadēvara temple) Tamil inscription of the 2nd year (of the reign) of king *Jaṭa-varman* alias the *Trībhuvanachakravartin*, the glorious *Sundara-Pāṇḍya-dēva* [I.]:—

'In the 2nd year . . . on the day of Śatabhishaj, which corresponded to a Thursday and to the eleventh *tithi* of the second fortnight of the month of Mēsha.'

[S. 1175]: Thursday, 27th March A.D. 1253.

901.—*Ep. Ind.* Vol. VI. p. 306, No. 12. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 2nd year (of the reign) of king *Jaṭa-varman* alias the *Trībhuvanachakravartin*, the glorious *Sundara-Pāṇḍya-dēva* [I.]:—

'In the 2nd year . . . on the day of Mūla, which corresponded to a Saturday and to the fourth *tithi* of the second fortnight of the month of Mēsha.'

[S. 1175]: Saturday, 19th April A.D. 1253.

<sup>1</sup> The name of the month would be Kumbha.

<sup>2</sup> On this day the *tithi* of the date commenced 0 h. 30 m. after mean sunrise.

<sup>3</sup> The accession of *Māra-varman* *Sundara-Pāṇḍya* II. took place between (approximately) the 15th June A.D. 1238 and the 19th January A.D. 1239.

<sup>4</sup> For the month of Mīna the date is intrinsically wrong.

<sup>5</sup> The accession of *Jaṭa-varman* *Sundara-Pāṇḍya* I. took place between (approximately) the 20th and the 29th April A.D. 1251.



902.—*Ep. Ind.* Vol. VI. p. 306, No. 13. Date of a Tirumalavāḍi (Vaidyanātha temple) Tamil inscription of the 3rd year (of the reign) of king Jaṭavarman alias the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] :—

'In the 3rd year . . . on the day of Uttarāśāḍhā, which corresponded to a Wednesday and to the sixth *tithi* of the first fortnight of the month of Vṛiśchika.'

[S. 1176] : Wednesday, 29th October A.D. 1253.

903.—*Ep. Ind.* Vol. VI. p. 307, No. 17. Date of a Tiruppandurutti (Pushpavandēvara temple) Tamil inscription of the 7th year (of the reign) of the glorious king Jaṭavarman alias the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] :—

'In the 7th year . . . on the day of Hasta, which corresponded to a Sunday and to the thirteenth *tithi* of the second fortnight of the month of Kanyā.'

[S. 1179] : Sunday, 7th October A.D. 1257; but the day fell in the month of Tulā, not of Kanyā.<sup>2</sup>

904.—*Ind. Ant.* Vol. XXI. p. 343. Date of a Tirukkajukkunram (Vēdagiriśvara temple) Tamil inscription of the 9th year (of the reign) of the *Mahārājādhirāja*, the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.]<sup>3</sup> the ornament of the race of the Moon, the Mādhava of the city of Madhurā, the uprooter of the Kēraḷa race, a second Rāma in plundering the island of Laṅkā, the thunderbolt to the mountain—the Chōḷa race, the dispeller of the Karuṣṭa king,<sup>4</sup> the fever to the elephant—the Kāṭhaka (king),<sup>5</sup> . . . the jungle-fire to the forest—Vira-Gaṇḍagōpāla,<sup>6</sup> the tiger to the deer—Gaṇapati<sup>7</sup> (who was) the lord of Kāñchi, he who performed the anointment of heroes at Nellūrapura :—

'In the 9th year . . . on the day of Punarvasu, which corresponded to a Tuesday and to the fifth *tithi* of the first fortnight of the month of Rishabha.'

[S. 1181] : Tuesday, 29th April A.D. 1259; see *Ep. Ind.* Vol. VI. p. 307, No. 14.

905.—*Ep. Ind.* Vol. VI. p. 307, No. 15. Date of a Tirukkajukkunram (Vēdagiriśvara temple) Tamil inscription of the 9th year (of the reign) of the glorious king Jaṭavarman alias the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] who was pleased to take every country :—

'In the 9th year . . . on the day of Rēvati, which corresponded to a Sunday and to the ninth *tithi* of the second fortnight of the month of Mithuna.'

[S. 1181] : Sunday, 15th June A.D. 1259.

906.—*Ep. Ind.* Vol. VII. p. 11, No. 32. Date of an Acheharapākkam (Akaliśvara temple) Tamil inscription of the 7th year (of the reign) of the *Tribhuvanachakravartin*, the glorious **Vira-Pāṇḍyadēva** :—

'In the 7th year . . . on the day of Aśvini, which corresponded to a Sunday and to the seventh *tithi* of the second fortnight of the month of Karkāṭaka.'

[S. 1181] : Sunday, 13th July A.D. 1259.

907.—*Ind. Ant.* Vol. XXI. p. 121. Date of a Śrīraṅgam (Jambukēśvara temple) Tamil inscription of the 10th year (of the reign) of the *Mahārājādhirāja*, king Jaṭavarman alias the

<sup>1</sup> He took Kaṇṇagūr (see above, No. 436, note) from the Hoysala king and covered the temple at Śrīraṅgam with gold.—See below, No. 909.

<sup>2</sup> For the month of Kanyā the date is intrinsically wrong.

<sup>3</sup> *I.e.* Jaṭavarman Sundara-Pāṇḍya I.

<sup>4</sup> *I.e.* the Hoysala Sōmēśvara; see above, No. 435.

<sup>5</sup> According to Dr. Hultzsch, probably one of the Gajapati kings of Orissa whose capital was Kaṭaka (Cutta.).

<sup>6</sup> Compare Vijaya-Gaṇḍagōpāla, above, No. 884 ff.

<sup>7</sup> *I.e.* the Kakatiya Gaṇapa I; compare above, No. 585.

<sup>8</sup> The accession of Vira-Pāṇḍya took place between (approximately) the 11th November A.D. 1252 and the 13th July A.D. 1253.

*Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] who was pleased to take every country :<sup>1</sup>—

'In the 10th—tenth—year . . . on the day of Anurādhā, which corresponded to a Wednesday and to the first *tīthi* of the second fortnight of the month of Rishabha.'

[S. 1182]: Wednesday, 28th April A.D. 1260; see *Ep. Ind.* Vol. VI. p. 307, No. 16.

908.—*Ep. Ind.* Vol. VI. p. 308, No. 18. Date of a Tirumalavādi (Vaidyanātha temple) Tamil inscription of the 11th year (of the reign) of king **Jatāvarman** (*alias*) the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [I.] :—

'In the 11th year . . . on the day of Aśvini, which corresponded to a Thursday and to the sixth *tīthi* of the second fortnight of the month of Karkāṭaka.'

[S. 1183]: 19th July A.D. 1261; but this was a Tuesday, not a Thursday.

909.—*Ep. Ind.* Vol. III. p. 11, and Platte. Śrīraṅgam (Raṅganātha temple) inscription of **Sundara-Pāṇḍyadēva** [I.],<sup>2</sup> of the race of the Moon, residing at Madhurā. He took Śrīraṅgam from 'the moon of Karpāṭa,'<sup>3</sup> and plundered the capital of the Kāthaka king.<sup>4</sup>

910.—*Ep. Ind.* Vol. VII. p. 10, No. 31. Date of a Śrīvaikuṇṭham (Kailāśapati temple) Tamil inscription of the 15th year (of the reign) of the glorious **Vira-Pāṇḍyadēva** :—

'In the 15th year . . . on the day of Maghā, which corresponded to a Thursday, and to the seventh *tīthi* of the second fortnight, and to the 13th solar day of the month of Kārttigai.'

[S. 1186]: Thursday, 10th November A.D. 1267.

911.—*Ep. Ind.* Vol. VI. p. 309, No. 20. Date of a Śrīraṅgam (Jambakēśvara temple) Tamil inscription of the 10th year (of the reign) of the glorious king **Māgavarman** *alias* the *Tribhuvanachakravartin*, the glorious **Kulaśākhadēva** [I.] :<sup>5</sup>—

'In the tenth year . . . on the day of Rōhiṇī, which corresponded to a Wednesday and to the tenth *tīthi* of the first fortnight of the month of Makara.'

[S. 1189]: Wednesday, 5th January A.D. 1278.

912.—*Ep. Ind.* Vol. VI. p. 311, No. 25. Date of a Tāramaṅgalam (Iṇamēśvara temple) Tamil inscription of the 6th year (of the reign) of king **Jatāvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :<sup>6</sup>—

'In the 6th—sixth—year . . . on the day of Uttara-Phalgunī, which corresponded to a Monday and to the fourth *tīthi* of the first fortnight of the month of Karkāṭaka.'

[S. 1203]: Monday, 21st July A.D. 1281.

913.—Supplied by Dr. Hultzsch. Date of a Tiruvēndipuram (Dēvanāyaka-Perumāḷ temple) Tamil inscription<sup>7</sup> of the 10th year (of the reign) of king **Jatāvarman** *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

'In the 10th—tenth—year . . . on the day of Rēvatī, which corresponded to a Monday and to the fifth *tīthi* of the second fortnight of the month of Karkāṭaka :—

[S. 1207]: Monday, 23rd July A.D. 1285.

<sup>1</sup> The king otherwise is described as in No. 904.

<sup>2</sup> *I.e.* **Jatāvarman Sundara-Pāṇḍya I.** He covered the shrine of the temple with gold and assumed, with reverence to it, the surname *Himāchchhādanarāja*. — Compare above, No. 903.

<sup>3</sup> *I.e.* the Hoysala *Sōmēśvara*.

<sup>4</sup> Compare above, No. 904.

<sup>5</sup> The accession of **Māgavarman Kulaśākhara I.** took place between (approximately) the 25th February and the 18th November A.D. 1268.

<sup>6</sup> The accession of **Jatāvarman Sundara-Pāṇḍya II.** took place between (approximately) the 13th September A.D. 1278 and the 15th May A.D. 1279.

<sup>7</sup> No. 137 of the Government Epigraphist's collection for 1902.



914.—*Ep. Ind.* Vol. VI. p. 311, No. 26. Date of a Maṅṅārguḍi (Jayaṅṅoḍṇātha temple) Tamil inscription of the 12th year (of the reign) of the glorious king Jaṭāvarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

'In the twelfth year . . . on the day of Svāti, which corresponded to a Friday and to the thirteenth *tithi* of the first fortnight of the month of Kanyā.'

[§. 1209]: Friday, 12th September A.D. 1287; but the *tithi* which ended on this day was a 3rd, not a 13th *tithi* of the bright half.

915.—*Ep. Ind.* Vol. VI. p. 310, No. 23. Date of a Tāramaṅṅalam (Ilaṁśvara temple) Tamil inscription of the 13th (*really* 14th) year (of the reign) of king Jaṭāvarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

'In the thirteenth year . . . on the day of Uttarāśāḍhā, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Simha.'

[§. 1211]: Monday, 1st August A.D. 1289.

916.—*Ep. Ind.* Vol. VI. p. 310, No. 24. Date of a Tīruvōṟṟiyār (Ādhipariśvara temple) Tamil inscription of the 13th (*really* 14th) year (of the reign) of king Jaṭāvarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

'In the thirteenth year . . . on the day of Uttara-Bhādrapadā, which corresponded to a Friday and to the third *tithi* of the second fortnight of the month of Simha.'

[§. 1211]: Friday, 5th August A.D. 1289.

917.—*Ep. Ind.* Vol. VI. p. 312, No. 27. Date of a Tāramaṅṅalam (Ilaṁśvara temple) Tamil inscription of (the year) opposite the 14th (*i.e.* the 15th) year (of the reign) of king Jaṭāvarman *alias* the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

'(In the year) opposite the fourteenth year . . . on the day of Pushya, which corresponded to a Monday . . . [of the first fortnight] of the month of Rāḥabha.'

[§. 1212]: Monday, 15th May A.D. 1290.

918.—Supplied by Dr. Hultzsch. Date of an Achcharapākkam (Akshēśvara temple) Tamil inscription<sup>1</sup> of the 2nd opposite the 13th (*i.e.* the 15th) year (of the reign) of king Jaṭāvarman (*alias*) the *Tribhuvanachakravartin*, the glorious **Sundara-Pāṇḍyadēva** [II.] :—

'In the 2nd opposite the 13th year . . . on the day of Rōhiṇī, which corresponded to a Monday and to the seventh *tithi* of the second fortnight of the month of Kanyā.'

[§. 1212]: Monday, 28th August A.D. 1290; but this was the last day of the month of Simha (preceding the month of Kanyā).

919.—*Ep. Ind.* Vol. VI. p. 309, No. 21. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 26th year (of the reign) of the glorious king Māṇavarman *alias* the *Tribhuvanachakravartin*, the glorious **Kulaśēkharadēva** [I.] who was pleased to take every country :—

'In the [2]6th year . . . on the day of Punarvasu, which corresponded to a Wednesday, and to the second *tithi* of the second fortnight, and to the twenty-second solar day of the month of Vṛiśchika.'

[§. 1215]: Wednesday, 18th November A.D. 1293; but the *tithi* which ended on this day was a third, not a second *tithi* of the dark half.

920.—*Ep. Ind.* Vol. VI. p. 308, No. 19. Date of a Tinnevely (Nellaiyappar temple) Tamil inscription of the 27th year (of the reign) of the glorious king Māṇavarman *alias* the

<sup>1</sup> No. 252 of the Government Epigraphist's collection for 1901.

*Tribhuvanachakravartin*, the glorious **Kulaśekhara**dēva [I.] who was pleased to take every country:—

'In the 27th year . . . on the day of Uttara-Phalguni, which corresponded to the seventh *tithi* of the second fortnight, and to a Friday, and to the 14th solar day of the month of Dhanu.

[S. 1218]: Friday, 10th December A.D. 1294.<sup>1</sup>

921.—*Ep. Ind.* Vol. VI. p. 310, No. 22. Date of a Kaḍappēri (Śrīrāggyēśvara temple) Tamil inscription of the 40th year (of the reign) of king **Māra**varman (*alias*) the *Tribhuvanachakravartin*, the glorious **Kulaśekhara**dēva [I.]:—

'In the 40th year . . . on the day of Rāvatī, which corresponded to a Saturday and to the second *tithi* of the first fortnight of the month of Mīna.'

[S. 1229]: Saturday, 24th February A.D. 1308.

922.—*Ep. Ind.* Vol. VI. p. 313, No. 29. Date of a Gaṅgaikondaśālapuram (Bṛihadīśvara temple) Tamil inscription of the 4th year (of the reign) of king **Māra**varman (*alias*) the *Tribhuvanachakravartin*, the glorious **Kulaśekhara**dēva [II.]:—

'In the 4th year . . . on the day of Uttarāśāḍhā, which corresponded to a Saturday and to the fourteenth *tithi* of the first fortnight of the month of Karkaṣaka.'

[S. 1239]: Saturday, 23rd July A.D. 1317.

923.—*Ep. Ind.* Vol. VI. p. 313, No. 30. Date of a Gaṅgaikondaśālapuram (Bṛihadīśvara temple) Tamil inscription of the 5th year (of the reign) of king **Māra**varman (*alias*) the *Tribhuvanachakravartin*, the glorious **Kulaśekhara**dēva [II.]:—

'In the 5th year . . . on the day of Pushya, which corresponded to a Monday and to the thirteenth *tithi* of the first fortnight of the month of Sīmha.'

[S. 1240]: Monday, 5th March A.D. 1319; but the day fell in the month of Mīna, not Sīmha,<sup>2</sup> and the *nakṣatra* on it was Pūrva-Phalguni (*Pāram*), not Pushya (*Pāḍam*).

924.—*Ep. Ind.* Vol. VI. p. 312, No. 28. Date of a Tinnevely (Kollaiyappar temple) Tamil inscription of the 8th year (of the reign) of the glorious king **Māra**varman (*alias*) the *Tribhuvanachakravartin*, the glorious **Kulaśekhara**dēva [II.]:—

'In the eighth year . . . on the day of Uttara-Phalguni, which corresponded to a Saturday, and to the ninth *tithi* of the second fortnight, and to the seventeenth solar day of the month of Vṛiśchika.'

[S. 1243]: Saturday, 14th November A.D. 1321.

925.—S. 1262.—*Ep. Ind.* Vol. VII. p. 11, No. 33. Date of a Śeṅgama (Rishabhēśvara temple) Tamil inscription of the 6th year (of the reign) of king **Māra**varman (*alias*) the *Tribhuvanachakravartin*, the glorious **Parākrama-Pāṇḍya**dēva:—

'After the Śaka year 1263 (had passed), in the 6th year . . . on the day of Uttara-Bhadrapadā, which corresponded to a Wednesday and to the twelfth *tithi* of the first fortnight of the month of Vṛiśchika.'

Wednesday, 1st November A.D. 1340.

<sup>1</sup> On this day the *tithi* of the date commenced 4 h. 45 m. after mean sunrise.

<sup>2</sup> The accession of Māravarman Kulaśekhara II. took place between (approximately) the 6th March and the 23rd July A.D. 1314.

<sup>3</sup> The wording of the date is intrinsically wrong.

<sup>4</sup> The accession of Māravarman Parākrama-Pāṇḍya took place between (approximately) the 1st December A.D. 1334 and the 1st November A.D. 1335.



926.—*Ep. Ind.* Vol. VII. p. 11, No. 34. Date of a Magnārguḍi (Kailāsanātha temple) Tamil inscription of the 8th (really 18th) year (of the reign) of king **Māra-varman** (alias) the *Tribhuvanachakravartin*, the glorious **Parākrama-Pāṇḍyadēva**:—

‘In the [8th] year . . . on the day of Hasta, which corresponded to a Friday and to the ninth *tithi* of the second fortnight of the month of Dhanuṣ.’

[§. 1274]: Friday, 30th November A.D. 1352.<sup>1</sup>

927.—§. 1293.—*Ep. Ind.* Vol. VII. p. 12, No. 35. Date of a Chōlapuram (near Nagercoil, Chōlēsvara temple) Tamil inscription of the 10th opposite the 5th (i.e. the 15th) year (of the reign) of the glorious king **Jaṭavarman** alias the *Tribhuvanachakravartin*, the glorious **Parākrama-Pāṇḍyadēva**:<sup>2</sup>—

‘After the Śaka year 1293 (had passed), in the tenth opposite the fifth year . . . on the day of Śatabhishaj, which corresponded to a Friday and to the third *tithi* of the first fortnight of the month of Makara.’

Friday, 9th January A.D. 1372.

928.—*Ep. Ind.* Vol. VII. p. 13, No. 37. Date of a Tenkāṣi (Viśvanātha temple) Tamil inscription of (the year) opposite the 31st (i.e. the 32nd) year (of the reign) of king **Jaṭilavarman** alias the *Tribhuvanachakravartin*, the glorious **Parākrama-Pāṇḍyadēva**:<sup>3</sup>—

‘(In the year) opposite the thirty-first year . . . on the day of Uttarāṣāḍhā, which corresponded to a Monday, and to the fourteenth *tithi* of the first fortnight, and to the twenty-first solar day of the month of Karkṣaka.’

[§. 1375]: 19th July A.D. 1453; but this was a Thursday, not a Monday.

929.—§. 1377.—*Ep. Ind.* Vol. VII. p. 12, No. 36. Date of a Kuttālam (Kuttālanātha temple) Tamil inscription of the 2nd opposite the 31st (i.e. the 33rd) year (of the reign) of **Parākrama-Pāṇḍyadēva**:<sup>4</sup>—

‘In the second opposite the 31st year . . . which was current after the Śaka year 1377 (had passed),—on the day of Mṛigaśīrṣha, which corresponded to a Monday, and to the sixth *tithi* of the first fortnight, and to the twenty-eighth solar day of the month of Mīna.’

Monday, 24th March A.D. 1455.

930.—*Ep. Ind.* Vol. VII. p. 13, No. 38. Date of a Kuttālam (Kuttālanātha temple) Tamil inscription of the 4th opposite the 31st (i.e. the 35th) year (of the reign) of king **Jaṭilavarman** alias the *Tribhuvanachakravartin*, the glorious **Parākrama-Pāṇḍyadēva**:<sup>5</sup>—

‘In the fourth opposite the thirty-first year . . . on the day of Anurādhā, which corresponded to a Wednesday, and to the fifth *tithi* of the second fortnight, and to the twentieth solar day of the month of Mīna.’

[§. 1378]: Wednesday, 16th March A.D. 1457.

931.—§. 1381 (for 1383).—*Ep. Ind.* Vol. VII. p. 13, No. 39. Date of a Tenkāṣi (Viśvanātha temple) Tamil inscription of the 8th opposite the 31st (i.e. the 39th) year (of the reign) of **Arikēsaridēva** alias **Parākrama-Pāṇḍyadēva**:<sup>6</sup>—

‘In the 8th opposite the 31st year . . . which was current after the Śaka year one thousand three hundred and eighty-one (had passed),—on the day of Svāti, which corresponded to a

<sup>1</sup> On this day the *tithi* of the date commenced 0 h. 17 m. after mean sunrise.

<sup>2</sup> The accession of Jaṭavarman Parākrama-Pāṇḍya took place between (approximately) the 10th January A.D. 1357 and the 9th January A.D. 1358.

<sup>3</sup> I.e. Jaṭilavarman Parākrama-Pāṇḍya Arikēsaridēva; see No. 931.—His accession took place between (approximately) the 18th June and the 19th July A.D. 1422.

<sup>4</sup> I.e. Jaṭilavarman Parākrama-Pāṇḍya Arikēsaridēva; see Nos. 929-930.

Wednesday, and to the tenth *tithi* of the first fortnight, and to the twenty-third solar day of the month of Mithuna.<sup>1</sup>

Wednesday, 17th June A.D. 1461; but this was the 21st, not the 23rd day of the month of Mithuna.

932.—*Ś. 1421*.—*Ep. Ind.* Vol. VII. p. 14, No. 40. Date of a Tenkāśi (Viśvanātha temple) Tamil inscription of the 20th year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin* Parākrama-Pāṇḍyadēva *alias* Kulaśēkharadēva who was born on the day of Kṛttikā:<sup>1</sup>—

'In the twentieth year . . . which was current after the Śaka year 1421 (had passed),—on the day of Rēvatī, which corresponded to a Thursday, and to the twelfth *tithi* of the first fortnight, and to the fifteenth solar day of the month of Vṛiśchika.'

Thursday, 14th November A.D. 1499.

933.—*Ś. 1459*.—*Ep. Ind.* Vol. VII. p. 15, No. 41. Date of a Tenkāśi (Viśvanātha temple) Tamil inscription of the 3rd year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin*, Kōnērmaikonḍāp<sup>2</sup> . . . Perumāḷ Śrīvallabhadēva:<sup>3</sup>—

'In the Hēvilambin year, the third year . . . which was current after the Śaka year one thousand four hundred and fifty-nine (had passed),—on the day of Svāti, which corresponded to a Wednesday, and to the eleventh *tithi* of the second fortnight, and to the twenty-ninth solar day of (the month in which) the sun (was) in Vṛiśchika.'

Wednesday, 28th November A.D. 1537.

934.—*Ś. 1477*.—*Ep. Ind.* Vol. VII. p. 15, No. 42. Date of a Gaṅgaikonḍāp (Kailāsapati temple) Tamil inscription of the 22nd opposite the 2nd (*i.e.* the 24th) year (of the reign) of king Mājavarman *alias* the *Tribhuvanachakravartin*, Kōnērmaikonḍāp,<sup>4</sup> the glorious Sundara-Pāṇḍyadēva [III.]:<sup>5</sup>—

'In the Rākshasa year which was current after the Śaka year 1477 (had passed, and which corresponded to) the 22nd opposite the 2nd year . . . on the day of Svāti, which corresponded to a Saturday, and to the twelfth *tithi* of the first fortnight, and to the 3rd solar day of the month of Āgi.'

Saturday, 1st June A.D. 1555.

935.—*Ś. 1489*.—*Ep. Ind.* Vol. VII. p. 16, No. 43. Date of a Tenkāśi (Kulaśēkbaramuḍaiyār temple) Tamil inscription of the 5th year (of the reign) of king Jaṭilavarman *alias* the *Tribhuvanachakravartin*, Kōnērmaikonḍāp<sup>6</sup> Śrī-Perumāḷ Aḷaga-Perumāḷ Ativirarāma Śrīvallabhadēva:<sup>7</sup>—

'In the Prabhava year (corresponding to) the fifth year . . . which was current after the Śaka year 1489 (had passed),—on the day of Uttara-Bhadrpadā, which corresponded to the Vapik-karṇa and to the Gaṇḍa-yōga and to a Friday, and to the third *tithi* of the second fortnight, and to the 22nd solar day of the month of Āvapi.'

Friday, 22nd August A.D. 1567.

<sup>1</sup> The king's accession took place between (approximately) the 15th November A.D. 1479 and the 14th November A.D. 1480.

<sup>2</sup> See above, No. 819.

<sup>3</sup> The king's accession took place between (approximately) the 29th November A.D. 1534 and the 28th November A.D. 1535.

<sup>4</sup> The king's accession took place between (approximately) the 2nd June A.D. 1531 and the 1st June A.D. 1532.

<sup>5</sup> The king's accession took place between (approximately) the 23rd August A.D. 1553 and the 22nd August A.D. 1553.



936.—*South-Ind. Inscr.* Vol. I. No. 69, p. 101. Tirumalai Tamil inscription<sup>1</sup> of the 10th year (of the reign) of king *Māraṇ-varman*, the *Tribhucanachakravartin*, the glorious *Vira-Pāṇḍyadēva*.

937.—*Ind. Ant.* Vol. XXII. p. 69, and Plates. Madras Museum Sanskrit and Tamil plates<sup>2</sup> of the 17th year of the reign of the Pāṇḍya king *Jaṭilavarman*<sup>3</sup> (in Tamil, *Neḍuñjaḍaiyan*), the son of king *Māraṇ-varman* of the Pāṇḍya race, descended from the Moon.—The *djñapti* (or *dātaka*) of the grant was the *Mahāśāmantā* Dhīrataran Mūrti-Eyiyag of the Vaidya race, chief of Viramaṅgalam.

938.—*Ind. Ant.* Vol. XXII. p. 67. Tamil inscription of the 6th year of the reign of *Kō Māraṇ-Jaḍaiyan*,<sup>4</sup> and of his *Mahāśāmantā* Śattan Gaṇapati of the Vaidya race, who was the chief of Pāṇḍi-Amiridamaṅgalam.

#### O.—Kings and Chiefs of Kēraḷa.<sup>5</sup>

939.—*Ś. 1188.*—*Ep. Ind.* Vol. IV. p. 146. Conjeeveram (Aruḷāḷa-Perumāl temple) incomplete Sanskrit and Tamil inscription of the *Mahārāja* Ravivarman *alias* Saṃgrāmadhīra and Kulaśēkharadēva, the *Tribhucanachakravartin* Kōṇērtiṃmaikondān,<sup>6</sup> a son of the Kēraḷa *Mahārājādhirāja* Jayasīṃha<sup>7</sup> (of the family of Yadu in the lunar race) and his wife Umādēvī.—Date of Ravivarman's birth:—

(L. 1).—*dābhavyāpya*-<sup>8</sup> Śakābda-bhājī samayē.

When 33 years of age (i.e. about A.D. 1299-1300), Ravivarman took possession of Kēraḷa which he ruled as he did his town of Kōḷamba; he defeated a certain *Vira-Pāṇḍya*,<sup>9</sup> subjected the Pāṇḍyas and Chōḷas to the Kēraḷas, and at the age of 46 (i.e. about A.D. 1312-13) was crowned on the banks of the Vēgavati; he then apparently again made war against *Vira-Pāṇḍya* and conquered the northern country; in the fourth year of his reign (i.e. about A.D. 1315-16) he was at Kāñchi.

940.—*Ś. 1188.*—*Ep. Ind.* Vol. IV. p. 149. Śrīraṅgam (Raṅganātha temple) inscription of the *Mahārāja* Ravivarman *alias* Saṃgrāmadhīra and Kulaśēkharadēva, the son of Jayasīṃha, of Kēraḷa; (partly composed by Kavībhusaṇa).—Date of Ravivarman's birth as in No. 939, with which this inscription is partly identical. In both Ravivarman, besides other epithets, has those of 'the Kūpaka universal monarch' and 'king Bhōja of the South.'

941.—*Ś. 1298.*—*Ep. Ind.* Vol. IV. p. 203. Trivandrum<sup>10</sup> (Padmanābhasvāmin temple) inscription of a prince *Sarvāṅganātha*:<sup>11</sup>—

(L. 1).—*Siṃha-gthē cha Bṛhaspatau . . . abde cha Chōḷapriyē*.<sup>12</sup>

942.—*Ś. 1312.*—*Ind. Ant.* Vol. II. p. 361. Śuchindram inscription of the Kēraḷa king *Mārtanḍavarman*:—

*Rākālōkē*<sup>13</sup> Śak-ābdē Surapati-sachivē Siṃha-yātē Tulāyām-ārūḍhē padminisē-py-Aditidīna-yutē Bhānuvārē cha.

<sup>1</sup> I am unable to state the times of this inscription and of Nos. 937 and 938.

<sup>2</sup> The (seven) plates are numbered with Vaṭṭeḷuttu numeral figures.

<sup>3</sup> He put to flight, amongst others, a certain *Adiyan*. With this name compare *Adigaṇ*, above, Nos. 833 and 834, and *Adiyama*, e.g. in No. 415, note.

<sup>4</sup> According to Mr. Venkay, a he may be identical with the *Jaṭilavarman* of No. 937.

<sup>5</sup> I give first inscriptions dated in Saka years, then those dated in Kollam years, and finally undated inscriptions.—For Kēraḷa kings see also above, No. 834.

<sup>6</sup> See above No. 819.

<sup>7</sup> Compare below, No. 959.

<sup>8</sup> *Ś. 1188.*

<sup>9</sup> For a *Vira-Pāṇḍya* who apparently was a contemporary of Ravivarman, see below, No. 957.

<sup>10</sup> In the inscription called *Syānandūra*; compare below, No. 936.

<sup>11</sup> According to the late Mr. P. S. Pillai, this would be the surname of an *Āḍityavarman* who is mentioned in another Trivandrum inscription, translated in *Ind. Ant.* Vol. XXV. p. 186.

<sup>12</sup> *Ś. 1298.*

<sup>13</sup> *Ś. 1312.*

Perhaps Sunday, 2nd October A.D. 1390; but on this day Jupiter's true place was in *Vṛiśchika* (and his mean place in *Dhanu*), not in *Simha*.

943.—Kollam 301.—*Ind. Ant.* Vol. XXIV. p. 253. Translation<sup>1</sup> of a Chôlapuram (Rājendra-Chôlāvara temple) Tamil inscription of *Vira-Kēraḷavarman* of *Vēṇāḍu* :<sup>2</sup>—

'In the year opposite the year 301, since the appearance of Kollam, with the sun in the sign of *Leo*' (*Simha*).

[Kollam 301 = Ś. 1047-48.]

944.—Kollam 319.—*Ind. Ant.* Vol. XXIV. p. 255. Translation of a Tiruvallam Old Malayalam inscription of *Vira-Kēraḷavarman* of *Vēṇāḍu* :—

'In the Kollam year 319, with Jupiter in the sign *Scorpio*' (*Vṛiśchika*), 'and the sun in *Capricornus*' (*Makara*).<sup>3</sup>

[Kollam 319 = Ś. 1065-66.]

945.—Kollam 335.—*Ind. Ant.* Vol. XXVI. p. 141. Puravachēri Tamil inscription recording private donations :—

'In the year opposite the year 335 after the appearance of Kollam.'

[Kollam 335 = Ś. 1081-82.]

946.—Kollam 336.—*Ind. Ant.* Vol. XXIV. p. 257. Translation of a Puravachēri Tamil inscription<sup>4</sup> of *Vira-Bavivarman* of *Vēṇāḍu* :—

'In the year opposite the year 336, after the appearance of Kollam, with the sun six days old<sup>5</sup> in the sign of *Taurus*' (*Vṛiśabha*), 'Saturday, *Makayiram*' (*Mṛigadāśa*) 'star.'

[Ś. 1083]: Saturday, 29th April A.D. 1161; see *ibid.* Vol. XXV. p. 54, No. 1.

947.—Kollam 342.—*Ind. Ant.* Vol. XXIV. p. 277. Translation of a Puravachēri Tamil inscription [of *Vira-Bavivarman* of *Vēṇāḍu* ?] :—

'In the year 342 after the appearance of Kollam, with the sun 7 days old in *Leo*' (*Simha*).

[Kollam 342 = Ś. 1088-89.]

948.—Kollam 348 (for 347 ?).—*Ind. Ant.* Vol. XXIV. p. 278. Translation of a Tiruvattār Old Malayalam inscription of *Vira-Udaiyamārtāṇḍavarman* of *Vēṇāḍu* :—

'In the Kollam year 348, with Jupiter in *Cancer*' (*Karkaṭaka*), 'and the sun . . . days old in *Pisces*' (*Mina*), 'Thursday, *Anusham*' (*Anurādhā*) 'star.'

[Ś. 1094]: Thursday, 16th March A.D. 1172; see *ibid.* Vol. XXV. p. 54, No. 4, and p. 174.

949.—Kollam 368.—*Ind. Ant.* Vol. XXIV. p. 283. Translation of *Viraṇam* (near Ārriṅgal) fragments of one or two Tamil inscriptions [of a *Vira-Kēraḷavarman* ?], one of which is dated—

'in the Kollam year 368, with Jupiter in *Virgo*' (*Kanyā*), 'and the sun two days old in *Taurus*' (*Vṛiśabha*).<sup>6</sup>

[Kollam 368 = Ś. 1114-15.]

<sup>1</sup> For this and the following inscriptions compare also the late P. S. Pillai's *Some Early Sovereigns of Travancore*, Madras, 1894.

<sup>2</sup> This is the Tamil name of the Travancore country.

<sup>3</sup> In the Kollam year 319 = A.D. 1143-44 Jupiter was not in *Vṛiśchika*.

<sup>4</sup> For another Tamil inscription from the same place and of apparently the same date, see *Ind. Ant.* Vol. XXIV. p. 258.

<sup>5</sup> *I.e.* 'on the 6th solar day.'

<sup>6</sup> In the Kollam year 368 = A.D. 1192-93 Jupiter was not in *Kanyā*.



950.—Kollam 371.—*Ind. Ant.* Vol. XXIV. p. 284. Translation of a Kuṇṇagarai Old Malayālam inscription of Vīra-Rāma-varman of Vēpāḍu :—

'In the Kollam year 371, with Jupiter in Cancer' (Karkāṭaka), 'and the sun 24 days old in Aries' (Mēsha).

[Kollam 371 = Ś. 1117-18.]

951.—Kollam 384.—*Ind. Ant.* Vol. XXIV. p. 305. Translation of a Trivandrum (Padmanābhavāmin temple) Old Malayālam mutilated inscription of Vīra-Rāma [Kēraḷavarman] of Vēpāḍu :—

'In the Kollam year 384, with Jupiter in Cancer' (Karkāṭaka), '[and the sun . . days old in Gemini' (Mithuna)].

[Kollam 384 = Ś. 1130-31.]

952.—Kollam 389 (for 390?).—*Ind. Ant.* Vol. XXIV. p. 307. Translation of a Kaḍinankuḷam (Mahādēva temple) Tamil inscription of Vīra-Rāma Kēraḷavarman of Kīḷappārūr, ruler of Vēpāḍu :—

'In the year opposite the Kollam year 389, with Jupiter in Aquarius' (Kumbha), 'and the sun 18 days old' in Pisces' (Mina), 'Thursday, Pushya star, the 10th lunar day, Aries' (Mēsha) ' (being the rising sign).'

[Ś. 1137] : Thursday, 12th March A.D. 1215; see *ibid.* Vol. XXV. p. 54, No. 3.

953.—Kollam 392 (Ky. 4317).—*Ind. Ant.* Vol. XXVI. p. 144. Kōṭṭār (Chōḷapuram temple) Tamil inscription :—

'In the Kollam year 392 opposite<sup>3</sup> the Kaliyuga year 4317, the sun being in Vṛiśchika.'

[Kollam 392 = Ky. 4317 = Ś. 1138.]

954.—Kollam 396.—*Ind. Ant.* Vol. XXVI. p. 145. Kōṭṭār (Chōḷapuram temple) Tamil inscription :—

'In the year 396 after the appearance of Kollam, when the sun was in Mithuna.'

[Kollam 396 = Ś. 1142-43.]

955.—Kollam 410.—*Ind. Ant.* Vol. XXIV. p. 308. Translation of a Maṇalikkarai (Ālvār temple) Old Malayālam inscription of Vīra-Ravi Kēraḷavarman of Vēpāḍu :—

'In the year opposite the Kollam year 410, with Jupiter in Scorpio' (Vṛiśchika), 'and the sun 27 days old in Aries' (Mēsha).

[Kollam 410 = Ś. 1156-57.]

956.—Kollam 427.—*Ind. Ant.* Vol. XXIV. p. 333. Translation of a Varkkalsi Old Malayālam inscription of Vīra-Padmanābha Mārtāṇḍavarman of Vēpāḍu :—

'In the Kollam year 427, with Jupiter entering into Aries' (Mēsha), 'and the sun 21 days old' in Taurus' (Vṛiśabha), 'Wednesday, the 5th lunar day after new-moon, and with the sign of Cancer' (Karkāṭaka) 'rising in the orient.'

[Ś. 1174] : Wednesday, 15th May A.D. 1252; see *ibid.* Vol. XXV. p. 54, No. 2.

957.—Kollam 491.—*Ind. Ant.* Vol. XXIV. p. 335. Translation of a Kēraḷapuram Old Malayālam inscription of Vīra-Udaiyamārtāṇḍavarman *alias* Vīra-Pāṇḍyadēva<sup>4</sup> of Vēpāḍu :—

'In the Kollam year 491, and in the 4th year, the sun being 21 days old in Aquarius' (Kumbha).

[Kollam 491 = Ś. 1237-38.]

<sup>3</sup> *I.e.* 'on the 18th solar day.'

<sup>4</sup> For the month of Vṛiśchika the Kollam year 392 corresponds to Kaliyuga 4317 expired.

<sup>5</sup> *I.e.* 'on the 21st solar day.'

<sup>6</sup> Compare above, No. 389.

958.—Kollam 578.—*Ind. Ant.* Vol. XXV. pp. 187 and 188. Translation of a Padmanābhapuram (Ālvār temple) Sanskrit and Tamil inscription of the Kēraḷa king Vira-Kēraḷa Mārtāṇḍavarman of Kilappārūr :—

<sup>1</sup> In the Kollam year 578, the sun being 26 days old<sup>1</sup> in Mēṣam, on Saturday, new moon, [the lunar mansion being] Bharaṇi.<sup>2</sup>

[S. 1325] : Saturday, 21st April A.D. 1403.

959.—Kollam 644.—*Ind. Ant.* Vol. II. p. 360. Inscription on a bell, given to a temple at Tirakuraṅguḍi by a prince Ādityavarman, ruler of Vañchi,<sup>3</sup> of the lineage of Jayasimha :—

Śrīmat-Kōlamba-varshē bhavati.<sup>4</sup>

[Kollam 644 = S. 1390-91.]

960.—Kollam 654.—*Ind. Ant.* Vol. II. p. 361. Śūchindram inscription of a prince Rāma-varman, ruler of Vañchi :—

Abdē Kōlarūba-saṁjñē viśati<sup>5</sup> Gavi Gurau mitra-yātē(?) Tul-āntyē(?) Maitrē(trar)kabhē s-Ēnduvārē pratīpadi Vanitā-lagnakē.

[S. 1400] : Monday, 26th October A.D. 1478 ; see *ibid.* Vol. XXV. p. 56, No. 15.

961.—Kollam 655.—*Ep. Ind.* Vol. IV. p. 204. Varkkalai inscription of Mārtāṇḍa :—  
(L. 1).—Kōlambē mamat-<sup>6</sup>ēti vatsara itē māsē Vriṣh-ārūdhē Gurūr-<sup>7</sup>vārē bhē Mṛigaśirshakē Vidhi-tīthan Sīmē cha lagnē śubhē.

[S. 1402] : Thursday, 11th May A.D. 1480.

962.—*Ep. Ind.* Vol. III. p. 68, and Plate. Cochin (Jews') Tamil plates of Kōḷōṁmaikōṇḍāp,<sup>8</sup> His Majesty the king, the glorious Bhāskara Ravivarman, staying at Muṣiṟikkōḍu,<sup>9</sup> recording a grant made to Issuppu Iṟappāy (i.e. Joseph Rabbān) ; dated—

'in the thirty-sixth year opposite the second year.'

963.—*Ind. Ant.* Vol. XX. p. 290, and Plate. Tirunelli (now Colonel Wooldridge's) Tamil plates of His Majesty king Bhāskara Ravivarman, containing an order by his feudatory Saṁkara-Kōḍavarman of Puṟaiṟilānāḍu ; dated—

'in the forty-sixth year opposite the current year . . . in the month of Makara, when Jupiter was standing in Sīmha, in the above year.'

964.—*Madras Jour. Lit. Sc.* Vol. XIII. Part I. p. 123. Kōṭṭayam (Syrian Christians') Tamil plates of king Sthāpu Ravi,<sup>10</sup> dated<sup>11</sup>—

'in the 8th year which was current within the time during which king . . . was reigning . . . in this year.'

965.—*Ep. Ind.* Vol. IV. p. 295, and Plate. Kōṭṭayam (Syrian Christians') Tamil plate of Vira-Rāghava-Chakravartin, a descendant of Vira-Kēraḷa-Chakravartin :—

<sup>1</sup> On the day of Rāhini, a Saturday on which passed<sup>12</sup> (the day) twenty-one (of) the month Mina, (when) Jupiter (was) in Makara, while the glorious Vira-Rāghava-Chakravartin . . . was ruling prosperously.'

[S. 1241] : Saturday, 15th March A.D. 1320 ; see *ibid.* Vol. VI. p. 83.

<sup>1</sup> I.e. 'on the 26th solar day.'

<sup>2</sup> In the Sanskrit part of the inscription the date is assigned to S. 1325 (*Śakādiśā*).

<sup>3</sup> I.e. Vañchi ; see above, No. 634.

<sup>4</sup> Compare above, No. 939.

<sup>5</sup> I.e. 644.

<sup>6</sup> I.e. 654.

<sup>7</sup> I.e. 655.

<sup>8</sup> I.e. 'he who had assumed the title "king of kings".'

<sup>9</sup> In the Hebrew translation (in the possession of the Cochin Jews) identified with Koḍuñhallūr (Cranganore).

<sup>10</sup> See *Ep. Ind.* Vol. IV. p. 291, note 5.

<sup>11</sup> See *Ind. Ant.* Vol. XX. p. 287.

<sup>12</sup> I owe the literal translation of the date to Dr. Hultsch.



966.—*Ep. Ind.* Vol. IV. p. 202. Trivandrum<sup>1</sup> (Padmanābhavāmin temple) Sanskrit and Tamil inscription<sup>2</sup> of the time of Gōḍa-Mārtāṇḍa, the lord of Gōḷamba (Kōḷamba):—  
(L. 3).—Dhannahi . . . uttunga-Jivē.<sup>3</sup>

**P.—Miscellaneous dated Inscriptions.**

967.—**§. 856.**—*Ind. Ant.* Vol. X. p. 104, and Plate; *PSOCI.* No. 52. Bādāmi (Mahākūṭa) unfinished Kanarese pillar inscription of the *Mahāsāmānta Bappuvarasa*:—

(L. 6).—Sa(śa)kaṇṇipakāḥ-ātita-sa[m]vatsara-śataṅga[-eṇṇu-nu(nā)]ra-ayivatta-āraṇeya Jaya-sa[m]vatsara Kārtta(rtti)ka-su(śu)ddha-pañchamiyuth Budhavārad-andu[m].

Wednesday, 15th October A.D. 924;<sup>4</sup> see *ibid.* Vol. XXIV. p. 2, No. 127.

Bappuvarasa<sup>5</sup> is described as 'a very Bhairava . . . to the assemblage of the enemies of the brave Gōpāḷa (Vira-Gōpāḷa?).'

968.—**§. 1041\***.—*Inscr. at Śravaṇa-Belgoḷa*, No. 139, p. 109. Sanskrit and Kanarese inscription recording the date of the death of a female disciple of Divākaranandi-siddhāntadēva:—

Śaka-varshaṁ 1041neya Viḷambi-saṁvatsarada Phālguna(na)-śuddha-pañchami Budhavārad-andu.

The date is irregular.

Divākaranandi-siddhāntadēva's disciple was Maladhāridēva, whose disciple was Śubha-chandra-siddhāntadēva.<sup>6</sup>

969.—**§. 1050.**—*Inscr. at Śravaṇa-Belgoḷa*, No. 54, p. 41; *Ep. Ind.* Vol. III. p. 189, and Plate. Pillar inscription recording the date of the death of Mallishēṇa Maladhāridēva, the disciple of Ajitasēṇa, 'preceded by a sort of historical sketch of the Śravaṇa-Belgoḷa branch of the Digambara branch of the Jainas;' (composed by Maladhāridēva's lay-disciple Mallinātha):—

(L. 218).—Śākē śūnya-sar-āṁbar-āvani-mitē saṁvatsarē Kṣāṇakē māse [Ph]ālgunakē tri(tri)tiya-divasē vārē-sitē Bhāskarē Svātau . . . madhyāhnē.

Sunday, 10th March A.D. 1129; see *Ind. Ant.* Vol. XXIII. p. 124, No. 68.

Of royal personages the inscription mentions: Chandragupta (in connection with Bhadrabāhu); Sāhasatūṅga and Himaśītala (in connection with Akalaṅka); Śatrubhayaṇikara (in connection with Vimalachandra); Kṛishṇarāja (in connection with Paravādimalla); the Poysala (Hoysala) Vinayāditya (in connection with Śāntidēva); and Āhavamalla (i.e. perhaps the W. Chālukya Sōmēśvara I, in connection with Śabdachaturmukha, i.e. perhaps Śāntinātha).

970.—**§. 1059 (for 1051 ?)**.—*Inscr. at Śravaṇa-Belgoḷa*, No. 68, p. 60. Kanarese pillar inscription recording the date of the death of Tribhuvanamalla Chaladeṅkarāva Hoysalesetti, and the erection by his wife of a monument in his memory:—

Sa(śa)ka-varša(rsha) 1059neya Saṁmya-saṁvatsarada Māgha-māsada śukla-pakshada satikramapad-andu.

Saṁmya would be **§. 1051** expired.

971.—**§. 1121.**—*PSOCI.* No. 114. Hampe Kanarese inscription of Maiduna-Chauḍayya:—

'Śaka 1121 (in figures, 1. 11), the Siddhārthi saṁvatsara; at the time of the sun's commencing his progress to the north.'

<sup>1</sup> In the inscription called Syānandūta; compare above, No. 941.

<sup>2</sup> Of about the 14th century A.D.—Mr P. S. Pillai has taken the inscription to be dated in the Kollam year 305; see *Ind. Ant.* Vol. XXIV. p. 280, and Vol. XXVI. p. 109.

<sup>3</sup> I.e. (in the month of Dhannu) when Jupiter was in the sign Karkāṭaka.—Compare *Raghavavamsa* III. 13, S. P. Pandit's note.

<sup>4</sup> On this day the *tithi* of the date commenced 2 h. 42 m. after mean sunrise.

He appears to have the *śrāda* Ratnāvalōka.

<sup>5</sup> Compare above, No. 396.

972.—Ś. 1130 (for 1131).—*Ep. Ind.* Vol. III. p. 316. Sironoba (on the Gôdâvarî, now Nâgpur Museum) Telugu inscription of Sômesvara (Jagadêkabhûshapa-Mahârâja alias Sômesvaradêva-Chakravartin) of the Nâga vanîsa, 'lord of Bhôgâvati';<sup>1</sup> recording a grant by his chief queen Gaṅgamahâdêvi:—

(L. 26).—Śakamri(nri)pakâl-âtîta-samvatsaramula 1130agunêcîti Phâlgupa(na)-ên-[kra(kla)]-dvâdasîni Âdityavâramu nâmdu.

Sunday, 7th February A.D. 1210; see *ibid.* p. 315.

973.—Ś. 1156.—*Cave-Temples of West. India*, p. 99. Ellôrâ Jaina image inscription:—

(L. 1).—Śâkê 1156 Jaya-savachharê [Phâlgupa-sudha-trîtiâ Budhê].

(L. 3).—Phâlgupa-trîtiyâcî Vadhê.

Wednesday, 21st February A.D. 1235; see *Ind. Ant.* Vol. XXIII. p. 118, No. 30.

974.—Ś. 1189.—*Ind. Ant.* Vol. XII. p. 101. Kaḍakoḷ Kanarese memorial tablet of a disciple of Śrinandi-bhaṭṭarakadêva:—

(L. 1).—Sa(śa)ka-varusa(sha) 1189 Prabhava-samvatsarada Mâgha-su(śu)ddha(dâha) 5 Su(śu)kravâradala.

Friday, 20th January A.D. 1268;<sup>2</sup> see *ibid.* Vol. XXIV. p. 3, No. 131.

975.—Ś. 1197\*.—*PSOI.* No. 236; *Mysore Inscr.* No. 120, p. 219. Halêbîḍ Kanarese memorial tablet of a disciple of (?) Mâghanandi-bhaṭṭarakadêva:—

\* Śâka 1197 (in figures, l. 8), the Bhâva saṁvatsara; Wednesday, the twelfth day of the bright fortnight of Bhâdrapada.

Wednesday, 15th August A.D. 1274; see *Ind. Ant.* Vol. XXIII. p. 128, No. 92.

976.—Ś. 1200.—*Inscr. at Śravaṇa-Belgoḷa*, No. 137, second part, p. 105 Kanarese inscription recording donations by Munichandrakadêva, disciple of the Mahâmapâdâchârya Udayachandrakadêva, and by others:—

Śâlivâhana-Śâka-varasâcî 1200neya Bahudhânya-samvatsarada Chaitra-suddha 1 Śukravâra.

Friday, 25th March A.D. 1278;<sup>3</sup> see *Ind. Ant.* Vol. XXIII. p. 119, No. 37.

977.—Ś. 1201.—*Ind. Ant.* Vol. XII. p. 101. Kaḍakoḷ Kanarese memorial tablet of a female disciple of (?) Paḍumasîna-bhaṭṭarakadêva:—

(L. 1).—Sa(śa)ka-varusa(sha) 1201 Pramâthî-samvatsarada Bhâdrapada-su(śu)ddha-chhat[ti] Sôravârad=amdu.

Monday, 14th August A.D. 1279;<sup>4</sup> see *ibid.* Vol. XXIV. p. 3, No. 133.

978.—Ś. 1203 (for 1201)? and [Ś. 1210].—*Inscr. at Śravaṇa-Belgoḷa*, No. 131, p. 99. Kanarese inscription recording grants by private persons:—

Śrîmatu-Śâka-varsha 1203neya Pramâdî-samvatsara Mârggaśîra-su 10 Bri(hri)d-anda.

Pramâdin would be Ś. 1235 expired. Perhaps the intended year is Ś. 1201 expired = Pramâthin, but for that year the date is irregular.

Below the above is another Kanarese inscription recording a private grant, dated:—

Sarvadhâri-samvatsarada dvitîya-Bhâdrapada-su 5 Bri.

This date, for Sarvadhârin = Ś. 1210, in which Bhâdrapada was intercalary, corresponds to Thursday, 2nd September A.D. 1288.

<sup>1</sup> Sômesvara therefore probably belonged to the Sinda family; compare above, Nos. 144, 156 and 159.

<sup>2</sup> On this day the *tîthi* of the date commenced 2 h. 42 m. after mean sunrise.

<sup>3</sup> This was the day of the Mîsha-sankranti.

<sup>4</sup> On this day the *tîthi* of the date commenced 4 h. 19 m. after mean sunrise.



972.—Ś. 1130 (for 1131).—*Ep. Ind.* Vol. III. p. 316. Sironcha (on the Gōdāvarī, now Nāgpur Museum) Telugu inscription of Sōmēśvara (Jagadēkabhūshana-Mahārāja alias Sōmēśvaradēva-Chakravartin) of the Nāga sakhā, 'lord of Bhōgāvatī';<sup>1</sup> recording a grant by his chief queen Gaṅgamahādēvi:—

(L. 26).—Śakanri(nri)pakāl-ātita-samvatsaramulu 1130agunēmṭi Phālguna(na)-su-  
[kra(kla)]-dvādaśini Ādityarāmanu nāmdu.

Sunday, 7th February A.D. 1210; see *ibid.* p. 315.

973.—Ś. 1156.—*Cave-Temples of West. India*, p. 99. Ellōrā Jaina image inscription:—

(L. 1).—Śākā 1156 Jaya-savachharē [Phālguna-sudha-tritīā Budhē].

(L. 3).—Phālguna-tritīyām Vudhā.

Wednesday, 21st February A.D. 1235; see *Ind. Ant.* Vol. XXIII. p. 118, No. 30.

974.—Ś. 1189.—*Ind. Ant.* Vol. XII. p. 101. Kaḍakoḷ Kanarese memorial tablet of a disciple of Śrinandi-bhaṭṭārakadēva:—

(L. 1).—Sa(śa)ka-varusa(sha) 1189 Prabhava-samvatsarada Māgha-su(śu)ddha(ddha) 5  
Su(śu)kravāradaḷa.

Friday, 20th January A.D. 1268;<sup>2</sup> see *ibid.* Vol. XXIV. p. 3, No. 131.

975.—Ś. 1197\*.—*PSOI* No. 236; *Mysore Inscr.* No. 120, p. 219. Halēbid Kanarese memorial tablet of a disciple of (?) Māghanandi-bhaṭṭārakadēva:—

'Śaka 1197 (in figures, l. 8), the Bhāva samvatsara; Wednesday, the twelfth day of the bright fortnight of Bhādrapada.'

Wednesday, 15th August A.D. 1274; see *Ind. Ant.* Vol. XXIII. p. 128, No. 92.

976.—Ś. 1200.—*Inscr. at Śravaṇa-Belgoḷa*, No. 137, second part, p. 105 Kanarese inscription recording donations by Munichandradēva, disciple of the Mahāmaṇḍalāchārya Udayachandradēva, and by others:—

Śālivāhana-Śaka-varsha 1200neya Bahudhānya-samvatsarada Chaitra-suddha 1 Śukravāra.

Friday, 25th March A.D. 1278;<sup>3</sup> see *Ind. Ant.* Vol. XXIII. p. 119, No. 37.

977.—Ś. 1201.—*Ind. Ant.* Vol. XII. p. 101. Kaḍakoḷ Kanarese memorial tablet of a female disciple of (?) Paḍumasina-bhaṭṭārakadēva:—

(L. 1).—Sa(śa)ka-varusa(sha) 1201 Pramāthi-samvatsarada Bhādrapada-su(śu)ddha-  
chhat[ṭ]i Sōmavāradaḷa.

Monday, 14th August A.D. 1279;<sup>4</sup> see *ibid.* Vol. XXIV. p. 3, No. 133.

978.—Ś. 1203 (for 1201)? and [Ś. 1210].—*Inscr. at Śravaṇa-Belgoḷa*, No. 131, p. 99.<sup>5</sup> Kanarese inscription recording grants by private persons:—

Śrīmatu-Śaka-varsha 1203neya Pramādi-samvatsara Mārggaśīra-su 10 Bri(hri)d-andu.

Pramādin would be Ś. 1235 expired. Perhaps the intended year is Ś. 1201 expired = Pramāthin, but for that year the date is irregular.

Below the above is another Kanarese inscription recording a private grant, dated:—

Sarvadhāri-samvatsarada dvitīya-Bhādrapada-su 5 Bri.

This date, for Sarvadhārin = Ś. 1210, in which Bhādrapada was intercalary, corresponds to Thursday, 2nd September A.D. 1288.

<sup>1</sup> Sōmēśvara therefore probably belonged to the Sinda family; compare above, Nos. 144, 156 and 169.

<sup>2</sup> On this day the *tithi* of the date commenced 2 h. 42 m. after mean sunrise.

<sup>3</sup> This was the day of the Māgha-samkrānti.

<sup>4</sup> On this day the *tithi* of the date commenced 4 h. 19 m. after mean sunrise.



979.—**Ś. 1203.**—*Ep. Ind.* Vol. VI. p. 263. Śrīkṛmān (Kūrmāsvara temple) pillar inscription of Naraharitirtha<sup>1</sup> (probably governor of the Kaliṅga country), the pupil of Ānandatīrtha (who explained the *Vyāsa-sūtras* in accordance with the principles of the Dvaita school), who was the pupil of Paruṣhōttama-mahātīrtha (who composed a *bhāṣya*):—

(L. 15).— . . . Śaka-vatsarē hutavaha-vyōma-dvaya-kālmā-yutē Mēhā śukla-Śāśāntka-śekhara-[di]nē varē [cha] Saumyē varē.

The date is irregular; see *ibid.* p. 266.

980.—**Ś. 1205\***.—*Inscr. at Śrāvāṇa-Belgoḷa*, No. 129, p. 96. Sanskrit and Kanarese inscription recording grants by Bālachandradēva, disciple of the *Mahāmaṇḍalāchārya* Nēmiachandrapaṇḍitadēva, and by others:—

Sa(śa)ka-varṣaśc 1205neya Chitrahāṇa-saṁvatsara Śrāvāṇa-su 10 Brīd-andu.

Thursday, 16th July A.D. 1282; see *Ind. Ant.* Vol. XXIII. p. 128, No. 94.

981.—**Ś. 1235.**—*Inscr. at Śrāvāṇa-Belgoḷa*, No. 41, p. 11. Sanskrit and Kanarese inscription recording the date of the death of Śubhachandrarouni:—

Pañchatrinśatsaṁvata-śatadvayādhika-sahasra-anta-varṣeṣu | vṛttēṣu Śaka-nṛipaṣya tu kālē vistīrṇa-vilasaḍ-araṇyavāṇmau || Pramādi-vatsarē māṣē Śrāvāṇē tanuṁ-atyajat | Vakrē kṛṣṇa-chaturddāsyām Śubhachandrō mahāyatib ||

Tuesday, 21st August A.D. 1313; see *Ind. Ant.* Vol. XXIII. p. 125, No. 75.

The inscription praises Mēghachandra-traividya<sup>2</sup> and others.

982.—**Ś. 1296\***.—*Inscr. at Śrāvāṇa-Belgoḷa*, No. 111, p. 86. Partly illegible rock inscription, recording that some work or other was done by (?) Vardhamānasavāmin:—

Śaka-varṣa 1295 Paridhāvi-saṁvatsara Vaiśākha-śuddha 3 Budhavāra.

Wednesday, 7th April A.D. 1372; see *Ind. Ant.* Vol. XXIII. p. 129, No. 95.

983.—**Ś. 1320\***.—*Inscr. at Śrāvāṇa-Belgoḷa*, No. 105, p. 76. Pillar inscription recording the date of the death of Purupaṇḍita, and the erection of a tomb for him by his disciple Abhinavapaṇḍitadēva; preceded by a long account of Jaina teachers; (composed by Arhaddāsa):—

Tatra trayōdaśa-śatais-cha daśa-dvayēna Śākā-bdakē parimitē-bhavad-Īśvar-ākhyē | Māghē chaturddāsa-tithau sitabhāji varē Svātān Śānais(nēh) surapadaṁ Purupaṇḍitasya ||

The date is irregular.

984.—**Ś. 1331.**—*Inscr. at Śrāvāṇa-Belgoḷa*, No. 106, p. 80. Sanskrit and Kanarese inscription, recording a grant by a certain Māyappa, a disciple of Chandrakīrti:—

Śaka-varṣa 1331neya Virōdhi-saṁvatsarade Chaitra-ba 5 Gu.

Thursday, 4th April A.D. 1409; see *Ind. Ant.* Vol. XXIII. p. 126, No. 78.

985.—**Ś. 1353.**—*Ep. Ind.* Vol. VII. p. 110. Inscription on a colossal Jaina statue<sup>3</sup> at Karkala in the South Canara district, erected by Vira-Pāṇḍya (Pāṇḍyārāya), the son of Bhairavēndra of the lineage of the Moon, by the advice of the Jaina priest Lalitakīrti:—

(L. 3).— Svasti śrī-Śakabhūpatēṣ-tri-śara-vaha-labdhr-Virōdhyādīkṛd-varṣhē Phālguna-Saumyavāra-dhavalā-śrī-dvādaśī-sattithau.

(L. 14).— Śaka-varṣa 1353.

Wednesday, 13th February A.D. 1432; see *Ind. Ant.* Vol. XXIII. p. 119, No. 42.

<sup>1</sup> In *Ep. Ind.* Vol. VI. p. 266 ff. are given the dates of five other inscriptions which record gifts of Naraharitirtha; one of them (No. 2) quotes the coincidence called *Arbhāṣṭaga* and a solar eclipse which was visible in India; another (No. 4), of Ś. 1215 (corresponding to the 21st May A.D. 1293), is of the 18th year of the reign of Vira-śrī-Narasiṁghadēva (i.e. the Gaṅga king of Kalinga Narasiṁghadēva II.; see *North. Inscr.* No. 367).—Compare also Mr. Venkaya's *Report* for 1900, p. 33.

<sup>2</sup> See above, Nos. 74, 337, and 408.

<sup>3</sup> For a short Kanarese inscription of Pāṇḍyārāya, on the same statue, see *Ep. Ind.* Vol. VII. p. 111.

<sup>4</sup> Compare below, Nos. 937, 993 and 994.



986.—Ś. 1355\*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 108, p. 81. Pillar inscription recording the death of Śrutamuni and the erection of a tomb for him; preceded by a long account of Jaina teachers; (composed by Maṅgarāja):—

Iḥu-śara-śikhi-vidhu-mita-Śaka-Paridhāvi-śaraḍ-dvittiyag-Āśāḍhē | sita-navami-Vidhudin-  
ōdayajushi sa-Visākhē pratishṭhit-ēyam-iha ||

Monday, 7th July A.D. 1432; see *Ind. Ant.* Vol. XXIII. p. 129, No. 96.

987.—Ś. 1358\*.—*Ep. Ind.* Vol. VII. p. 111. Kārkaḷa Kanarese pillar inscription of Virā-Pāṇḍya, the son of Bhairava of the family of Jinadatta:<sup>1</sup>—

(L. 1).—Śaka-nṛipana 1358 Rākshasa-saṁvatsara[da Ph]Alguna-śu 12lu ||

988.—Ś. 1432\*.—*Inscr. at Śravaṇa-Belgoḷa*, No. 103, p. 75. Kanarese inscription recording some repairs made by a son of Keśavanātha, the minister of the Maṇḍalēvara Kulōttunga-Chaṅḡāla-Mahādēva:—

Sa(śa)kha(ka)-varuṣa 1432ṇanya Śukla-saṁvatsarada Vayisākha-ba 10lā.

989.—Ś. 1438(?).—*PSOCI.* No. 228; *Mysore Inscr.* No. 112, p. 208. Tyākal Kanarese rock inscription; appears to treat of a Mahāmaṇḍalēvara Gōparāja (Sāluva-Gōparāja)<sup>2</sup> and others:—

'Śaka 1438 (in figures, l. 1), the Pramādi saṁvatsara; the first day of the bright fortnight of Phālguna;' (*Mys. Inscr.*: 'the year 1434').

Pramādin would be Ś. 1415; (Pramōda = Ś. 1432, and Pramāthin = Ś. 1441).

990.—Ś. 1459 (for 1460).—*Inscr. at Śravaṇa-Belgoḷa*, No. 99, p. 75. Kanarese pillar inscription recording a private grant:—

Śaka-varuṣa sāviraḍa 1459ṇanya Viḷaṁbi-saṁvatsarada Māgha-śuddha 5yala.

991.—Ś. 1466.—*Coorg Inscr.* No. 10, p. 14. Añjanagiri Kanarese Jaina inscription, caused to be written by Śāntikīrtidēva, the fellow student of Abhinava-Chārūkīrti-paṇḍitadēva:—

Śaka-varuṣa 1466 sanda vartamāna-Krōḍhī-saṁvatsarada Kārti(rtti)ka-śu 15yallu.

992.—Ś. 1476\*.—*PSOCI.* No. 47; *Archaeol. Surv. of West. India*, Vol. I. Plate xxxiii. 8. Bādāmi Telugu pillar inscription:<sup>3</sup>—

(L. 1).—Śālivāhana-Śaka-varuṣaṁbulu 1476guna(nē)ṭi Pramādi-saṁ[va\*]tsara  
Āśāḍa(ḍha)-ba 1llu.

993.—Ś. 1508.—*Ind. Ant.* Vol. V. p. 40; corrected by Dr. Hultzsch from inked estampages. Kārkaḷa Jaina temple Sanskrit and Kanarese inscription of Immaḍi-Bhairarasa-Oḍeya or Bhairava [II], surnamed Vīranarasimha-Chaṅganarēndra, a descendant of the family of Jinadatta and the nephew of Bhairarasa-Oḍeya or Bhairava [I], 'supreme lord of Paṭṭi-Pombuchchapura':<sup>4</sup>—

(L. 7).—śrīmach-Chhāli-Śak-ābdakē cha galī(vi)tē nāg-ābhra-bāp-śrīdubhīś-cha-śbdē sad-  
Vyaya-nāmnī Chaitra-sita-śaṣṭyām(śṭhyām) Saumyavarē Vṛishē | lagnē san-Mru(mṛi)-  
gaśirṣa-bhē.

(L. 9).—Śālivāhana-Śaka-varuṣa | 1508ṇanya Vyaya-saṁvatsarada Chaitra-śuddha-śa-  
ṣṭi(śṭhi)yā Budhavāra Mṛigaśirā-nakṣatraḍ(vā) Vṛishabha-lagnadallā.

Wednesday, 16th March A.D. 1586.

<sup>1</sup> Compare above, No. 985.

<sup>2</sup> Compare above, Nos. 501, 508 and 509.

<sup>3</sup> For another, undated Bādāmi Telugu pillar inscription see *PSOCI.* No. 48, and *Archaeol. Surv. of West. India*, Vol. I. Plate xxxiii. 8.

<sup>4</sup> Compare above, Nos. 985 and 987; also No. 237.

994.—*Ś. 1525.*—*Ep. Ind.* Vol. VII. p. 113. Inscription on a colossal Jaina statue<sup>1</sup> at Vēṇḍr in the South Canara district, erected by Timmarāja (the younger brother of Pāṇḍya, son of queen Pāṇḍyaka, and nephew and son-in-law of Rāyakuvāra) of the Chāmunḍa family, by the advice of the Jaina priest Chārūkīrti:—

(L. 4).—Śaka-varaśēshv-atitē[shu vi]śhay-ākahi-śar-ōmduśhu | va[r̥ttamā]nē Śōbhakṛiti vatsarē Phālgun-ā[khyakē ||] Māsē-tha śuklapakṣh-ōddha-daśamyām Gu[r̥u-Pu]śhyakē | su-lagnē Mithunē.

Thursday, 1st March A.D. 1604; see *ibid.* p. 112.

995.—*Ś. 1558.*—*Inscr. at Śravaṇa-Belgoḷa*, No. 84, p. 66, and No. 140, p. 111. Kanarese stone and Kanarese copper-plate inscription of the Mahārājādhirāja Chāmarāja-Voḍeyar, lord of the city of Maisūru (Mahīśūrapaṭṭapa):—

Śālivāhana-Śaka-varuṣa 1558neya Bhāva-saṁvatsarada Āhāḍa(ḍha)-ēn 13 Śthiravāra-Brahmayōgadalu.

Saturday, 28th June A.D. 1634; see *Ind. Ant.* Vol. XXIII. p. 121, No. 50.

996.—*Ś. 1565.*—*Inscr. at Śravaṇa-Belgoḷa*, No. 142, p. 112. Rock inscription recording the date of the death of Chārūkīrti-paṇḍita:—

Śri-Śakavaruṣa 1565neya Śrīmach-Chārusukīrtipaṇḍita-yatiḥ Śōbhānu-saṁvatsarē māsē Pushya-chaturdāśī-tithi-varē kṛiṣṇē śapakṣē mahān | madhyāhnē varā-Mūla-bhē cha(?) karṇē Bhārggavyavārē Dhṛi(dhru)vē yōgē svargga-purān jagāma matimān(māms)=traividya-chakrēśvarah ||

Friday, 29th December A.D. 1643; see *Ind. Ant.* Vol. XXIII. p. 126, No. 79.

997.—*Ś. 1576.*—*Mysore Inscr.* No. 175, p. 333. Yelandur Kanarese (?) inscription of Mudda-bhūpati (Muddu-rāja) of Padināḍa:—

'In the Śaka year 1576, the year Jaya.'

Mudda-bhūpati was one of the successors of Śīṅhadēva-bhūpa of whom the inscription records a donation made 'in the Śaka year 1490, the year Vibhava.'

998.—*Ś. 1594*<sup>2</sup>.—*PSOCL* No. 33; *Mysore Inscr.* No. 137, p. 249. Śimoggā Kanarese plate of Keḷadi-Śōmaśēkhara-Nāyaka:<sup>3</sup>—

(L. 1).—Śālivāhana-Śaka-varuṣa(sha) 1594neya Virōdhikṛitu-saṁvatsarada Śrāvaṇa-ēn 161ḷ.

999.—*Ś. 1601.*—*Ep. Carn.* Vol. III. p. 81, No. 151; *Mysore Inscr.* No. 167, p. 309. Karigatṭa (Karighatṭa) Sanskrit and Kanarese plates of Chikkadēvēndra of Mahīśūrapura, reigning at Paśchima-Raṅganagara (Śrīraṅgapaṭṭapa):—

Indu-bindu-aṅga-chandrēshu Śak-ābdēshu gatēshv-atha | Siddhārthini Sabē kṛiṣṇa-dvitiyāyām pituḥ-tithau ||

Certain kings of Yadu's race came from Dvārakā to the Karṇāṭa country and settled at Mahīśūrapura; from them sprang Dēvarāja; he had four sons the eldest of whom, Doḍḍadēva-rāja, married Amṛitāmbā; their sons Chikkadēvēndra and Kapṭhrava. Chikkadēvēndra defeated the Pāṇḍya Chokka, the princes of Keḷadi, Rapadulā-khāna, Muṣṭika, Timmappa-Gauḍa and Rāmappa-Gauḍa.

<sup>1</sup> The same statue contains a Kanarese inscription (*Ep. Ind.* Vol. VII. p. 114)—dated on the same day, but in *Ś. 1526* current—which gives the same information. In Rāyakuvāra is called Rāyakumāra, and Timma is stated to have belonged to the lunar race and to have ruled over the kingdom of Puṇḍjike.

See below, No. 1008.



1000.—**Ś. 1619.**—*PSOOL* Nos. 35 and 229; *Mysore Inscr.* Nos. 114 and 142, pp. 211 and 256. Dēvanhalli Kanarese plates and stone inscription of Gōpāla-Gauḍa, 'lord of the Āvatināḍ':—

'Śālivāhana-Śaka 1619, the Īvara saṁvatsara; Saturday, the fifteenth day of the bright fortnight of Māgha.'

Saturday, 15th January A.D. 1698;<sup>1</sup> see *Ind. Ant.* Vol. XXIV. p. 4, No. 137.

1001.—**Ś. 1620.**—*PSOOL* No. 36; *Mysore Inscr.* No. 144, p. 258. Kōlār Telugu plate of 'Prithvi Saṭṭi, and the royal minister Bhāskara,' and others:—

(L. 1).—Śālivāhana-Śaka-varuṣaṁbulu 1620 agunēṭi Bahudhānya-saṁvatsara Jēshṭha-śu 7lu.

1002.—**Ś. 1621 (for 1645?).**—*Inscr. at Śravaṇa-Belgoḷa*, No. 83, p. 65. Kanarese inscription of the *Mahārājādhirāja* Doḍḍa-Kṛishṇarāja-Voḍeyar (Kṛishṇarāja), lord of the Mahisūra country:—

Śālivāhana-Śaka-varuṣa 1621nē saluva Śōbhakṛitu-saṁvatsarada Kārttika-ba 13 Guruvāradallu.

For Śōbhakṛit = Ś. 1645 the date would correspond to Thursday, 14th November A.D. 1723.

1003.—**Ś. 1636\*.**—*PSOOL* No. 34; *Mysore Inscr.* No. 138, p. 250. Śimoggā Kanarese plates of Basavappa-Nāyaka, the son of Sōmasēkhara-Nāyaka, grandson of Śivappa-Nāyaka and great-grandson of Siddappa-Nāyaka, descendant of Keḷadi-Sadāsiva-Nāyaka:<sup>2</sup>—

(L. 3).—Śālivāhana-Śaka(ka)-varuṣa(sha) 1636nsya varttamānakke saluva Vijaya-nāma-saṁvatsarada Chaitra-śu 15lu.

1004.—**Ś. 1644.**—*Ep. Carn.* Vol. III. p. 39, No. 64; *Mysore Inscr.* No. 168, p. 311. Topḍanūr Sanskrit and Kanarese plates of Kṛishṇarāja (the son of Kaṭṭhirava-Narasa and grandson of Chikkadēvēndra<sup>3</sup>) of Mahisūra, issued from Śrīraṅgapaṭṭaṇa; (composed by Rāmāyapa-Tirumalārya):—

Śālivāhē Śak-ābdē bhūtē vēd-ārpava-ritu-kahiti-parigapitē 'nantarē varttamānē || Śubha-kṛit-vatsarē Mārggē pūrṇimā-Bhaumavāsarē | Brahmayōga-yut-Ādrāyām Bālavē karapē tathā | ēvaṁ śubha-dinē . . . sōmōparāga-samayē.

Tuesday, 11th December A.D. 1722; a lunar eclipse, visible in India; see *Ind. Ant.* Vol. XXIII. p. 121, No. 51.

1005.—**Ś. 1646.**—*Ep. Carn.* Vol. III. p. 59, No. 100, and specimen plate; *Mysore Inscr.* No. 169, p. 318. Mēlakōṭe Sanskrit and Kanarese plates of Kṛishṇarāja of Mahisūra, issued from Śrīraṅgapaṭṭaṇa; (composed by Rāmāyapa-Tirumalārya):<sup>4</sup>—

Śālivāhē Śak-ābdē bhūtē pītva-ārpav-ānga-kahiti-parigapitē 'nantarē varttamānē || Krōdhi-saṁvatsarē Pushyē kṛishṇa-pakṣhē Harēr-ddinē | Budh-Ānurādhā-saṁyukta-Vṛiddhi-yōgē sa-Bālavē | uttarē tv-ayanē puṇyē Makaram yāti bhāsvati | ēvaṁ śubhē dinē prāhṇē . . . Śālivāhana-Śaka-varuṣaṅgaḷu 1646 sandu varttamānavāda Krōdhi-saṁvatsarada Pushya-bahula 11yā Saumyavāradallu.

Wednesday, 30th December A.D. 1724.

1006.—**Ś. 1650.**—Date of the time of the Coorg (Kōḍagu) Rājā Doḍḍa-Virappa-Voḍeyar, in the Abbimāṭha plate of Vira-Rājendra-Voḍeyar (below, No. 1009):—

Śālivāhana-Śaka-varuṣa 1650nē Kṛika-saṁvatsarada Kārttika-suddha 2 Budhavāradallu.

Wednesday, 23rd October A.D. 1728; see *Ind. Ant.* Vol. XXIII. p. 121, No. 52.

<sup>1</sup> On this day the *tithi* of the date commenced 6 h. 52 m. after mean sunrise.

<sup>2</sup> According to *PSOOL*, the name is Basappaya; according to *Ep. Carn.* Vol. VI. Introduction, p. 23, Basappa.

<sup>3</sup> Compare above, No. 998.

<sup>4</sup> See above, No. 999. For the full genealogy see *Ep. Carn.* Vol. III. Introduction, p. 33.

<sup>5</sup> A great part of the text is identical with part of the text of No. 1004.



1007.—*Ś. 1683.*—*PSOOL*. No. 37; *Mysore Inscr.* No. 143, p. 257. Kōlār Kanarese plate of Chikkaṅga-Ṣeṭṭi and others:—

(*L. 1*).—Śālivāhana-Śaka-varuṣaṅgaḷu 1683nē Viṣṇu-saṁvatsarada Chaitra-ṣu 1 Sōma-vāradallu.

Monday, 6th April A.D. 1761; see *Ind. Ant.* Vol. XXIII. p. 121, No. 53.

1008.—*Ky. 4881\**.—*Coorg Inscr.* No. 12, p. 18. Mahādēvapura Kanarese plate of Virarājendra-Voḍeyar of Coorg (Kōḍagu), recording the date of the death of his father, the Mahārāja Liṅga-Rājendra-Voḍeyar, the son of Appājendra-Voḍeyar:—

Kali sanda 4881nē vartamānakke salluva Vikāri-saṁvatsarada Māgha-bahula 10yū Budhavāra.

For Vikārin=*Ky. 4881\**=*Ś. 1701* the date is irregular; it would correspond to Tuesday, 29th February A.D. 1780.

1009.—*Ś. 1718.*—*Coorg Inscr.* Nos. 13 and 14, pp. 20 and 22. Abbimāṭha and Mahādēvapura Kanarese plates of the Coorg (Kōḍagu) Rājā Virarājendra-Voḍeyar, the son of Liṅga-Rājendra-Voḍeyar and grandson of Appājendra-Voḍeyar:—

Śālivāhana-Śaka-varuṣa 1718nē vartamānakke salluva Nala-saṁvatsarada Chaitra-ṣu 1 Bhārga[va\*]vāradallu.

Friday, 8th April A.D. 1796; see *Ind. Ant.* Vol. XXIII. p. 122, No. 54.

(For a date of the time of the Rājā's great-grandfather Doḍḍa-Virappa-Voḍeyar, in the Abbimāṭha plate, see above, No. 1006).

1010.—*Ś. 1731.*—*Inscr. at Śravaṇa-Belgoḷa*, No. 72, p. 61. Kanarese inscription recording the date of the death of Aditakīrtidēva:—

Śālivāhana-Śak-ābdāḥ 1731neya Śukla-nāma-saṁvatsarada Bhādrapada-ba 4 Budhavāradalli.

Wednesday, 27th September A.D. 1809; see *Ind. Ant.* Vol. XXIII. p. 126, No. 80.

1011.—*Ś. 1739* [and 1742].—*Coorg Inscr.* No. 17, p. 25. Merkara Kanarese plate of the Coorg (Kōḍagu) Rājā Liṅga-Rājendra-Voḍeyar, the son(?) of Liṅga-Rājendra-Voḍeyar and grandson of Appāji-Rājendra:—

Śālivāhana-Śaka-varuṣa 1739ney-Īśvara saṁvatsarada Jēṣṭha-bahula bidigeyu Bhānu-vāraḷke Kali-dina 1796 392nē yī śubha-divasadalī.

Sunday, 1st June A.D. 1817; see *Ind. Ant.* Vol. XXIII. p. 126, No. 81.

The inscription also contains the date: Vikrama-saṁvatsarada Chaitra-śuddha-dvādasiyū Bhānuvāraḍa varige varuṣa 2 tiṅgaḷu 9 dina 25 Kali-dina 1797 421nē yēṭadruṣa su-divasadalī—corresponding, for Vikrama = *Ś. 1742*, to Sunday, 26th March A.D. 1820.

It also contains the date: Kali-varuṣa 4922nē Vikrama-saṁvatsarada nija-Jēṣṭha tārīku 22nē Bhānuvāra,—corresponding, for Vikrama = Kaliyuga 4922\* = *Ś. 1742*, to Sunday, 2nd July A.D. 1820, which was the 7th of the dark half of the second Jyāishṭha.

1012.—*Ś. 1748.*—*Inscr. at Śravaṇa-Belgoḷa*, No. 98, p. 74. Kanarese pillar inscription recording a donation made in the time of Kṛishṇarāja-Voḍeyar, lord of Mahīśūrapura:—

Śālivāhana-Śaka(ka)-varuṣa 1748neya sanda vartamānakke saluva Vyaya-nāma-saṁvatsarada Phālguna-ba 5 Bhānuvāradalu.

Sunday, 18th March A.D. 1837; see *Ind. Ant.* Vol. XXIII. p. 127, No. 82.

1013.—*Ś. 1752* = *V. 1886\** = 2493 after Vardhamāna's Nirvāṇa.—*Inscr. at Śravaṇa-Belgoḷa*, No. 141, p. 111. Inscription recording the confirmation of some grants by Kṛishṇarāja, the son of Chāmarāja, reigning at Mahīśūra:—

Svasti śrī-Vardhamān-ākhyā Jinē muktīm gatē sati | vahni-randhr-ābdhi-nētrais-cha vatsarāṣu mitāṣu vai || Vikramāśoka-saṁv-īndu-gaḷa-sāmaja-hastibhiḥ<sup>1</sup> | satīṣu gaṇanyāsu

<sup>1</sup> Note the irregular position of the word *īnda* (for 1).



gaṇita-jñair-bbūdhaish-tadā || Śālivāhana-varshēshu nētra-bāpa-nag-ēndubhiḥ | pramittēshu  
Vikīṭy-abdē Śrāvapē māsi maṅgalē || Kṛishṇa-pakshē cha pañchamyām tithau Chandrasya  
vāsarē |

Monday, 9th August A.D. 1830; see *Ind. Ant.* Vol. XXV. p. 346, No. 6.

**Q.—Miscellaneous undated<sup>1</sup> Inscriptions.**

1014.—*Ep. Ind.* Vol. VI. p. 316, and Plates. Koṇḍamudi (now Madras Museum) Prākṛit<sup>2</sup> plates<sup>3</sup> of the *Mahārāja* (or *Rājā*) Jayavarman of the *gōtra* of the Brīhatphalāyanas, issued from the camp (or capital) of Kādūra,<sup>4</sup> and copied on the plates in the 10th year (of the king's reign):—

(L. 41).—saṁva 10 hē pa 1 diva 1.

1015.—*Ind. Ant.* Vol. IX. p. 102, and Plate. Guṇṭūr district (formerly Sir W. Elliot's, now British Museum?) plates<sup>5</sup> of the *Rājā* Attivarman, born in the family (*kula*) of king (*uripati*) Kandara, which was born in the race (*vaṁśa*) of the great sage Ānanda.

1016.—*Ind. Ant.* Vol. XVIII. p. 366, and Plate. Kōmaraliagam (spurious<sup>6</sup>) Sanskrit and Kanarese plates<sup>7</sup> of a king or chief Ravidatta (of the Punnādu-vishaya?), recording grants made from Kitthipura (? Kirtipura) with the permission of a certain Cheramma:—

(L. 12).—Pālgunamāsyām<sup>8</sup> Ādityavārē Rēvati(tī)-nakshatrē sūryya-grāhāpē.<sup>9</sup>

A king Rāshṭravarman of the Kāśyapa *gōtra* (?); his son Nāgadatta; his son Bhujaṅgā-dhirāja(?) (whose wife was the daughter of a king Śiṅgavarman); his son Skandavarman; his son Punnāstarāja (?); his descendant (?) Ravidatta.

1017.—Yudhishṭhira-Śaka 89.—*Ind. Ant.* Vol. IV. p. 333; *PSOOL* No. 30; *Mysore Inscr.* No. 139, p. 251. Bhāmankatti (near Tirthahalli in Mysore, spurious<sup>10</sup>) plates of the *Mahārājā-dhirāja* Janamējaya of the Kuru *kula*, issued from Kishkindhyā-nagari:—

(L. 4).—Yudhithi(śṭhi)ra-Śakē Pavaṁg-ākhyē yē(ē)kōnanavati-vatsarē Sahasya-māsi amāvāsya-yāmi Saumyavāsarē . . .

(L. 29).—uparāga-samaya(yē).

1018.—*Ind. Ant.* Vol. VIII. p. 91. Bēgūr (spurious<sup>11</sup>) plates of the Pāṇḍava *Mahārājā-dhirāja* Chakravartin<sup>12</sup> Janamējaya, lord of, and residing at, Hastināpura:—

Chaitra-māsē kṛishṇa-pakshē Bhauma-dinē tritīyāyām Indra-bha-nakshatrē saṁkrānta-vyati-pāta tan-nimitta.

1019.—*Proceedings Beng. As. Soc.* 1873, p. 76; *Ind. Ant.* Vol. I. p. 375; *PSOOL* No. 32; *Mysore Inscr.* No. 133, p. 238. Kuppagaddē or Sorab (spurious<sup>13</sup>) plates of the Pāṇḍava *Mahārājā-dhirāja* Chakravartin Janamējaya, lord of, and residing at, Hastināpura:—

(L. 15).—Chaitra-māsē kṛishṇa-pakshē Sōma-d[inē] Bharapī-mahānakshatrē saṁkrānti-vyatipāta-nimittā.

<sup>1</sup> One (spurious) inscription, No. 1017, is dated in the Yudhishṭhira-Śaka 89.

<sup>2</sup> The legend on the seal is in Sanskrit. The alphabet used closely resembles that of No. 617.

<sup>3</sup> The (eight) plates are marked with numerical symbols, and other numerical symbols occur in the text and date.

<sup>4</sup> Kādūrāhāra, in which the village granted was situated, "may be a more ancient form of Gudrahāra, Gudrahāra, Gudrāvāra or Gudrāra."

<sup>5</sup> The characters are an early form of Grantha, not later in my opinion than about A.D. 650; see *Ep. Ind.* Vol. V. p. 122, note 4.—For an ancient inscription (at Chēzaria in the Kistna district) of apparently the same family see Mr. Venkayya's *Report* for 1900, p. 5.

<sup>6</sup> See *Ind. Ant.* Vol. XXX. p. 215, No. 11.

<sup>7</sup> Read *Phālgun-āmedayā*.

<sup>8</sup> See *Ind. Ant.* Vol. XXX. p. 219, No. 41; compare *ibid.* Vol. I. p. 375 ff.

<sup>9</sup> See *ibid.* Vol. XXX. p. 220, No. 42.

<sup>10</sup> See *Ind. Ant.* Vol. XXX. p. 210, No. 43.

<sup>11</sup> Of about the 9th century A.D. (?)

<sup>12</sup> Read *grāhād*.

<sup>13</sup> Compare above, No. 273.

1020.—*Proceedings Beng. As. Soc.* 1873, p. 75; *Ind. Ant.* Vol. I. p. 377, and Vol. III. p. 268, and Plates; *PSOOL.* No. 31; *Mysore Inscr.* No. 130, p. 232. Ganj or Anantapur (spurious<sup>1</sup>) plates of the Pāṇḍava Mahārājādhirāja Chakravartin Janamējaya, lord of, and residing at, Hastināpura:—

(L. 13).—Chaitra-māsē kṛishṇa . . . . . va-karaṇē uttarāyaṇa-sam[krānti]-vyatipāta-nimittē sūryya-parvaṇi ardhagrāsa-grahita-samāh.

1021.—*Inscr. at Śravaṇa-Belgoḷa*, No. 1, p. 1, and Plates; *Ep. Ind.* Vol. IV. p. 26, and Plate. Rock inscription<sup>2</sup> recording the death of the *Āchārya Prabhāchandra*.

1022.—*Inscr. at Śravaṇa-Belgoḷa*, No. 55, p. 47. Sanskrit and Kanarese inscription,<sup>3</sup> giving an account of some Jaina teachers among whom is a *Prabhāchandra* whose feet were worshipped by *Bhōjarāja*, the king of Dhārā.

1023.—*Inscr. at Śravaṇa-Belgoḷa*, No. 58, p. 55. Fragmentary Kanarese inscription, commemorating the death of a certain *Piḷḷa* (called *Māvaṇa-gandhahastī*, 'a rutting elephant to his father-in-law'), which took place—

Chitrabhānu-saṁvatsaram adbhik-Āshāḍha-babūḷa-dasa(śa)mi-dinadō.

Āshāḍha was intercalary in Chitrabhānu = Ś. 904 and 1384; according to Mr. Rice, the former year would be intended here.

1024.—*Coorg Inscr.* No. 8, p. 11, and Plate. Bhagamāḍala inscription<sup>4</sup> of the time 'while *Metpuṇḍi Kunniyarasa* was ruling the nād:—

(L. 1).—Kany-ārūḍha-Bṛihaspatan Vṛishik-ākhyē mahā-māsē Bṛihaspaty-Uttarā-dinē.

1025.—*Ind. Ant.* Vol. IX. p. 74; *PSOOL.* No. 75; *Archæol. Surv. of West. India*, Vol. I. Plate lv. No. 33. Aihole inscription<sup>5</sup> containing the name of *Narasobba*,<sup>6</sup> perhaps the builder of a temple.

1026.—*Ind. Ant.* Vol. VIII. p. 287, and Plate; *PSOOL.* No. 78. Two Aihole Kanarese inscriptions<sup>7</sup> recording gifts to 'the Five-hundred of Āryapura (Ayyāvole).'

1027.—*Ind. Ant.* Vol. IX. p. 99; *PSOOL.* No. 84. Aihole Sanskrit and Kanarese rock inscription<sup>8</sup> of *Barogedēva-Nāyaka*:—

(L. 3).—Prajōtpatya-saṁhacharada | Chayitra-ba llā |

1028.—*Ind. Ant.* Vol. IX. p. 74, and Plate; *PSOOL.* No. 81. Aihole inscription consisting of the words *Vaṁṭiga-Bittu-kṛitam*.

1029.—*Archæol. Surv. of West. India*, Vol. III. p. 127, No. 24; *PSOOL.* No. 74. Aihole Kanarese memorial tablet.

1030.—*Ind. Ant.* Vol. IX. p. 74, and Plate; *PSOOL.* No. 80. Aihole Kanarese(?) inscription.

1031.—*Ind. Ant.* Vol. X. p. 104, and Plate; *PSOOL.* No. 51. Bādāmi (Mahākūṭa) Kanarese pillar inscription; mentions a *Mahāsāmanta Ereva*.

1032.—*Ind. Ant.* Vol. X. p. 61, and Plate; *PSOOL.* No. 42. Bādāmi Sanskrit and Kanarese inscription in praise of one *Kappe-Arabhaṭṭa*.

1033.—*Ind. Ant.* Vol. X. p. 62, and Plate; *PSOOL.* No. 43. Bādāmi Kanarese inscription recording a gift to one *Śrīdharabhūṭésvara*.

<sup>1</sup> See *Ind. Ant.* Vol. XXX. p. 220, No. 44.

<sup>2</sup> According to Mr. Rice "certainly not later than about 400 A.D.;" according to Dr. Fleet, on palmographic grounds "to be allotted to approximately the seventh century A.D."

<sup>3</sup> According to Mr. Rice, of about A.D. 1115.

<sup>4</sup> Part of the text is in Sanskrit; what the language of the rest is, has not been ascertained.

<sup>5</sup> Of about the 7th or 8th century A.D.

<sup>6</sup> Compare the name *Ganasobba*, in *Archæol. Surv. of West. India*, Vol. I. Plate lv. No. 34; *Ind. Ant.* Vol.

IX. p. 74.

<sup>7</sup> Of about the 8th or 9th century A.D.

<sup>8</sup> Of about the 16th or 18th century A.D.



1034.— *Ind. Ant.* Vol. X. p. 65, and Plate; *PSOOL*. No. 49. Bādāmi inscription,<sup>1</sup> mentioning a certain Ravidēva-tridandīn, and recording the advent of the goddess Mahālakshmi from Kollāpura (Kōlhāpur).

1035.— *Ind. Ant.* Vol. X. p. 59; *PSOOL*. Nos. 40 and 41. Bādāmi rock inscriptions containing names probably of visitors.

1036.— *PSOOL*. No. 212; *Mysore Inscr.* No. 93, p. 183. Bajagāṁve Sanskrit and Kanarese memorial tablet.

1037.— *PSOOL*. Nos. 207-211; *Mysore Inscr.* Nos. 50, 51, 54, 66 and 76, pp. 113, 115, 138 and 162. Five Bajagāṁve Kanarese memorial tablets.

1038.— *PSOOL*. Nos. 244 and 245; *Mysore Inscr.* Nos. 123 and 124, p. 221. Two Bēlūr Kanarese inscriptions.

1039.— *PSOOL*. Nos. 143, 144 and 145; *Mysore Inscr.* Nos. 14, 15 and 16, p. 24. Three Dāvaṅgere Kanarese memorial tablets.

1040.— *Ind. Ant.* Vol. X. p. 170, and Plate; *PSOOL*. No. 68. Paṭṭadakal Kanarese inscription<sup>2</sup> in praise of a certain (architect) Chāṭṭara-Revadi-Ovajja.

1041.— *Ind. Ant.* Vol. X. p. 171, and Plate; *PSOOL*. No. 69. A short Paṭṭadakal inscription.<sup>2</sup>

1042.— *Ind. Ant.* Vol. X. p. 167; *PSOOL*. No. 56. Paṭṭadakal pillar inscription;<sup>3</sup> two verses, by Achala, in praise of Bharata, the writer on dramatic composition.

1043.— *Ind. Ant.* Vol. X. pp. 167 and 168; *PSOOL*. Nos. 61-64. Four short Paṭṭadakal Kanarese pillar inscriptions, mostly containing names (of no historical importance).

1044.— *Ind. Ant.* Vol. X. p. 170, and Plate; *PSOOL*. Nos. 65 and 66. Two short Paṭṭadakal Kanarese pillar inscriptions (of no historical importance).

1045.— *PSOOL*. Nos. 213 and 222; *Mysore Inscr.* Nos. 101 and 107, pp. 188 and 208. Two Tālgund Kanarese memorial tablets.

1046.— *South-Ind. Inscr.* Vol. II. No. 36, p. 149. Tanjore (Rājaraṣṭhēśvara temple) Tamil inscription of Aravaṇai alias Māl-Ari-Kēṣavap, head-overseer of the Rājaraṣṭhēśvara temple.

1047.— *South-Ind. Inscr.* Vol. I. No. 73, p. 104. Tirumalai Tamil inscription recording that Ariṣṭhaṇēmi-āchārya, a pupil of Paravādimala, caused the image of a yakṣī to be made.

1048.— *South-Ind. Inscr.* Vol. I. Nos. 91-94, p. 127. Four Vēlūr Tamil inscriptions recording the erection of monuments of devotion by a certain Chandra-pillai of Kāṭṭēri.

1049.— *South-Ind. Inscr.* Vol. II. No. 62, p. 248. Tanjore (Rājaraṣṭhēśvara temple) Tamil inscription of a certain Mallappa-Nāyakkar.

1050.— *South-Ind. Inscr.* Vol. I. No. 50, p. 76. Śēkkaṅṭr (near Vēlūr) Tamil inscription, recording the gift of the village of Śēkkaṅṭr to the Vēlūr temple.

1051.— *South-Ind. Inscr.* Vol. I. No. 65, p. 92. Vakkaṇṭapuram (near Viriñchipuram, Iēvara temple) Tamil inscription, recording that some people agreed to found a temple, called Okkanigra-nāyaṅṭr, and made grants 'from the month of Kārtika of the Siddhārthin year forward.'

1052.— *South-Ind. Inscr.* Vol. I. No. 71, p. 102. Tirumalai Tamil inscription recording the gift of a well.

1053.— *South-Ind. Inscr.* Vol. I. No. 77, p. 107. Tirumalai Tamil inscription recording the gift of a sluice.

<sup>1</sup> Of about the 16th or 17th century A.D.

<sup>2</sup> Of about the 8th or 9th century A.D.

<sup>3</sup> Of about the 7th or 8th century A.D.



## R.—Addenda.

1054.—*Ś. 787.*—*Ep. Ind.* Vol. VII. p. 201, and Plate. Mantrawāḍi (now Shiggaon) Kanarese inscription of the time of the Rāshtrakūṭa<sup>1</sup> *Mahārājādhirāja Amoghavarsha I.*,<sup>2</sup> and his feudatory Kuppēya :—

(L. 3).—*Śakanripakāḷ-ātita-samvatsara-fatamgaḷ-ēḷ-nūṛ-epbhata-ēḷanya Pārthiva-samvatsaram pravarttise . . . Vaiśākha māsaḍa paurnamāse(siy-and-.*

1055.—*Ep. Ind.* Vol. VII. p. 212, and Plate. Niḍagundi (now Shiggaon) Kanarese inscription of the time of the Rāshtrakūṭa<sup>1</sup> *Mahārājādhirāja Amoghavarsha I.*, and his feudatories Baṅkēyarasa (Baṅkēya)<sup>3</sup> and Baṅkēya's son Kundatte :—

(L. 1).—*Amoghavarsha . . . ond-uttaram rājyam-geyyutt-ire.*<sup>4</sup>

1056.—*Ś. 871.*—*Ep. Ind.* Vol. VII. p. 195. Śōlapuram Tamil inscription, dated—

'(in) the year two,<sup>5</sup> the Śaka year eight hundred and seventy-one, the year in which the *Chakravartin Kannaradēva-Vallabha*,<sup>6</sup> having pierced Rājāditya, entered the Torḍaimaṇḍalam.'

The inscription records the construction of a pond named after a daughter of the Gaṅga chief Attimallar (*i.e.* Hastinalla) *alias* Kapparadēva-Prithvigaṅgaraiyar,<sup>7</sup> the son of Vayiri-Adiyan.

1057.—*Ś. 875.*—*Ep. Ind.* Vol. VII. p. 196. Śōlapuram incomplete Tamil inscription, dated—

'(in) the [eight-hundred]-and-seventy-fifth year of the Śaka (king), while the glorious Attimallar (*i.e.* Hastimalla) *alias* Kapparadēva-Prithvigaṅgaraiyar,<sup>8</sup> was ruling the Kalleḍupṇar-maryādā.'

1058.—*Ep. Ind.* Vol. VII. p. 135. Tirunāmanallūr (Bhaktajanēśvara temple) Tamil inscription of the 17th year (of the reign) of the glorious Kapparadēva (*i.e.* the Rāshtrakūṭa Kṛishnarāja III.); recording the gift of a lamp by a chief of Milāḍu, named Narasimhavarman, surnamed Śaktinātha and Siddhavaḍava, of the lineage of Śukra and belonging to the Malaiya-kula (*i.e.* the family of the rulers of Malaiyanāḍu or Malaināḍu, of which Milāḍu and Malāḍu are contracted forms).<sup>9</sup>

1059.—*Ep. Ind.* Vol. VII. p. 142, and Plate. Tirukkōvalūr (Virattāpēśvara temple) Tamil inscription of the 21st year (of the reign) of Kapparadēva (*i.e.* the Rāshtrakūṭa Kṛishnarāja III.); recording a grant of land by the Vaidumba-mahārāja Śandayan Tiruvayan (*i.e.* Tiruvayan<sup>10</sup> the son of Śandayan) and his queen Śōttiradēvi.

1060.—*Ep. Ind.* Vol. VII. p. 143. Tirukkōvalūr (Virattāpēśvara temple) Tamil inscription of the [22nd?] year (of the reign) of Kapparadēva (*i.e.* the Rāshtrakūṭa Kṛishnarāja III.); recording a gift of gold by a female relative of the Vaidumba-mahārāja Tiruvayan.

1061.—*Ep. Ind.* Vol. VII. p. 144, and Plate. Tirukkōvalūr (Virattāpēśvara temple) Tamil inscription of the 24th year (of the reign) of Kapparadēva (*i.e.* the Rāshtrakūṭa Kṛishnarāja III.); recording the gift of 24 lamps by the Vaidumba-mahārāja Tiruvayan.

<sup>1</sup> The name Rāshtrakūṭa does not occur in the inscription.

<sup>2</sup> See above, No. 71 *ff.*

<sup>3</sup> Compare above, No. 74.

<sup>4</sup> *I.e.* 'while Amoghavarsha . . . was reigning increased by one.' According to Dr. Fleet 'increased by one' would be an abbreviation of the full expression 'the sixtieth year increased by one.'

<sup>5</sup> According to Dr. Hultzsch, of the reign of the Chōḷa king Rājāditya, mentioned in the sequel.—Compare above, No. 95.

<sup>6</sup> *I.e.* the Rāshtrakūṭa Kṛishnarāja III.; above, No. 93 *ff.*

<sup>7</sup> See above, No. 1056.

<sup>8</sup> Compare below, No. 1080.

<sup>9</sup> See below, No. 1057.

<sup>10</sup> *I.e.* the Tiruvayan of No. 703.



1062.—*Ep. Ind.* Vol. VII. p. 115. Tirupparuttikkunru (near Conjeeveram) Tamil inscription, recording a grant made by the minister Irugappa,<sup>1</sup> the son of the *Danḍandītha* Vaichaya, for the merit of the *Mahāmaṇḍalēsvara* Bukkarāja [II.], the son of Arihararāja (i.e. Harihara II.) :—

‘(In) the Dundubhi year, (on) the day of Kāttigai (Kṛittikā), which corresponded to a Monday and to the full-moon *tūthi* of the first fortnight in the month of Kāttigai.’

[For Dundubhi=Ś. 1304] the date is irregular; see *ibid.* Vol. VI. p. 329, No. 1.

1063.—*Ep. Ind.* Vol. VII. p. 116. Tirupparuttikkunru (near Conjeeveram) inscription, recording that the *maṇḍapa* on which it is found was built by the general Irugappa, the son of the *Danḍandītha* Vaichaya, at the command of (the Jaina priest) Pashpasēna.

(L. 1).—*saṁvatsarē* Prābhavē.

[Prabhava=Ś. 1309.]

1064.—Ś. 1437.—*Ep. Ind.* Vol. VII. p. 20. Amarāvati (Amarēśvara temple) inscription of Krishnarāja, the son of Narasa and Nāgamāmbā, of Vijayanagara :—

(L. 35).—*Āhādīdhē-bdē* Yuv-ākhyē muni-pura-jaladh-imdv-amkitē . . Śak-ābdē . . dvādaśyām.<sup>2</sup>

The king took Śivanasamudra, Udayādri, Vinikonda and Bellakonda, captured the Gajapati king's son Virabhadra, and took Konḍaviḍu.

1065.—*Ep. Ind.* Vol. VII. p. 185. British Museum (formerly Sir W. Elliot's) plates<sup>3</sup> (Kaluchumbagru grant) of the E. Chālukya *Mahārājādhirāja* Ammarāja II. Vijayāditya VI.,<sup>4</sup> lord of Vēḷgi, recording a grant to the Jaina teacher Arhanandin (the disciple of Ayyapōti who was the disciple of Sakalachandra-siddhānta), made at the instance of Arhanandin's pupil, the lady Chāmekāmbā of the Paṭṭavardhika<sup>5</sup> lineage :—

(L. 62).—*uttarāyana-nimittēna*.

Genealogy with lengths of reigns as far as Kali-Vishṇuvardhana [Vishṇuvardhana V.] substantially<sup>6</sup> as in No. 560. His son Guṇaga-Vijayāditya [Vijayāditya III.] ('had his arms honoured' by the Vallabha king;<sup>7</sup> reigned 44 years); his younger brother the Yuvardja Vikramāditya's son [Chālukya-] Bhīma [I.] (conquered Kṛishṇavallabha;<sup>8</sup> 30 ya.); his son Vijayāditya [IV.] Kollabigaṇḍa (6 months); his eldest son Ammarāja [I.] Rājamahēndra (7 ya.); having expelled his son Vijayāditya [V.], Tālapa, the son of Yuddhamalla [I.] (one month); having conquered him, Chālukya-Bhīma's son Vikramāditya [II.] (9 months); Tālapa's eldest son Yuddhamalla [II.] (7 ya.); the son of Kollabigaṇḍa [Vijayāditya IV.] and brother, from a different mother, of Rājamahēndra [Ammarāja I.], viz. [Chālukya-] Bhīma [II.] (Rājabhīma, conquered Rājamayya,<sup>9</sup> Dhajaga,<sup>10</sup> Tātabikki,<sup>10</sup> Bijja,<sup>11</sup> Ayyapa,<sup>12</sup> Gōvindarāja,<sup>13</sup> the Chōla Lōvabikki, and [his own predecessor] Yuddhamalla [II.]; reigned 12 ya.); his son, from Lōkamahādēvi, Ammarāja [II.].

1066.—Ś. 1239.—*Ep. Ind.* Vol. VII. p. 130. Conjeeveram (Aruśā-Perumā) temple) Sanskrit and Tamil inscription of the time of the Kākatya<sup>14</sup> *Mahāmaṇḍalachakravartin*

<sup>1</sup> See above, No. 469.

<sup>2</sup> The date is identical with that of No. 566, and would therefore correspond to the 23rd June A.D. 1515.

<sup>3</sup> They contain a short Telugu passage and otherwise a few Telugu words.

<sup>4</sup> See above, No. 563 ff.

<sup>5</sup> See above, Nos. 559 and 564.

<sup>6</sup> But Kūbja-Vishṇuvardhana is called Kūbja-Vishṇu (compare No. 581), and Indra-bhaṭṭāraka Indrartja.

<sup>7</sup> I.e. the Rāshtrakūṭa Amoghavaraha I. or Kṛishṇarāja II.

<sup>8</sup> I.e. the Rāshtrakūṭa Kṛishṇarāja II.

<sup>9</sup> Perhaps the Rājavarman in No. 127 above.

<sup>10</sup> Compare above, No. 562.

<sup>11</sup> Perhaps the Bijja-Dantivarman of Banavasi, above, No. 127.

<sup>12</sup> Perhaps the Ayyapaśva in No. 136 above.

<sup>13</sup> I.e. the Rāshtrakūṭa Gōvindarāja IV.

<sup>14</sup> See above, No. 574 E.



Pratāparudra of Ēkaśīlanagarī.<sup>1</sup> The inscription records that Pratāparudra's general Muppidi (Muppidi-Nāyaka) entered Kāñchi and, on the first date here given, installed there a certain Mānavira as governor; and that, on the second date, he made certain grants *etc.* at Kāñchi-puram :—

(L. 2).— Naḷ-āddē || Māsē Śuchau Sarppa-dinē cha kṛiāhpē vārē sa-Śukrē.

(L. 3).— '(In) the Śaka year 1238, the Nala-samvatsara, (on) a day which corresponded to an eleventh *tithi*, to a Wednesday, and to the twenty-first solar day (of) the month Āṣi.'

Friday, 11th, and Wednesday, 16th June, A.D. 1316; see *ibid.* p. 128 f.

1067.— *Ep. Ind.* Vol. VII. p. 139. Tirukkōvalūr (Virattāṅṇēśvara temple) Tamil inscription of the 17th year (of the reign) of king Vijaya-Nandivikrama.<sup>2</sup>

1068.— *Ep. Ind.* Vol. VII. p. 139, and Plate. Tirukkōvalūr (Virattāṅṇēśvara temple) Tamil inscription of the 21st year (of the reign) of king Vijaya-Nṛipatuṅgavikrama.<sup>3</sup>

1069.— *Ep. Ind.* Vol. VII. p. 140. Another Tirukkōvalūr (Virattāṅṇēśvara temple) Tamil inscription of the 21st year (of the reign) of king Vijaya-Nṛipatuṅgavikramavarman.

1070.— *Ep. Ind.* Vol. VII. p. 193, and Plate. Śōlapuram mutilated Sanskrit and Tamil inscription of the 8th year (of the reign) of king Vijaya-Kampa.<sup>4</sup>

The Tamil portion records that a chief named Rājāditya built a temple *etc.* in memory of his deceased father Pṛithivigaṇṇaiyar. The mutilated Sanskrit portion states that Rājāditya's earliest ancestor was Mādhava of the Gāṅḡeya family, whose son was "he who was renowned as the splitter of even a stone-pillar," and that from the latter was descended a king whose name is given in the corrupt form of Atvivarman (apparently the father of Pṛithivigaṇṇaiyar).

1071.— *Ep. Ind.* Vol. VII. p. 140. Tirukkōvalūr (Virattāṅṇēśvara temple) Tamil inscription of the 5th year (of the reign) of king Parakēsarivarman (perhaps identical with Vijayālaya, the grandfather of Parāntaka I.).<sup>5</sup>

1072.— *Ep. Ind.* Vol. VII. p. 133. Tirunāmanallūr (Bhaktajāṇēśvara temple) Tamil inscription of the 28th year (of the reign) of king Parakēsarivarman who took Madirai (*i.e.* the Chōḷa king Parāntaka I.);<sup>6</sup> recording the gift of two lamps by a servant of Kōṅkilāpaṇḍi, the queen of Parāntaka I. and mother of his son Rājāditya.<sup>7</sup>

1073.— *Ep. Ind.* Vol. VII. p. 141, and Plate. Tirukkōvalūr (Virattāṅṇēśvara temple) Tamil inscription of the 28th year (of the reign) of king Parakēsarivarman who took Madurai (*i.e.* the Chōḷa king Parāntaka I.); recording a gift by a daughter of Kayirūr Perumāṇār, a chief of Mīlāṇu.

1074.— *Ep. Ind.* Vol. VII. p. 141, and Plate. Tirukkōvalūr (Virattāṅṇēśvara temple) Tamil inscription of the 33rd year (of the reign) of king Parakēsarivarman who took Madurai (*i.e.* the Chōḷa king Parāntaka I.); recording a gift by the regiment of prince Arikulakēśarin (*i.e.*, perhaps, Arimjaya,<sup>8</sup> the third son of Parāntaka I.).

1075.— *Ep. Ind.* Vol. VII. p. 134. Tirunāmanallūr (Bhaktajāṇēśvara temple) Tamil inscription of the 39th year (of the reign) of king Parakēsarivarman who took Madurai and Ḹam (*i.e.* the Chōḷa king Parāntaka I.); recording the gift of a lamp by Mahādēvaṇḍi, the queen of prince Rājāditya<sup>9</sup> and daughter of Ḹāṇḍarāyar (*i.e.* Lāṇḍarāja), for the merit of her elder brother Rājādittāṇ Pugaḷvippavargaṇḍa.<sup>10</sup>

1076.— *Ep. Ind.* Vol. VII. p. 144. Tirukkōvalūr (Virattāṅṇēśvara temple) Tamil inscription of the 9th year (of the reign) of king Rājārājakēsarivarman (*i.e.* the Chōḷa king Rājārāja

<sup>1</sup> *i.e.* Warangal.

<sup>2</sup> See above, Nos. 656-658.

<sup>3</sup> See above, No. 712.

<sup>4</sup> See above, No. 649.

<sup>5</sup> See above, No. 672 f.

<sup>6</sup> Compare above, No. 698.

<sup>7</sup> See above, Nos. 652 and 653.

<sup>8</sup> See above, No. 661 f.



I.);<sup>1</sup> recording a gift by Kundaṇṇa's daughter Amitravali, the mother of (Rājarāja's) queen Lōkamahādēvi.<sup>2</sup>

1077.—*Ep. Ind.* Vol. VII. p. 169, No. 61. Date of a Bāhūr (Mūlēsvara temple) Tamil inscription of the 11th year (of the reign) of king Rājarājakesarivarman who destroyed the ships (at) Kāndaḷūr-Śālai; (i.e. the Chōḷa king Rājarāja I.):—

'In the 11th year . . . in daytime on the day of Kṛittikā, which corresponded to a Sunday of the second fortnight of the month of Mithuna in this year.'

[S. 918]: Sunday, 14th June A.D. 996.

1078.—*Ep. Ind.* Vol. VII. p. 169, No. 62. Date of an Udaiyārkōyil (Karavandīśvara temple) Tamil inscription of the 31st year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendra-Chōḷadēva [I.]:—

'In the 31st year . . . on the day of Punarvasu, which corresponded to a Friday and to the fourth tithi of the first fortnight of the month of Karkāṭaka in this year.'

[S. 984]: Friday, 23rd July A.D. 1042; but the *nakṣatra* is irregular.

1079.—*Ep. Ind.* Vol. VII. p. 137. Tirunāmanallūr (Bhaktajaneśvara temple) Tamil inscription of the reign<sup>4</sup> of king Parakēsarivarman *alias* the glorious Rājendra-Chōḷadēva [I.].

1080.—*Ep. Ind.* Vol. VII. p. 145. Tirukkōvalūr (Trivikrama-Perumāl temple) Sanskrit and Tamil inscription of the 6th year (of the reign) of king Parakēsarivarman *alias* the lord, the glorious Rājendradēva,<sup>5</sup> who with his elder brother (Rājādhirāja I.) conquered Ratta-pāḍi, set up a pillar of victory at Kollāpuram, and terrified (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Koppam.—The inscription records the rebuilding of a temple by a chief of Milāḍu, named Narasiṃhavarman,<sup>6</sup> surnamed Rapaḷēsari-Rāma, of the lineage of Bhārgava.<sup>7</sup>

1081.—*South-Ind. Inscr.* Vol. III. No. 81, p. 198. Tirunāmanallūr (Bhaktajaneśvara temple) incomplete Tamil inscription of the 4th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Virarājendradēva (i.e. the Chōḷa king Virarājendra I.),<sup>8</sup> who was pleased to be seated on the throne of heroes together with (his queen) Ulagamulududaiyāl (i.e. 'the mistress of the whole world').—The inscription records that the king terrified (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Kūḍalaśāgamam and put to flight Vikkalan (i.e. Vikramāditya VI.) and Śiṅgaṇṇa (i.e. Jayasimha III.). It gives a number of epithets of his, among which are Āhavamallakulakāja, Āhavamallanai-mummaḍi-veṇ-kaṇḍa (i.e. 'he who saw the back of Āhavamalla three times'), Virā-Chōḷa, Karikāla-Chōḷa, and Kōnēriṇmaikopḍāṇ.<sup>9</sup>

1082.—*South-Ind. Inscr.* Vol. III. No. 82, p. 199. Kilūr (Viratṭāṇēśvara temple) Tamil inscription of the 5th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Virarājendradēva [I.], who was pleased to be seated on the throne of heroes together with (his queen) Ulagamulududaiyāl (i.e. 'the mistress of the whole world').—The king terrified (the W. Chālukya) Āhavamalla (Sōmēśvara I.) at Kūḍalaśāgamam, and put to flight Vikkalan (i.e. Vikramāditya VI.) and Śiṅgaṇṇa (i.e. Jayasimha III.); he terrified Āhavamalla a second time, seized Vēṅgai-nāḍu, and performed the anointment of victory.

1083.—*South-Ind. Inscr.* Vol. III. No. 83, p. 200. Tinḍivanam (Tintriḷēśvara temple) Tamil inscription of the 6th year (of the reign) of king Rājakesarivarman *alias* the lord, the glorious Virarājendradēva [I.], who was pleased to be seated on the throne of victory together with (his queen) Ulagamulududaiyāl (i.e. 'the mistress of the whole world').—After the

<sup>1</sup> See above, No. 696 ff.

<sup>2</sup> See above, No. 716.

<sup>3</sup> See above, No. 721 ff.

<sup>4</sup> The figure denoting the year of the reign is lost.

<sup>5</sup> See above, No. 744 ff.

<sup>6</sup> For two short Tamil inscriptions of his see *Ep. Ind.* Vol. VII. p. 146 f.

<sup>7</sup> *I.e.* Sukra; see above, No. 1058.

<sup>8</sup> See above, Nos. 753 and 754.

<sup>9</sup> See No. 819.



information given in No. 1082, the inscription records that the king on a third occasion burnt (the city of) Kampili before Sômesvara [II.] could untie the necklace which he had put on,<sup>1</sup> and set up a pillar of victory at Karaḍikal; that he expelled Dēvanātha and other Sômantas from Chakrakôṭṭa, and recovered Kanyakubja.

1084.— *South-Ind. Inscr.* Vol. III. No. 84, p. 202. Perumbâr (Tândôgriśvara temple) Tamil inscription of the 7th year (of the reign) of king Râjakêsarivarman *alias* the lord, the glorious Virarâjêndradêva [I.], who was pleased to be seated on the throne of victory together with (his queen) Ulagamulududaiyâl (i.e. 'the mistress of the whole world'). — The king took the head<sup>2</sup> of the king of the South (i.e. the Pâṇḍya), levied tribute from the Śēralag (i.e. the Chêra king), and subdued the Śiṅgaḷa (i.e. Sinhala) country. He five times put to flight (the W. Châlukya) Âhavamalla (Sômesvara I.), regained Vēṅgai-nāḍu, and bestowed [Vēṅgai]-maṇḍalam on the [E.] Chalukya Vijayāditya [VII.]. He also conquered Kaḍāram and granted it to the king who worshipped his feet. He deprived Sômesvara [II.] of the Kaggara country, invested Vikramāditya [VI.] with the necklace (of heir-apparent), and conquered and granted to him the seven and a half lakṣas of Raṭṭa-pāḍi.

1085.— *Ep. Ind.* Vol. VII. p. 170, No. 63. Date of an Uḍaiyarkôyil (Karavandiśvara temple) Tamil inscription of the 16th year (of the reign) of king Râjakêsarivarman *alias* the Trîbhuvana-chakravartin, the glorious Kulôttuṅga-Chôladêva [I.]:—

'In the 16th year . . . on the day of Uttarâshâḍhâ, which corresponded to a Thursday and to the ninth (?) tithi of the second fortnight of the month of Mina.'

[S. 1007]: Thursday, 12th March A.D. 1086.

1086.— *Ep. Ind.* Vol. VII. p. 147. Tirukkôvalâr (Trivikrama-Perumâl temple) Tamil inscription of Kariya-Perumâl-Periyanâyan *alias* Narasimha, lord of Malâḍu, grandson of Râma Narasimhavarman (above, No. 1080), recording donations that were to be made from the third year (of the reign) of Râjarâjadêva (i.e. the Chôla king Râjarâja II.).<sup>4</sup>

1087.— *South-Ind. Inscr.* Vol. III. No. 86, p. 210. Chidambaram (Naṭarâja temple) Tamil inscription of the 88th day of the 9th year (of the reign) of king Parakêsarivarman, who was pleased to be seated together with (his queen) Bhuvanamuḷududaiyâl (i.e. 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold, *alias* the Trîbhuvana-chakravartin, the glorious Kulôttuṅga-Chôladêva [III.],<sup>3</sup> who was pleased to take Madurai.— The king assisted Vikrama-Pâṇḍya against the son of Vira-Pâṇḍya, subdued a place named Êlagam, defeated the Maṇa (i.e. Maṇava?) army, drove the Sinhala army into the sea, took Madurai from Vira-Pâṇḍya and bestowed it on [Vikrama-]Pâṇḍya.

1088.— *South-Ind. Inscr.* Vol. III. No. 87, p. 214. Chidambaram (Naṭarâja temple) Tamil inscription of the 118th day of the 11th year (of the reign) of king Parakêsarivarman, who was pleased to be seated together with (his queen) Bhuvanamuḷududaiyâl (i.e. 'the mistress of the whole world') on the throne of heroes (which consisted of) pure gold, *alias* the Trîbhuvana-chakravartin, the glorious Kulôttuṅga-Chôladêva [III.], who, having taken Madurai, was pleased to take the crowned head<sup>3</sup> of the Pâṇḍya.— The king had the nose of the son of Vira-Pâṇḍya cut off, gave the great city of Kâḍal (i.e. Madhurâ) to Vikrama-Pâṇḍya, and took the crowned head of Vira-Pâṇḍya.

<sup>1</sup> According to Dr. Hultzsch, the W. Châlukya "Sômesvara II. had to give up the necklace which was the sign of his dignity of heir-apparent in favour of his younger brother Vikramāditya VI. who had made his peace with Virarâjêndra I." Compare below, No. 1084.

<sup>2</sup> See above, p. 115, note 2.

<sup>3</sup> See above, Nos. 812 and 813.

<sup>4</sup> See above, No. 756 ff.

<sup>5</sup> See above, No. 814 ff.



1099.—*Ś. 875.*—*Ep. Ind.* Vol. VII. p. 136. Tirunāmanallūr (Bhaktajanēśvara temple) Tamil inscription of Kulamāpikkaṇ Irāmadēvaṇ, chief of the district of Muṇai or Muṇai-ppāḍi:—

(L. 1).—Śagar[ai] yā[ṇ]ḍu 875āvaḍu.

1090.—*Ś. 876.*—*Ep. Ind.* Vol. VII. p. 137. Tirunāmanallūr (Bhaktajanēśvara temple) Tamil inscription of the queen of Kulamāpikkerumāṅār, chief of Muṇai.

(L. 1).—Śagarai yāḍu 87[6]āvaḍu.

## ADDITIONS AND CORRECTIONS.

- Page 3, No. 5.—Compare now *Ind. Ant.* Vol. XXXII. p. 213 ff.; in line 4, for -paṇṇa-  
māyām read -pāṇnamāyām.
- " 9, No. 54.—Compare *ibid.* Vol. XXXI. p. 329 ff.
- " 10, No. 56.—Compare *Ep. Ind.* Vol. VII. p. 230 f.
- " 10, footnote 5.—For 78 read 780.
- " 10, footnote 6.—For 7 read 793.
- " 12, No. 68.—Compare *Ind. Ant.* Vol. XXXI. p. 363 ff.
- " 13, No. 74.—Compare *ibid.* Vol. XXXII. p. 221 ff.
- " 14, No. 76.—Re-edited, with Plate, in *Ep. Ind.* Vol. VII. p. 205.
- " 14, No. 79.—On this and No. 201 see now *Ind. Ant.* Vol. XXXII. p. 215 ff.
- " 15, No. 86.—For this and No. 87 compare *ibid.* Vol. XXXI. p. 393 ff.
- " 16, No. 91.—Compare *ibid.* Vol. XXXI. p. 393 ff.
- " 48, No. 267.—Compare *ibid.* Vol. XXXII. p. 216 ff.
- " 40, No. 273.—Compare No. 1018.
- " 58, No. 326.—Plate in *Ind. Inscr.* No. 46.
- " 79, No. 464, line 2.—For Ommapaṇ read Jammapaṇ.
- " 83, No. 487, line 8.—For Nārāyaṇāmbikā read Nārāyaṇāmbikā.
- " 88, footnote 5.—For 531 read 530.
- " 112, No. 668.—Compare *Ind. Ant.* Vol. XXXII. p. 57 ff.
- " 131, No. 813.—The date corresponds to Thursday, 12th January A.D. 1161.

# I.—LIST OF DATED INSCRIPTIONS

ARRANGED IN THE ORDER OF THE ŚAKA YEARS.<sup>1</sup>

Śaka-S.	NUMBER	Śaka-S.	NUMBER
169.—† ¶ <i>W. Gaṅga</i> Arivarman, . . .	108	656.—† <i>W. Chāl.</i> Vikramāditya II., . .	41
188.—† ¶ <i>W. Gaṅga</i> Harivarman, . . .	109	672.—† (F) ¶ <i>W. Gaṅga</i> Śripurusha, . .	117
261.—† <i>W. Gaṅga</i> Saigotṭa Śivamāra II., .	120	675.—¶ <i>Rāshtrakūṭa</i> Dantidurgarāja, . .	53
261.—† ¶ <i>Bāna</i> Malladēva Nandivarman, . .	668	[676].— <i>W. Chāl.</i> Kirtivarman II., . .	48
272(?)—† ¶ <i>Son of W. Gaṅga</i> Viṣṇugōpa, .	110	679.—¶ <i>do.</i> , . . .	49
310.—† ¶ <i>W. Chāl.</i> Satyāśraya (Pulakēśin I.), . . .	1	679.—¶ <i>Guj. Rāshtrakūṭa</i> Kakkarāja II., .	54
366.—† ¶ <i>Chāl.</i> Vira-Nopamba, . . .	273	684.—† ¶ <i>W. Gaṅga</i> Śripurusha, . . .	118
388.—† ¶ <i>W. Gaṅga</i> Avinṭa, . . .	112	692.—¶ <i>Rāshtrakūṭa</i> Gōvindarāja II., . .	56
411*.—† ¶ <i>W. Chāl.</i> Pulakēśin I., . . .	2	698.—† ¶ <i>W. Gaṅga</i> Śripurusha, . . .	119
500.— <i>W. Chāl.</i> Maṅgalādēva (of the reign of Kirtivarman I.), . . .	3	716.—¶ <i>Rāshtrakūṭa</i> Gōvindarāja III., . .	61
[523-24].— <i>W. Chāl.</i> Maṅgalādēva, . . .	5	726.—¶ <i>do.</i> , . . .	63
532.—¶ <i>Satyāśraya</i> Dhruvarāja Indravarmā of <i>Bēcatidvīpa</i> , . . .	7	730.—¶¶ <i>do.</i> , . . .	63, 64
532(?).—† ¶ <i>W. Chāl.</i> Vikramāditya I., . .	21	734.—¶ <i>Guj. Rāshtrakūṭa</i> Karkarāja, . .	65
534.—¶ <i>W. Chāl.</i> Pulakēśin II., . . .	9	735*.—¶ <i>Rāshtrakūṭa</i> Gōvindarāja III., . .	66
[554].—¶ <i>E. Chāl.</i> Viṣṇuvardhana I., . .	548	735.—¶ <i>do.</i> , and Gōvindarāja of <i>Guj.</i> , . .	67
556 (Ky. 3735).— <i>W. Chāl.</i> Pulakēśin II., .	10	738.—¶ <i>Guj. Rāshtrakūṭa</i> Karkarāja, . .	66
[581].—¶ <i>W. Chāl.</i> queen Vijayabhṭṭārikā, .	23	742.—¶ <i>Guj. Rāshtrakūṭa</i> Gōvindarāja, . .	69
[586].—¶ <i>E. Chāl.</i> Viṣṇuvardhana II., . .	550	767.—¶ <i>Guj. Rāshtrakūṭa</i> Dhruvarāja I., . .	70
[599].—¶ <i>do.</i> , . . .	551	765 (?).— <i>Rāshtrakūṭa</i> Amōghavarsha I. and Śīlāra Pullaśakti, . . .	72
603.—† <i>W. Chāl.</i> Vinayāditya, . . .	26	775 (for 773).— <i>Rāshtrakūṭa</i> Amōghavarsha I. and Śīlāra Kapardin II., . .	73
611.—¶ <i>do.</i> , . . .	27	782.—† <i>Rāshtrakūṭa</i> Amōghavarsha I. and <i>ch. Bankēśa</i> , . . .	74
613.—¶ <i>do.</i> , . . .	28	787.— <i>Rāshtrakūṭa</i> Amōghavarsha I., . .	1034
614.—¶ <i>do.</i> , and <i>Ājupa b. Chitravāha</i> , . .	29	788.— <i>do.</i> , . . .	75, 76
616.—¶ <i>W. Chāl.</i> Vinayāditya, . . .	30	789.—¶ <i>Guj. Rāshtrakūṭa</i> Dhruvarāja II., . .	77
621.— <i>W. Chāl.</i> Vijayāditya, . . .	32	789.—¶ <i>Guj. Rāshtrakūṭa</i> Dantivarman, . .	78
622.—¶ <i>do.</i> , . . .	33	797.— <i>Raṭṭa</i> (F) Prithvirāma, . . .	79
627.—¶ <i>do.</i> , . . .	34	799.— <i>Rāshtrakūṭa</i> Amōghavarsha I. and Śīlāra Kapardin II., . . .	80
[631].— <i>do.</i> , . . .	35	809.— <i>W. Gaṅga</i> Satyavākya (Bātuga I.), . .	125
635.—† ¶ <i>W. Gaṅga</i> Śivamāra I., . . .	115	810.—¶ <i>Guj. Rāshtrakūṭa</i> Kṛishṇarāja, . .	81
645.—† <i>W. Chāl.</i> Vijayāditya, . . .	36	822 (for 824).— <i>Rāshtrakūṭa</i> Kṛishṇarāja II., .	82
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Here and in the Index below the figures on the right refer to the numbers of the list; 'n' after a figure, to foot-notes. The following other abbreviations are used:—*ch.* = chief; *Chāl.* or *Chāl.* = Chalukya or Chālukya; *co.* = country; *di.* = district or division; *do.* = ditto; *E.* = Eastern; *f.* = female; *Guj.* = Gujardt; *k.* = king; *m.* = male; *min.* = minister; *ri.* = river; *s. a.* = same as; *sur.* = surname; *vi.* = village or town; *W.* = Western.



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824.— <i>Rāshtrakūṭa</i> Kṛishṇarāja II., . . .	83	919.— <i>W. Chāl.</i> Talla II., . . .	145
831 (for 833).— <i>do.</i> , . . .	85	919.—¶ <i>Sīdāra</i> Apurājita, . . .	305
832.—¶ <i>do.</i> , . . .	84	[921].— <i>Chōla</i> Rājārāja I., . . .	705
836.—¶¶ <i>Rāshtrakūṭa</i> Indrarāja III., . . .	86, 87	[922].— <i>do.</i> , . . .	706
838.— <i>do.</i> , . . .	88	922.—¶ <i>Yādava</i> Bhīllama II., . . .	328
840.— <i>Rāshtrakūṭa</i> Gōvindarāja IV., . . .	89	924.— <i>W. Chāl.</i> Iṅṛabodhaṅga Satyāśraya, . . .	146
851.— <i>do.</i> , . . .	90	928.— <i>Chōla</i> Rājārāja I., . . .	713
853.—¶ <i>do.</i> , . . .	91	928 (for 929).— <i>W. Chāl.</i> Jayasimha, II. (P) and <i>Kādamba</i> Shashtha I., . . .	147
855.—¶ <i>do.</i> , . . .	92	930.— <i>W. Chāl.</i> Iṅṛabodhaṅga Satyāśraya, . . .	148
856.— <i>Ch.</i> Bappavarasa, . . .	967	930.—¶ <i>do.</i> , and <i>Sīdāra</i> Rattarāja, . . .	301
860.—†¶ <i>W. Gaṅga</i> Bātuga II., . . .	127	930 (for 931).—¶¶ <i>W. Chāl.</i> Vikramāditya V., . . .	150
862.—¶ <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	93	933.—¶ <i>E. Chāl.</i> Vimalāditya, . . .	668
867.— <i>do.</i> , . . .	94	934.— <i>Chōla</i> Rājārāja I., . . .	717
867.—¶ <i>E. Chāl.</i> Ammarāja II., . . .	563	939.—¶ <i>Sīdāra</i> Arikēmarin, . . .	306
[868?].— <i>Chōla</i> Parantaka I., . . .	691	940.— <i>W. Chāl.</i> Jayasimha II.(P), . . .	151
871.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III. and <i>Chōla</i> Rājāditya, . . .	1056	941.— <i>W. Chāl.</i> Jayasimha II., . . .	152
872*.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III. and <i>W. Gaṅga</i> Bātuga II., . . .	95	943*.— <i>Chōla</i> Rājendra-Chōla I., . . .	728, 731
872*(P).— <i>W. Chāl.</i> Vikramāditya VI. and <i>Sinda</i> Permādi I., . . .	224	944.— <i>W. Chāl.</i> Jayasimha II., . . .	153
872(?)— <i>W. Chāl.</i> Jagadēkamalla II. and <i>Sinda</i> Permādi I., . . .	134	944.—¶ <i>E. Chāl.</i> Rājārāja I., . . .	569
873.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	96	946.—¶ <i>W. Chāl.</i> Jayasimha II., . . .	154
875.— <i>Gaṅga</i> ch. Attimallār Kanṇaradēva- Prithvigaṅgaraiyar, . . .	1057	948*.—¶ <i>Yādava</i> Bhīllama III., . . .	329
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876*.— <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	97	950.— <i>W. Chāl.</i> Jayasimha II., . . .	155
876.— <i>Muzai</i> ch. Kulamāpikkēramāṅḍr, . . .	1090	954.— <i>Chōla</i> Rājendra-Chōla I., . . .	735
880.—¶ <i>Rāshtrakūṭa</i> Kṛishṇarāja III., . . .	98	955.— <i>do.</i> , . . .	736
884*.— <i>do.</i> , . . .	99	955.— <i>W. Chāl.</i> Jayasimha II. and <i>Sinda</i> <i>Nāgatiyarasa</i> , . . .	156
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893.— <i>Rāshtrakūṭa</i> Khottiga and <i>W. Gaṅga</i> <i>Mārasimha</i> II., . . .	104	959.— <i>Chōla</i> Rājendra-Chōla I., . . .	737
894.—¶ <i>Rāshtrakūṭa</i> Kakkarāja II., . . .	105	[961].— <i>Chōla</i> Rājādhirāja I., . . .	736
[895].— <i>W. Chāl.</i> Talla II., . . .	140	961(?).— <i>Hoysala</i> Vinayāditya, . . .	363
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896.— <i>W. Gaṅga</i> Mārasimha II., . . .	130	[964].— <i>Chōla</i> Rājendra-Chōla I., . . .	1078
897.— <i>W. Gaṅga</i> Pañchaladēva, . . .	132	965.— <i>Chōla</i> Rājādhirāja I., . . .	739
899.— <i>W. Gaṅga</i> Rāchamalla II., . . .	133	966.— <i>W. Chāl.</i> Sōmādeva I., . . .	159
902.— <i>W. Chāl.</i> Talla II. and <i>Ratta</i> <i>Kārtavīrya</i> I., . . .	141	[966].— <i>Chōla</i> Rājādhirāja I., . . .	740
902.— <i>W. Chāl.</i> Talla II. and <i>Ratta</i> Śānti- varman, . . .	142	[967].— <i>W. Chāl.</i> Sōmādeva I., . . .	160
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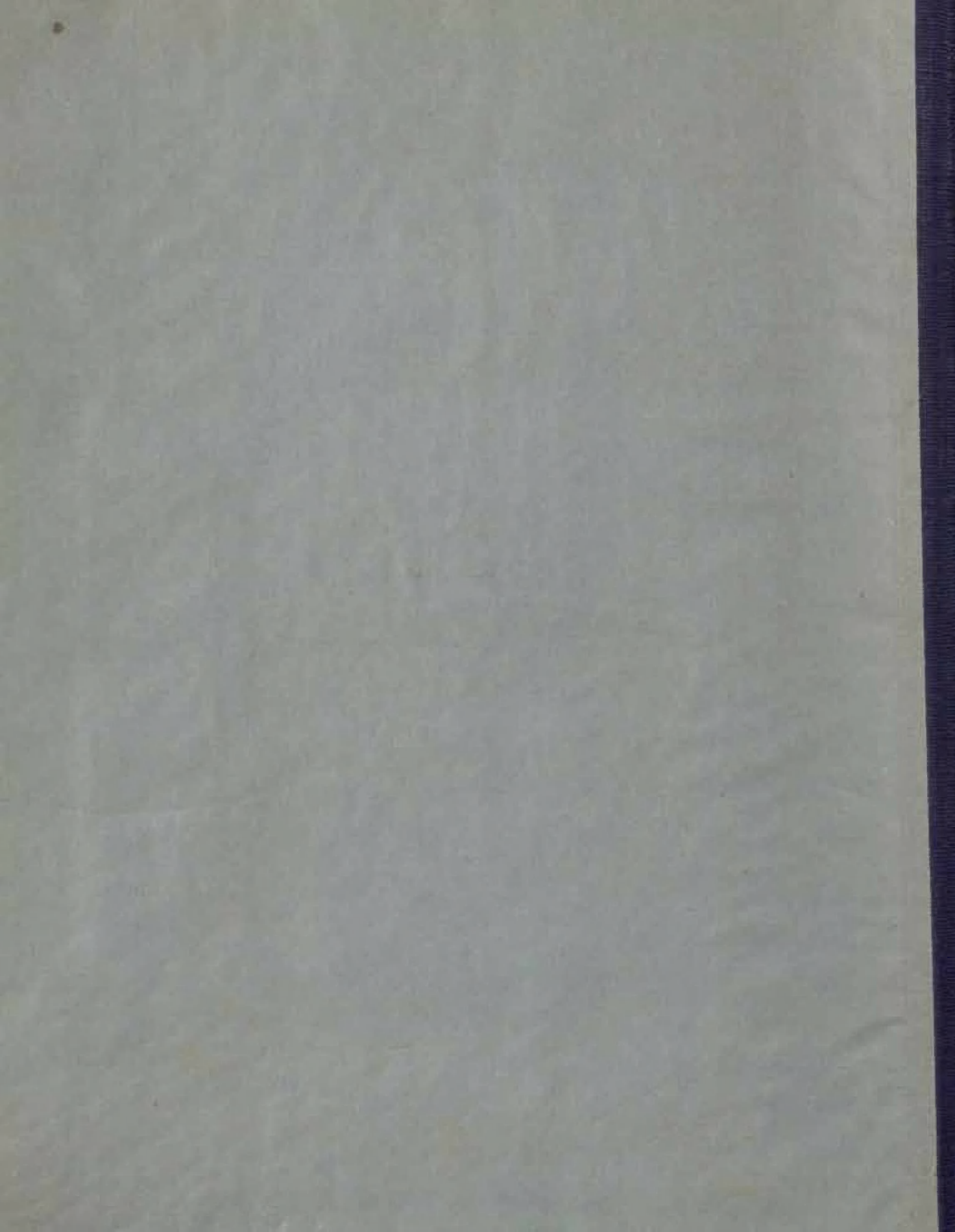












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